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INDEX
OF
WORDS, NAMES, AND SUBJECTS
CONTAINED IN THE
ARCANA CŒLESTIA.

INDEX

TO

SWEDENBORG'S ARCANA CŒLESTIA,

OR

HEAVENLY MYSTERIES,

CONTAINED IN THE

HOLY SCRIPTURE.

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NAIL, PEG, AWL [*clavus, paxillus, subula*], denotes generally fastening, adjunction; in the spiritual sense, the being addicted to somewhat, 8990 end. The Hebrew servant having his ear bored through with an awl, denotes a perpetual state of obedience to truth, *br.* 3869, *ill.* 8989—8990. All the pegs or pins of the court of the tabernacle to be of brass, denotes the conjoining and strengthening principles, *sh.* 9777. When a nail denotes adjunction or fixation, it is understood as a nail upon which anything can be suspended, 9777 end. The cords and nails of the tabernacle denote the conjoining goods and truths of heaven, 9854.

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165, 213. Spirits strip themselves naked in attestation of innocence, and those who are most innocent in heaven appear like naked infants, 165; see below, 9262. When nakedness is mentioned in the Word in an opprobrious sense, it denotes the deprivation of intelligence and wisdom, thus the proprium, which is wholly evil and false, *sh.* 213—215. To be uncovered or naked is to be deprived of the truths of faith, because the truths of faith are the clothing of charity, as the body of the soul, 1073. To see the nakedness of another is to see what is evil in him, which those who are in the love of self, or no charity, are most prone to see, 1079. To be naked is to be deprived of truths or to be without truths, *sh.* 5433; and therefore filled with falses, 8946. When externals are removed the naked interiors appear; and the interior state of the Jewish people was thus represented when Zipporah circumcised her son, 7045, 7046, 7049. Naked truths are so called when they have receded entirely from good, and such truth is meant by the maid-servant behind the mill (Exod. xi. 5), 7780. Nakedness is not a shame and scandal to the chaste and innocent, but to the lascivious and immodest; hence some who live a celestial life in the planet Jupiter think it no shame to go naked, 8375. Nakedness has various significations according to the parts; baldness, or nakedness of the head, denotes deprivation of the intelligence of truth and the wisdom of good; nakedness of the body, deprivation of the truths of faith; nakedness of the loins and members of generation, deprivation of the good of love, *sh.* 9960. In the genuine sense, the nakedness last mentioned denotes conjugal love, and the good of celestial love, otherwise, the opposite of these loves, 9960. Those who receive the good of love from the Lord are in the heaven of innocence, and appear naked and like infants; for this reason innocence is represented by nakedness and by infancy; passages cited, 9262. In the Hebrew tongue the same word signifies to be dissolute, to be averse or turned back, to draw back, to be naked; and by nakedness is signified being deprived of the good of love and the truth of faith, 10,479. See INNOCENCE.

2. *Harmony of Passages.*—Both said to be naked, the man and his wife, and not ashamed, denotes the innocence of the celestial man in his proprium, 163—165. The eyes of them both were opened and they knew that they were naked, denotes the consciousness that they were no longer in innocence, 211—215, 222—228, 229; summary, 9960 end. Noah said to be drunken and uncovered in the midst of his tent, denotes the spiritual man perverse in understanding and without the truths of faith, 1070—1074. Shem and Japheth covering his nakedness denotes the state of those principled in charity who do not reflect upon others on account of their evils, 1086—1088; compare 9960. Joseph accusing his brethren as spies come to see the nakedness of the land, denotes perception concerning those who profess truths for the sake of gain, and are therefore without truths, 5431—5433, 5439. Ye shall not go up to my altar by steps that your nakedness be not discovered thereon, denotes that those who are in externals are not allowed to elevate themselves to the superior degrees, lest their interior evils and falses should be manifested, 8945—8946, 9960. Breeches of linen commanded to be made to cover their nakedness, denotes the external of conjugal love and external truth by which the defiled and infernal interiors were to be hidden, 9959—9961. The Israelites naked [*dissolutus*] and dancing before the

golden calf, denotes the state of aversion from the internals of the Word of the church and of worship, and the delight of the external loves in worship, 10,459—10,460, 10,479—10,480. The Laodiceans said to call themselves rich, while they are poor, and miserable, and blind, and naked, denotes the state of those who have knowledges of good and truth which are not made of the life, 9960. Those who hate the whore said to devastate her and to make her naked, denotes the state of those who falsify truths, that they are at length deprived of them, 9960. Make bare the feet, uncover the thigh, thy nakedness shall be uncovered, said of the daughter of Babylon, denotes the infernal interiors becoming manifest of those who prostitute holy things, internal and external, 9960. I will uncover thy skirts upon thy faces, and I will shew to the nations thy nakedness and to the kingdoms thy shame (Nahum iii. 5), denotes the withdrawal of assumed exteriors, when the infernal loves of the interiors become apparent, 9960. Those that make others drunken to look upon their nakedness (Hab. ii. 15), denotes the insanity of falses making manifest the infernal loves, 9960. In thee have they discovered their fathers' nakedness (Ezek. xxii. 10), denotes the state when hereditary evil is made one's own, 9960. The words of our Lord concerning the naked, etc. (Matt. xxiv.), denotes those who acknowledge that there is nothing of good and truth in themselves, 3419, 4956, 4958, 5064, 5433, 7260—7261, 9960.

NAME [*nomen*].—1. *Generally*. Name, and calling by name, denotes knowledge concerning the quality of a thing, 144, *sh.* 145, 479, 1754, 1896, 2009, 3237, 3266, 3322, 3421—3422, 3429, 4285, 4291, 5351, 6283, 6674, 10,329. The ancients did not merely compare all things in man to beasts and birds, but they actually called them by such names, thus the sensual part of man was, in their language, the serpent, so in other cases, *sh.* 195. By name in the Word is denoted the essence and its quality, 1754. The names of men, of kingdoms, of cities, etc., do not penetrate into heaven, for spirits cannot even utter any name or word of natural language, 1876; see below, 2009, 3767, 10,216. Unless the names of kingdoms, places, and persons, were significant, nothing divine could be recognized in such parts of the Word, but really they all contain the arcana of heaven, *ill.* 1888. Names are not attended to in heaven, but instead thereof they apprehend in idea all that the name implies, 2009. In heaven one is distinguished from another by the idea of quality, not by name; and even in the world when a person is named, his quality is thought of, 2009. When name does not occur, but *calling* is mentioned, it denotes *to be such*, *e.g.*, They call themselves of the holy city, He shall be called the Son of the Highest, 3421; another example in the case of Benjamin, 4592. All the names given to persons, places, and things, in ancient times, were significative either of a thing or a state, 3422, 3427; and hence places became representative, 3686, 3861; see below, 4298. The same names that signify things, *e.g.*, knowledges of good and truth, reasonings, etc., denote those in whom they are, but the angels speak from the universal idea of the thing and not from the idea of persons, because they attribute all to the Lord, 3767. The ancients gave names to places from something particular that had happened in them, and such names were significative of the thing itself that had happened, and also of its state, 4298. The ancient names of places in the land of Canaan involve celestial and spiritual significations, because

given by the men of the most ancient church who had communication with heaven; on this account their signification is instantly perceived in heaven, 6516. The names by which the ancient church designated the spiritual state of others were from heaven, as the blind, the sick, the hungry, the thirsty, the naked, the stranger, 7260—7261. Names, being material, do not pass into heaven, but the spiritual thing denoted by them, according to the series in which they occur; in the inmost heaven the Lord Himself is perceived in place of names, *ill.* 10,216, 10,282. Generally, that names, calling by name, and calling mentioned by itself, denote things which are thus described as to quality, 10,329. See LANGUAGE, WORD.

2. *Names of Persons.*—The names given by the ancients to their sons and daughters were significant, and to call by names, according to their manner of understanding, was to know the quality, 144; see below, 1946. The signification of names in ancient times enabled them to stand for things, which could thus be treated genealogically, and represented by births, by sons and daughters, etc., 339. When sons are not mentioned, but their names (*e.g.*, Shem, Ham, and Japheth), they denote the church thus represented, and whatever is of the church, in one complex, 768; see below, 1896. From the signification of names in those parts of the Word which appear nothing but genealogies, a beautiful meaning and sequence arises in the internal sense, 1224, 1264; 4642 cited below. The names before Heber were not those of real persons, but of real nations forming the ancient church to whom those significant names were applied, 1140, 1238. When a name is mentioned in the Word it marks that something is to be particularly observed; this because name denotes quality, 1896; see below, 6674. The names given to their sons and daughters by the ancients were significant of the state of the parents, but especially of the mothers, either when they conceived, during the time of gestation, or at both; otherwise they denoted the state of the infant when born, 1946, *sh.* 2643. It was a customary manner of writing amongst the ancients to introduce things, *e.g.*, wisdom, intelligence, and science, as historical personages, and to give them significant names; such were the gods and demigods of antiquity, 4442. The derivations of divine good in the Lord's natural man are treated of under the names of the natiivities of Esau, because the subject exceeds all human understanding, *ill.* 4642. When several names occur together in the Word, they represent various things, but all in one and the same person, 5095. In the prophecies mere names often occur, whether of persons, kingdoms, or cities; these are various in the external sense but one in the internal, 5095. The idea of person in the letter is always turned into the idea of some spiritual thing in the internal sense, thus the idea of a man, a husband, a wife, a woman, a virgin, into the idea of truth or good, 5225. Nothing is known in heaven of any person, nation, or people mentioned in the letter of the Word, but the thing or quality represented by them, 5225, especially 10,216. Names in the Word comprehend in a summary the whole quality and state of the thing understood by them, 6674. The names of the sons of Israel and the twelve tribes named after them, denote the all of truth and good, or of faith and love, but variously according to the order in which they occur, *ill.* and *sh.* 3861—3862, 4603—4605, 6640, 7230—7231, 9846, 10,216; they also represent heaven, with all its societies; passages

cited, 9863 end; in the opposite sense they denote falses and evils, 4503; for particulars see TRIBES.

3. *Name, applied to the Lord*, denotes the Divine Essence, 1736 end, 3237. The name or quality of Jehovah is the Lord's Divine Human, 2628, 6280, *sh.* 6887, 7194, 8274, 10,646. To call on the name of Jehovah was a formula which denotes all worship, *sh.* 440, 441. The name of God or the Lord denotes the all of love and faith in one complex, from which He is worshiped, thus quality, *sh.* 2724, 3006, 3443, 3488, 6280, *sh.* 6674, 6887 end, 7167, 7194, 8274, 9283, 9310, 9674 end, 10,646. When internal worship, or love and faith perished, the name alone was worshiped, and hence arose as many distinct gods as there had been names, 2724. The various names by which the Lord is called are used in the Word on account of the internal sense, and originally they were so understood by the ancients, *ill.* 300, 2001, 2724, 3667. To bring the name of God into what is vain is to profane and blaspheme, and to apply divine statutes to idolatrous worship as the Jews did when they adored the golden calf, 8882. Spiritually, it is to turn what is true into evil by believing it and yet not regarding it in life; it is also to turn what is good into the false by living a holy life and not believing the truth; in both cases it is profanation, 8882. The name of the Lord denotes all that is divine in the church; or all the good of love and truth of faith that is from the Lord, 7194, *sh.* 9310; in the opposite sense, the name of strange gods denotes all falses, 9283. The names of the Lord (Jesus and Christ), denote the divine marriage of good and truth, *ill.* and *sh.* 3004—3011, 5502. As to other divine names, see LORD (68). They who put worship in a name, whether like the Jews in the name of Jehovah, or like Christians in the name of the Lord, are not more worthy on that account; but by salvation in the name of the Lord is meant in the true doctrine of faith, which is the doctrine of mutual love, 2009 end, 2724, *br.* 6674, 9310.

4. *Names applied to Angels*, or to men representing angels, denote goods and truths, 1754. See MICHAEL.

5. *Harmony of Passages*.—Every beast of the field and every bird of heaven brought to the man and named by him, denotes the quality of the affections of good and of the knowledges of truth, 142—145. Then began men to call on the name of Jehovah, denotes the worship of the Lord from charity, 440. The names of the families of Shem denote the ancient church and its differences of charity and faith, hence of worship, 1140, 1224, 1238, 1264. Let us build us a city and a tower, and make us a name, denotes doctrine and worship in order to the acknowledgment of their power, 1304, 1308. I will make of thee a great nation, and I will bless thee and make thy name great, said to Abraham, denotes the celestial principle of love, and its good, the endeavor of which is to serve all, 1416—1419. Thy name shall no longer be called Abram, but thy name shall be Abraham, because I have made thee a father of a multitude of nations, denotes the human quality put off by the Lord and the infinite divine put on, from which all good and truth would proceed, 2008—2011. Abraham calling the name of his son that was born to himself, that Sarah bare to him, Isaac, denotes the quality of the divine human commencing from the Divine Itself, 2627—2630. His planting a grove and calling there on the name of the God of Eternity, denotes doctrine and worship, the quality of which is described,

2722—2724. The name of Jacob changed to Israel, denotes the quality of good from truth become celestial spiritual by victories in temptations, 4285—4287. The name of the place called Peniel, because (he said) I have seen God faces to faces, denotes the state in which interior temptations are sustained, 4298, 4299. Let my name be called in them (the sons of Joseph), and the name of my fathers, of Abraham and Isaac, denotes the quality represented by Israel, and the quality of internal good and truth in the will and understanding, 6283, 6284. The name of the one (midwife) Shiphrah, the name of the other Puah, denotes the quality and state of the natural mind when receptive of goods and truths from the internal, 6674, 6675. The God of Abraham, the God of Isaac, and the God of Jacob, this is my name to eternity, denotes the Divine Itself, and the Divine Human manifesting its quality, the Lord, 6885, 6887. Moses said to speak in the name of Jehovah, denotes the divine law, revealing the all of faith and charity, 7167. I appeared to Abraham, to Isaac, and to Jacob, in God Schaddai, but in my name Jehovah I was not known to them, denotes the infirm human during temptations, and the divine human afterwards, 7193—7194. Jehovah is a man of war, Jehovah is his name (in the Song of Moses), denotes the Lord fighting against all evils and falses, and the source of all good and truth, 8273—8274. Thou shalt keep my precepts, thou shalt not carry the name of thy God into what is vain, denotes that the truths of faith when received are not to be turned into evil, 8881—8883. In every place in which I put the memory of my name, I will come to thee, etc., denotes the presence and influx of the divine in every one's state of faith, 8938—8939. Ye shall not make mention of the name of other gods, denotes that the thought must not proceed from the doctrine of the false, 9283. He will not bear your prevarication because my name is in the midst of him (meaning the angel of Jehovah), denotes that the falses of evil cannot be sustained because nothing but the good of love and the truth of faith is from the divine human, 9309—9310, 6280. The names of the sons of Israel graven on the two onyx stones like the engraving of a seal, denotes the celestial form of all the truths of good, and of truths producing good, impressed in the memory, 9842—9846. The twelve names on the twelve distinct stones of the breastplate, worn by the high priest over his heart, denotes the preservation of all the goods and truths of heaven in their order by divine love, 9863, 9873, 9875—9878, 9900, 9902. I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, denotes those who are in the good of love, that they are receptive of influx and illustration from divine truth, 10,329. The name of Jehovah called Jealous (Jehovah Zelotes), denotes the indivisible nature of the divine love, and hence that all good and truth recedes from man if he worships any but the Lord, 10,646. Hallowed be thy name (in the Lord's Prayer), denotes the all of faith and love, which must be preserved holy, that his kingdom may come, 2009, 2724. The tribe of Levi separated to minister unto Jehovah and to bless in his name, denotes blessing in all that is from him, 2009. Where two or three are gathered together in my name there am I in the midst of them, denotes the reception of the Lord by those who are in the true doctrine of faith, which is that of mutual love, 2009 end, 2724, *br.* 6674, 9310. Whatsoever ye shall ask the Father in my name, Father glorify thy name, etc., denotes the divine

human, which is the only approach to the divine itself, 6674, 9310. Re-joice ye rather that your names are written in heaven, denotes that their quality participates of faith and charity, 6674. He calleth his own sheep by name, denotes those who are in love and charity, 9310. Him who overcometh will I make a pillar in the temple of my God, and I will write upon him the name of my God, and the name of the city of my God, and my new name, denotes all the goods and truths that sustain the church, and by which the Lord is worshiped, 9674. Receiving a prophet in the name of a prophet, etc., denotes the acknowledgment of truth for its quality, that is, for its own sake, 10,683.

NAPHISH [*Naphisch*]. See ISHMAEL.

NAPHTUHIM [*Naphthuchim*]. See EGYPT.

NAPTHALI. See TRIBES.

NARRATE, *to*, RELATE or TELL [*narrare*], denotes to perceive, for perception may be called internal narration, 3209, 5108, 5110. That my name may be narrated (or declared), said by Jehovah, denotes the acknowledgment of the Lord, 7550. That thou mayst relate it in the ears of thy sons denotes that those who are in truths and goods may know and apperceive, 7634. Moses relating all that Jehovah had done to Pharaoh and the Egyptians, denotes perception from divine truth concerning the power of the divine human, 8668.

NATIONS [*gentes*].—1. *Nations in the most ancient times* were composed of the several families descended from one father; a family of several related houses; a house, of the husband and wife, together with their children and servants, 470, 1159, 1238, 1246, 1258; see below, 8117—8118. Houses, families, and nations, were so formed in the most ancient times that the church might be preserved whole; for besides that they could dwell together in love and true worship, every house was characterized by its peculiar genius, 471. The primitive nations thus dwelling together, represented the consociation of the innumerable societies of heaven, according to differences of love and faith, 471, 1259. Nations were kept thus distinct, and matrimony contracted within houses and families for the sake of various kinds and species of perception, according to innate differences derived from the parents; from this circumstance, likewise, those of the most ancient church dwell together in heaven, 483. The manner of dwelling together in families and nations was continued from the most ancient church to the ancient, and finally to the Jewish, 471, 1258, 1259 end. The ancient church was constituted by all the nations called the sons and descendants of Noah, 1130, 1139—1143. The separate gods at length worshiped by the nations were, at first, so many names of the One God, understood according to his attributes, 3667. The inhabitants of Jupiter are distinguished into nations, families, and houses, like those of the primitive ages in our earth; also that angels then conversed with men, and they were accepted of the Lord, 8117—8118; description of this state and its decline, 10,355.

2. *The Nations called Sons of Shem*.—Noah, Shem, Ham, Japheth, and Canaan, were not real persons, but so many states of the ancient church which was spread over many kingdoms, 534, 609, 616—618, 1060—1066; particularly 1238. Those called Shem formed the true internal church, those called Ham the corrupt internal, those called Japheth the external corresponding to the internal, 1062, 1082—1083,

1096, 1098, 1102, 1136, 1140—1141, 1217—1219, 1225—1227, 1238, 1251—1252.

3. *The Nations called Sons of Japheth* lived together in mutual charity and simplicity, but in external worship, without thinking of internal, 1069—1072, 1083, 1098, 1100, 1101, 1131, 1140—1141, 1146, 1150, 1153—1156. Wherever these nations are named in the Word they denote external worship corresponding to internal, or opposed to internal, this because all those churches were in course of time perverted, 1151, *ill.* 1153, 1158. Their dispersion through the isles of the nations every one after his tongue, after their families, as to their nations, denotes that such worship grew more common and more remote from internal, thus differences of opinion, of love and charity, of life, 1157—1159.

4. *The Nations called Sons of Ham*, Cush, Mizraim, Phut, and Canaan, with their descendants, were acquainted with interior and exterior knowledges of faith, but were not in charity; thus they were such as corrupted internal worship, 1063, 1075—1081, 1083, 1093, 1132, 1141, 1144, 1146, 1160—1163, 1213—1216. See HAM, ETHIOPIA, EGYPT, LYBIA.

5. *The Canaanites, or Sons of Canaan* (as above), are such as were in external worship separate from internal, thus in mere rituals, because in the love of self, 1063, 1075—1081, 1083, 1093, 1097, 1103, 1132, 1140—1141, 1146, 1150. Sidon and Heth, the immediate sons of Canaan, denote exterior knowledges, respectively spiritual and celestial, 1199—1203. The Canaanitish nations, called the Jebusite, Amorite, Gergasite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite, were in so many different species of exterior idolatry corresponding to interior idolatries which prevailed more especially with the Jews, 1204—1206. By the borders of the Canaanitish nations are described the falses and evils in which such idolatries terminate; and they are called sons of Ham because they all spring from corrupt internal worship, 1212, 1213. These nations expelled from the land of Canaan, and the similar expulsion of the Jews afterwards, denote the evils and falses which are removed by regeneration, in order that goods and truths may take their place, 1868. The Hittites, with whom Abraham sojourned, were among the upright nations of Canaan, and by the transactions between them and Abraham was represented the spiritual church among the nations, 3470. The Hivites and Gibeonites (including Hamor and the people of Shechem), were among the better nations of Canaan, with whom the interior truths of the ancient church still remained, 4431. The Jews were forbidden to contract marriages with the nations, lest they should become idolaters and should conjoin evils and falses with goods and truths, but it was not forbidden with those Gentiles who conformed to their ritual, *ill.* 4444. When the sons of Israel came into possession of Canaan, they represented heavenly goods and truths, and the nations there infernal evils and falses; on this account the latter were devoted to destruction, and it was forbidden to enter into any covenant with them, 6306; further *ill.* 9193. The Canaanites generally represented evil from the false of evil; Hittites, the false producing evil; Amorite, evil which produces the false; Hivite, the idolatry in which something of good remains; Jebusite, the idolatry in which something of truth remains; these nations being in Canaan, denote those who are

in evils and falses occupying the region of heaven, 8054; compare 9332. Divine truth combating against the evils and falses of these nations was represented by Joshua, as captain of the people, and by the angel which appeared to him with a drawn sword in his hand, 8595. The nations out of the church were designated as enemies, haters, etc., to denote spiritual disagreement, yet the angels do not treat them as enemies, but instruct them and lead them to good, 9255; and that such charity ought to be exercised towards those who are out of the church, 9256. The nations of Canaan represented all falses and evils in the complex which infest the church, 9316, 9327, 9332, 10,638. The Jews were permitted to slay the Canaanites, because they were themselves only the representative of a church, indeed they were the worst of all nations, 9320. The destruction of the nations represented the removal of evils and the falses of evils, because those who are in goods and truths never destroy those who are in evils and falses, 9316, 9320, 9333; also that the expulsion of the nations is not to be interpreted as the *expulsion* of evils and falses, but as their *removal*, 9333, 10,674.

6. *That the Jews were at first a Nation*, namely, before they had kings; afterwards they became a people, 1259 end. When Judah and Zion are treated of they are called a nation, and the celestial church is signified; but when Israel and Jerusalem are the subject, they are called a people, and the spiritual church is signified, 2928, 10,288. The quality of the Jewish nation and the church with them, variously *ill.* and *sh.* 4311, 4314—4316, 4832, 4864—4865, 7041, 7046, 9320, 9962, 10,396, 10,429, 10,430, 10,432, 10,453, 10,483, 10,566, 10,628, 10,694, 10,698, 10,705—10,707. See *Jew* (5, 6).

7. *Of the Gentiles or Idolatrous Nations in general.*—The Gentiles being ignorant of good and truth, may be in a kind of innocence when they place themselves in opposition to it; and hence they are in a better state in the other life than those who are acquainted with the truths of faith and profane them, 593, 1327—1328. The Gentiles (or nations) who live in charity, receive the good of charity as seed from the Lord, and in the other life they are easily brought to the knowledge of the Word, 932. The covenant of the Lord with the Gentiles without the church is by charity, and such of them as live in charity are more easily taught and regenerated in the other life than Christians, *ill.* and *sh.* 1032, 1059, 2284, 2590. The Lord gifts the Gentiles with a conscience according to their religion; and though not formed by the truths of faith, it disposes them to receive a true conscience, because founded in charity, mercy, and obedience, 1032—1033. The Lord is more immediately present with the Gentiles who are in charity, than with Christians who are not, for there is not so dense a cloud interposed, *ill.* 1059. Very many ancient nations, and many in our own day, are classed as sons of Japheth, because they are in external worship, but in charity; others are sons of Canaan, because they are in external worship and in self-love, 1150. The church cannot be restored in any nation until it is so vastated that nothing of the evil and false remains in its internal worship; on this account the Lord's church was resuscitated, not among the Jews, but the Gentiles, 1366. With those who, like the upright Gentiles, are in love to the neighbor, but not in love to the Lord, because ignorant of him, the Lord can still be present in charity, 2023. The Gentiles may be principled in truths, such as those contained in the

Decalogue, but not in the truths of faith, because the latter can only be acquired from the Word, *ill.* 2049, 4190; see below, 2863. Such of them as live together in charity according to their knowledge of external truths easily receive the truths of faith, because the latter are nothing more than the interior truths of charity, 2049, 3778, 4190. The Gentiles cannot profane holy truths, as those can who are within the church; hence how much greater danger the latter stand in; passages cited, 2051. The Gentiles derived their sacrifices, meat-offerings, drink-offerings, incense, perpetual fires, etc., from the ancient church, especially the Hebrew (note: not the Jewish, but the ancient representative church which was not confined to a single nation), 2177. All are saved, whatever their religion, if any good remains with them, and more of the Gentiles than Christians, because they are more easily taught by the angels, 2284, 3263, 4190. The Gentiles are not truly spiritual until they are instructed in the truths of faith, and those who have lived in the good of charity are instructed in the other life and become spiritual, 2861. The Gentiles or nations without the church are numbered with the spiritual, and are saved like those within the church by the Lord's divine human, 2861, 2866, 2868, 2869; especially 3263; passages cited, 3380; see also below, 4211. The Gentiles speak better of moral truths and lead a better life than Christians, and their false principles being only applied and not conjoined to their good are easily separated, so as to admit the truths of faith, *ill.* 2863, 3263; the nature of their good illustrated, 3470; and of their truths, 3778. Good and truth with the upright Gentiles is like that of boyhood, and serves as a first medium for the introduction of genuine goods and truths, 3778 end, 3986 end; further *ill.* 7975—7976. Gentiles who are in the good of works (understood distinctly from good works), are said to be in good *a latere*, or in a collateral line, because they do not communicate with heaven by the Word; but the good within the church are in the direct line, because they have the Word, 4189; further *ill.* 4197. The good of the Gentiles who have lived in charity can be opened and illustrated with divine truths in the other life, while Christians who have not lived in charity deny such truths, and thus close heaven against themselves, 4197, 4747. The conjunction of the Gentiles with the Lord is in the divine natural and divine sensual, that of Christians in the divine rational, 4211. Faith does not save, but charity, hence infants and the good Gentiles who have not faith are instructed in the other life and received into heaven, 4721. Christians in the other life are perceived to worship three gods, but Gentiles who become Christians acknowledge the Lord alone, 5256, 9256 end, 10,112 end, 10,205. Many who were learned in the truths of faith are in hell, while many who were not in truths, but in falses, such as the Gentiles, are in heaven; this because truths derive their essence and life from good, *ill.* and *sh.* 9192. The Gentiles, when instructed, come into clearer perception concerning the heavenly life than Christians, because their internals are open to truth, as in the case of children, *ill.* 9256. The church of the Lord is one, like the Grand Man in heaven; those who have the Word being as the heart and lungs, and all others, as the rest of the viscera and members, 9256. The phrase, *Christian Gentilism*, applied apparently to the Roman Catholic Church, 3447, 9020.

8. *Seriatim Passages concerning the state of the nations and peoples*

out of the church, and their lot in the other life, 2589—2605.—The general opinion is that the nations or Gentiles are not saved, wherefore the Lord in his mercy has allowed the author to become acquainted with their lot in the other life, 2589. All the Gentiles are saved who have lived the life of good, and the angels are very solicitous to instruct them in the goods and truths of faith, 2590. The difference in the other life between the Gentiles and the Christians explained, that the latter are received in preference, if they are in corresponding good, but not otherwise, 2590. Amongst the Gentiles there are the wise and simple, but not so many wise at the present day as in ancient times, 2591. Discourse with a certain wise Gentile concerning wisdom, intelligence, order, the Word, and the Lord; how much more open his mind was than in certain Christians who stood by, 2592. Discourse with some of the wise ones from the ancient church; that their manner of thinking, of speaking, and of writing, was representative and significative, 2593. Though the Gentiles in our day are simple compared with these, yet they easily receive instruction from them, 2594. The Gentiles are initiated into a choir within a few hours, while many Christians can with difficulty be brought into the same mutual consent in thirty years, 2595. The affection of charity in certain Chinese Gentiles was manifested by the representations of a choir; also concerning their dread of Christians on account of their evil lives, 2596. Concerning a Gentile who heard the author read of Micah and his graven images; the affection of his grief manifested in its quality, and that he rejected the idea of idolatry, 2598. Concerning a Gentile who said that from good he knew all truth; his surprise that Christians should reason about truths, 2599. The Gentiles are reformed according to their religious principles and their state of life, and are variously instructed, 2600. Some appear to build cities, which they give to others, entreating them not to violate some secret thing contained in them, 2601. One nation, said to be from the Indies, worship the Great God with a rite in which they first magnify themselves, and immediately afterwards prostrate themselves as worms; that they suppose the Great God is carried round with the universe, and from his superior position views all things, 2602. Certain black Gentiles described who are willing to be treated hardly, and that afterwards they are conveyed to paradises and reformed; such spirits trust to become fair by suffering, for they say that they are black in body but white in soul, 2603. The Gentiles are commonly introduced to some who assume the character of their idols, in order to be withdrawn from their phantasy; the same with those who have worshiped deceased men, 2604. Among the Gentiles most loved in the other life are the Africans, for they more easily receive the goods and truths of heaven than others, and delight in being called obedient, 2604. The state of certain spirits from the ancient church who became idolaters, briefly described, 2605.

9. *That the Church is always resuscitated among the Nations out of the Church.*—[The author having penned a short series of references to this effect in his own Index, they are here preserved verbatim, in order to mark how pointedly he has applied these passages to the Christian Church:—that the Gentiles (or nations), inasmuch as they are in ignorance, may be in a state of innocence, 593. That with the Gentiles there is not so great a cloud as with Christians, 1059. That the good among the Gentiles is from the Lord, and that they are more easily

reformed in the other life than Christians, 932, 1032, 1059, 2284, 2589, 2590, 3778, 4190, 4197. That the Lord is equally present with the Gentiles in charity, 1059. That the lot of the Gentiles is better because they cannot profane truths, 1327, 1328. Wherefore the church is to be established among the Gentiles, 1366.] The sense of the preceding references in a summary, shewing that the New Church at this day will be raised up like the primitive Christian Church among Gentile nations, 2986. The affirmation repeated, that a new church is always established among the Gentiles because the old church is in a state incapable of receiving truth, 4747. That the church at this day is transferred to the Gentiles because they acknowledge the Lord, and their interiors are not closed as with those who are within the church, *ill.* and *sh.* 9256.

10. *How the Initiation of the Nations into the Lord's kingdom is represented.*—The salvation of the truly spiritual who have the Word was represented by the ram at the offering of Isaac and by the seed of Abraham, 2830, 2833—2834, 2836, 2848, 2853, 2861. A second class of the spiritual who are saved, namely, those who have not the Word, but are in fraternity from good, is represented by the sons born to Nahor the brother of Abraham by his wife Milcah, 2860 end, 2861, 2863, 2866, 2868, 3778; especially by their son Bethuel, 2865, 3665, 3778. A third class of the spiritual (or a second of the nations) consisting of those who are in idolatrous worship and in good, is represented by the sons born to Nahor of his concubine Reumah, 2867—2869. All the truly spiritual (probably the same as denoted by the ram, etc.) constituted into a separate kingdom, and their principal varieties, or allotments therein, are represented by the sons born to Abraham and Keturah, who were separated from Isaac, 3230, 3235, 3239—3243, 3245 end, 3246—3247. The nations first made rational, and forming the spiritual church (probably those of the second and third class, when first elevated), are represented by Ishmael the son of Abraham and Hagar, and by his descendants, 3231, 3263, 3264 and citations, 3267—3268. The good of the nations by which they can be conjoined with the Lord, and from which genuine goods and truths can be elevated, is represented by Laban the son of Bethuel, in the history of Jacob, 3129, 3130, 3160, 3612, 3665, 3691, 3778, 3974, 3982, 3986, 4063, 4088, 4112, 4125, 4145, 4189, 4190, 4197, 4206, 4211, 4214, 4243. Goods and truths reserved in the interiors by which the Lord can operate, are represented by the residue, remnant, or remains of nations and peoples, *sh.* 5897. Goods and truths not genuine, or the Lord's church among the nations, was represented by the mixed crowd who went up from Egypt with the Israelites, 7975—7976. The instruction and reclamation of the nations, by those who have the Word, is represented in that particular Jewish law by which they were ordered to restore the stray ox or ass of their enemies, 9255—9256.

11. *The true church of the Nations* was the most ancient; afterwards it was the ancient, 1259 end. The celestial state of the most ancient church as described by paradise in the beginning of Genesis; and the state of those who belonged to it in heaven, 607, 895, 920, 1114—1125, 2588 near the end, 2896, 4493, 8891, 9942, 10,355, 10,545. That the ancient church which succeeded it after the flood, was constituted by several churches, which were representative and were

made one by charity; various particulars concerning it, how it differed from the most ancient, 519, 521, 597, 607, 609, 640, 641, 765, 784, 895, 1125—1128, 1327, 1343, 2896—2897, 4493 and citations, 10,355. See above (1), 1130, 3667, (2—6); and see CHURCH.

12. *Signification*.—Tongues and families denote varieties of opinion, understanding or faith, and varieties of love or charity respectively; nations, varieties or states of both, 1159, 1215, 1216, 1251. Where corrupt internal worship is treated of, families and nations denote manners, or states of morality, tongues and lands diversities of opinion; but where true internal worship is treated of, families and nations denote charity, tongues and lands faith, 1252. Nations and peoples denote goods and truths respectively; in the opposite sense evils and falses, *ill.* and *sh.* 1258—1261, 1868, 5897, 6005, 10,288, 10,432; see below, 1259, 1416, 1849, 2928. Nations denote worship according to their own quality whether good or evil; the angels also never remain in the idea of any nation but of the good and truth which characterized it, *ill.* 1258. The priesthood of the Lord is predicated of nations, because of celestial things which are goods; the kingship of peoples, because of spiritual things which are truths, 1259 end. A nation denotes celestial good, the Lord's kingdom, thus all in the universe who are receptive of the celestial principle of love and charity; in the supreme sense, the Lord, 1416. Nations, in the genuine sense, denote goods abstractly, and those who are in good; but in the opposite sense evils and those who are in evil, 1849. Nations, in their genuine and primitive sense, denote good; kings, truth, *sh.* 2014—2015; the former only *br.* 2068, 2090, 2227—2228, 2853, 3293, 3380, 7579. When a nation denotes good predicated of doctrine, it also denotes truth, 2520; and is then called a kingdom as well as a nation, 2547. When a nation and a company of nations is named, it denotes good, and also truths and forms of doctrine from good, 4574. By a nation the celestial church is denoted; by a people, the spiritual, 2928, 10,288. By a holy nation is meant the spiritual kingdom, especially those who are in good primarily and thence in truth, 8771. By nations is signified those who are not of the church, because not in the light of truth from the Word, 10,634. Illustration of good such as nations denote in the Word, that it is like the juice of unripe fruit, etc., 3470, 3778.

13. *Harmony of Passages*.—I will make thee into a great nation, and I will bless thee, said to Abraham (Gen. xii. 2), denotes the state of celestial love, its fructification and multiplication, forming the Lord's kingdom, 1416—1418. The nation whom they shall serve will I judge, said of Israel in Egypt (Gen. xv. 14), denotes the evil from which the spiritual are delivered, 1848—1851. Abram to be for a father of many nations, and hence called Abraham (Gen. xvii. 4, 5), denotes the union of the divine and human in the Lord, which is the source of all good, 2004—2007, 2011. I will give thee into nations, and kings shall go out from thee, said of Abraham (Gen. xvii. 6), denotes that from the Lord is all good and all truth, 2014—2015. He shall be into nations, said of Isaac (Gen. xvii. 16), denotes goods proceeding from the divine rational, 2068; compare 1416. Twelve princes he shall beget, and I will give him into a great nation, said of Ishmael (Gen. xvii. 20), denotes the primary precepts of charity and the fruition of good therefrom, 2089—2090. Abraham to be increased into a great and numer-

ous nation, and all the nations of the earth to be blessed in him (Gen. xviii. 18; xxii. 18), denotes good and truth from the Lord, whereby all are saved who are in charity, 2226—2228, 2853. The people of Abimelech (Philistines) called a righteous nation (Gen. xx. 4), denotes good predicated of the doctrine of faith, 2520, 2547. Take up the boy for I will set him [*pono*] into a great nation, said of Ishmael (Gen. xxi. 18), denotes the spiritual man as to truth, and hence the Lord's spiritual kingdom, 2697, 2699; compare 1416. In thy seed shall all the nations of the earth be blessed, said to Isaac (Gen. xxvi. 4), denotes the salvation of all who are in charity by divine truth from the Lord's divine human, 3380, 3365; compare the terms of the said promise addressed to Abraham, 2226 cited above; and to Jacob, 3709—3710. Two nations are in thy womb, and two peoples, etc., said of Rebecca (Gen. xxv. 23), denotes good and truth conceived in the natural man, both interior and exterior, 3293—3294. A nation and a company of nations shall be from thee, said to Israel (Gen. xxxv. 11), denotes good and its divine forms, which are truths, 4574; compare 1416. I will make of thee a great nation, I will go down with thee into Egypt, said to Jacob (Gen. xli. 4), denotes the state in which truth is made good and the Lord's presence in it, 6005—6008. Hail, such as had not been known in Egypt since it was a nation (Exod. ix. 24), denotes falses in the natural mind, such as had not been since it was receptive of good, 7577—7579. The sons of Israel called a kingdom of priests and a holy nation (Exod. xix. 6), denotes the Lord's spiritual kingdom as to good into which man is introduced by truth, and as to good from which proceeds truth, 8770—8771; compare 1416. I will make thee into a great nation, said to Moses when the Israelites had turned to idolatry (Exod. xxxii. 10), denotes another form of the Word manifesting the internal good, 10,432, 10,453, 10,461, 10,603. The Israelites called a nation and the people of Jehovah (Exod. xxxiii. 13), denotes those who are in faith and love in whom the divine dwells, 10,566. In all the earth and in all nations (Exod. xxxiv. 10), denotes among those with whom the church is, and with whom it is not, 10,634. The nations expelled from the faces of the Israelites (Exod. xxxiv. 24), denotes the removal of evil and of the falses of evil from the interiors, 10,674; see also, 9237, 9332—9333. The frequent mention of nations and peoples in the prophecies, denote variously those who are in the good of charity and those who are in truths of faith; collections of such passages, 1259, 1416 end, 2015, 9256. The frequent mention of the nations being spoiled, and their goods, their gold and silver, their vineyards, etc., being possessed, denotes the holy esteem in which the spiritual will hold rational and scientific truths as the means of becoming wise, 2588 end.

NATIVITY [*nativitas*]. Nativities in the Word, denote such as are spiritual, namely, derivations of doctrine, of charity, of worship, of the church, 1145, 1255, 1330, 3263, 4668. In the supreme sense they denote such as are divine, as the birth of the divine rational from the Divine itself in the Lord, and of the divine natural from the divine rational, 3279. Conceptions and births are to be understood spiritually of the new birth, or regeneration, thus of truth born from good, or faith from charity, 3860, 3868, 4070, 4668, 5160, 5398. The born of God are those who are principled in love, and thence in faith, 2531 end.

Abortion and barrenness, on the contrary, relate to perversions of good and truth, or to the state when goods and truths do not succeed in due order, 9325. See GENERATION, REGENERATION.

NATURAL.—1. *Nature and the Natural World.* All things in nature are representatives and correspondences, because from influx, 1632, 1881, 2758, 2896, 2987—3002, 3213—3227, 3349, 3483, 3624—3649, 4044, 4053, 4366, 4939, 5116, 5377; seriatim passages, 9280; see below (3), 775, etc. Everything in nature owes its origin and cause to somewhat in the spiritual world, 8211. In virtue of the correspondence between them, the natural world is conjoined with the spiritual, and universal nature is a theatre representative of the Lord's kingdom, or heaven, and the latter of the Lord himself, 2758, 2987—3002, 3483, 4939, 5116, 5173, 5377, 8211, 8615, 9280. All influx is from the spiritual world into the natural, not from the natural into the spiritual, also from interiors to exteriors, not from exteriors to interiors, 3219, 5119, 5259, 5427, 5428, 5477, 5779, 6322, 8237, 9110. How perverse it is that the world in our day attributes so much to nature, and so little to the Divine, 3483, 5116. All things in nature were not merely brought into existence by the Divine, but they continually subsist by influx from the Divine, and this by the spiritual world, 775, 4939 end, 8211. Nature is the ultimate plane in which things divine, things celestial, and things spiritual are terminated, 4240, 4939, 6284, 9216. Man is so created as to be the medium of descent from the divine of the Lord to the ultimates of nature, and, conversely, of ascent from nature to the Divine; but this order in him is perverted, 3701, 3702, 4022. All things in nature have reference to the marriage of good and truth, and hence the goods and truths of heaven, and, finally, divine goods and truths, are represented in them, 3166, *ill.* 3703—3704, 3793, 4390, 5232, 7256, 10,122. The marriage of good and truth is not represented in the natural life of man, until he is regenerated, because he alone is not born in divine order, 3793. The intrinsic force or endeavor in all natural things is from the spiritual world, the influx of which never ceases, 5173; variously *ill.* 5711, 6053—6058, 6189—6215, 6307—6326, 6466—6495, 6598—6626. Agreeable to the correspondence of natural things with spiritual is the correspondence of exterior and interior thought, *ill.* 5614; also the conjunction of the spiritual world and the natural in man, 6057. All things are representative in nature, and have reference to the human form because to truth and good, *ill.* 10,185. See INFLUX (7), INTERNAL (2), LIFE (2), MAN (32, 36).

2. *The Worship of Nature*, so common in the Christian world at this day, is from ignorance concerning the divine human, *ill.* 6876. Neither from natural lumen nor from natural theology can anything be known concerning God and heaven, but all such truths are from revelation, *ill.* 8944; see below (11, 12, 4950).

3. *The neuter adjective understood generally, or applied according to the Subject.*—The order of existence and influx is such that the natural depends from the spiritual, this from the celestial, and this again from the Lord, 775, 880, 1096, 1007, 3304. The natural, spiritual, and celestial, are each in their degree vessels recipient of life, but the Lord is life itself, 880. The celestial, the spiritual, and the natural, are as the head, the body, and the feet; also that this is the order of their

influx, and that the divine flows in with them because they are from the divine, 4938—4939, 9992, 10,005, 10,017. The natural is the ultimate of order in which the celestial and spiritual are terminated, 4240, 4939, 6284, 9216. The natural is constituted in three degrees, external, middle, and internal; so the rational, *ill.* 4154, *ill.* 4570. By the natural, named abstractly, is meant the natural man or the natural mind, 5301. The author apologizes for the use of these terms, because there are no others adequate to the subject, 4585.

4. *The Natural Man; its distinction from the Rational.*—The natural man can have no life except from the spiritual and celestial, thus from the Lord, *ill.* 880. The internal, the rational, and the natural, are most distinct in man, but they ought to make one by conformity, 2181; the same described as internal, rational, and external, 1702, 1707, 1889, 1940, 3494. The life of the internal man flows into the external or natural, and is varied therein according to ends, 1909. The influx of life from the Lord through the rational man, adapts the scientifics and knowledges of the natural man to the reception of life, and enables man to think, 2004. The natural man is so distinct from the rational, that if the latter be genuine it can see the evil in the former and chastise it; hence the combat of regeneration, 2183. When the natural man is subjugated by the rational, the Lord gifts man with conscience, and he comes into the tranquility of peace; but if the natural overcomes, he enjoys apparent peace in this life and infernal disquietude in the life to come, 2183. No one can be a whole man unless the natural and the rational are conjoined in him by the subjugation of the former, 2183. The natural man is a servant, steward, or administrator; and scientifics of every kind are things of service to the rational, whereby he may think equitably and will justly; the difference between them *ill.* 3019—3020; but that the natural man makes a servant of spiritual good and truth, 5013, 5025. To the natural man appertain scientifics, and knowledges of every kind in the exterior or corporeal memory; also the interior sensual or imaginative faculty, which becomes especially wakeful in boyhood and first manhood; and all the natural affections which are common to men and brute animals, 3020. It is of the natural man, not the rational, that freedom is predicated, because the natural is the recipient of good flowing in, but the rational is the medium of such influx, 3043; *ill.* 5650; compare 5760, 6125. All light, life, and order, in the natural man, is from divine influx, which illustrates, vivifies, and arranges all things, as may be known experimentally, 3086, 4015. The natural man, like the rational, is constituted in essence of two parts, the intellectual and the voluntary, 3114, 3305. The difference between the spiritual and natural man (otherwise called the internal and external man), illustrated; that the spiritual man is wise from the light of heaven, but the natural man from the light of the world; hence that the spiritual man ought to dispose all things as a master, and the natural obey as a servant, 3167. By the fall, the natural and spiritual were separated, and the natural man lifted himself up against the spiritual, whereby divine order was inverted; hence the need of regeneration, 3167. All that the natural man can know and do intelligently is from the rational, who sees all things as in a field below him from the light of truth and good, 3283; see below, 3494, 5286. To those who are not regenerated the rational appears the same as the

natural, but they are most distinct, 3288. The natural is rather an excrescence of the internal man, like the hairs of the body, than the man himself; hence the hairy faces of those who were merely natural in the life of the body, 3301. The thought and will of man is founded in the natural man as in a plane, 3469; in other words, the natural man is the plane in which the spiritual is terminated, 4618, 5651, 6275, 6284, 6299, 9216. Whatever of life appears in the natural man is from the rational, and good and truth are both described as sons with reference to their birth from the rational, *ill.* 3494; see below, 4015. The distinction between the life of the external or natural man, and the life of the internal or rational, insisted on; also that the rational can live separate from the natural, but not the contrary, 3498. Whilst man is in the body the rational appears to live in the natural as one with it, and only to have any life itself so far as the natural is in correspondence, 3498 end. The natural is brought into correspondence with the rational, or regenerated by the implantation of truth in good, *ill.* 3502, 3504, 3508. Unless this correspondence exists man cannot be regenerated, because the interiors are modified according to their reception in exteriors, *ill.* and passages cited, 3539. The end regarded by the rational man is as a soul, and the natural man is as the body of that soul; also that regeneration proceeds exactly like the formation of the body by the soul in the womb, *ill.* 3570. The natural man is in a sphere of apperception below the rational, and cannot discern what passes therein; hence how ignorant man is concerning the procedure of regeneration, 3570, further *ill.* 5116. The means provided for the conjunction of the rational and natural man cannot be discerned in the light of the natural, but they are discovered in the internal sense of the Word, 3573, 5398. The natural mind ought to be as the face and countenance of the rational, representing the interior will and thought, 3573; compare 5165, 5168. The order in man corresponds to that of the three heavens, and influx finishes in the natural and corporeal degree, where it forms a nexus of the last with the first, 3739. In regard to ends, the state of the natural man is opposed to the spiritual, but they may still be conjoined by the subordination of the natural to the spiritual, *ill.* 3913, 3928. The combat between the natural and spiritual before the former can be subjugated is temptation; in this state the natural man is governed by infernal spirits, 3927, 3928. The natural part communicates with the sensual things of the body on the one hand, and with the goods and truths of the rational mind on the other; these three, the corporeal, natural, and rational, are the intermediates by which there is assent from the world to heaven, 4009, 4038. The natural man cannot be regenerated except by the interior or rational, for except from the interior there is no acknowledgment of truth, no conscience, no perception, 4015. Man is either corporeal, natural, or rational, according as he submits himself to one or the other of these degrees of life; but always in the lower there is the faculty of being elevated to the higher, 4038. The communication between the corporeal and natural is by exterior sensuels repositied in the memory; between the natural and rational it is by interior sensuels, *ill.* 4038; see below, 4570. All things in man are arranged according to his chief end, and this in the natural mind, where the end exhibits its ultimate effects, *ill.* 4104. The communication of the natural with the body and with the world is by sensuels; but with

the rational mind and with the spiritual world it is by analogical and analytic truths, 4570. The natural man is beneath or exterior to the rational, and when they agree it is nothing but a more general formation of the goods and truths in the rational, *ill.* 4667. The perceptions of the natural man are opposed to those of the rational or spiritual, and if the natural man has dominion nothing of faith can be believed; illustrated by various fallacies of the senses, 5084, 5094. The natural man when not regenerated turns goods and truths, which flow in by the rational, into evils and falses; but when regenerated it is like the face in which those goods and truths effigy themselves in corresponding forms, 5118, 5165, 5168. By the rational and natural is meant the man himself so far as he is formed to the reception of the celestial and spiritual; by the rational the internal, by the natural the external, 5150. The natural man has no view of anything from himself, though it appears otherwise, but only from the interior or rational; thus all sight is predicated of the rational mind surveying itself in the natural as in a mirror, 5286. To the natural man nothing appears that is in the spiritual unless there be correspondence and a medium, but to the spiritual man all things in the natural are manifest, 5427, 5428, 5477. The natural man rebels against the spiritual and fights against his dominion, because he fears the loss of all that constitutes his delight, and is ignorant of the ineffable states upon which he may enter, 5647; compare 1590. The natural man is in the light of the world, the spiritual in the light of heaven, hence the former has no perception of good and truth in himself, 5965. The natural or external man is formed to the image of the world; the internal or spiritual to the image of heaven, 1733, 3628, 4523, 4524, 6013, 6057, 9279, 9300, 9706, 10,156, 10,429, 10,472. The external man is created for the world only that he may serve the internal, which is created for heaven, as its subject, 5786, 5947, 6275, 6284, 6299, 9216, 9828, 10,396. Perception in the natural man is from the celestial internal; but apparently it is in the scientifics of the natural, 6063, 6092. The natural man is formed to the reception of influx, both immediately from the Lord and mediately through the spiritual world, and without this twofold influx he could not live, 6063. Seriatim passages expressing briefly the doctrine of the external and internal man, otherwise called the natural and spiritual, 9701—9709, 9796—9803. That they are called natural and sensual who allow their thoughts and affections to receive an outward determination, 9730. See EXTERNAL (2), INTERNAL (2, 3), MAN (3, 7), REASON, SCIENCE, SENSE.

5. *Natural Goods and Truths* are from spiritual; spiritual from celestial, and all from the Lord, 775, 3304. The Lord is present by celestial love received from him, without which there can be neither spiritual or natural good, 1096, 1420. Unless natural good conform to rational good, and all to the Lord, there can be no perception, 2181, *ill.* 5168. Genuine good in the natural man is the delight perceived from charity; his truth, whatever scientific favors that delight, 2184 end; see below, 3114, 3167, 3293. The first affection of truth in the natural man is not that of genuine truth, but this comes successively by the former as means, 3040. The affection of truth in the natural man exists by influx from the affection of good in the rational, 3040. Good flows in from the rational man in celestial freedom, and unless the affection of

truth is received from it the natural cannot be conjoined to the rational, 3043. The influx of good is into the scientifics, knowledges, and doctrinals of the natural, which it illustrates and disposes in order; hence the affection of truth, 3086. The truths of the natural man are scientifics, namely, whatever may be comprehended in the external memory; but his goods are delights, especially such as are of the affection of those truths, 3114; hence that scientifics are the proper food of the natural man, 56—57, 3114. When the natural man is in order his good is the delight of serving his neighbor, his country, the Lord's kingdom; and his truth is all that the understanding apprehends as the means of rendering this service, 3167 end. Man is not born into any truth, even natural, or pertaining to common morality, but has to learn all externally; truth thus learnt ought to be elevated to conjunction with good, in order to make him truly rational or truly man, 3175. It is with difficulty that truth can be elevated out of the natural man, because of fallacies, cupidities of evils, and false persuasions, 3175. The scientifics of the natural man are seen in clear light by the rational, which light is truth originating in good, 3283. The natural man derives all that is human from good and truth, insomuch that they constitute his very being; such good is called delight, and such truth scientific, 3293; further *ill.* 3305. The good and truth of the natural man are each interior and exterior; interior, in communication with the rational man, exterior, in communication with the corporeal, 3293—3294, 3793. Natural good is the delight of natural affection, which forms itself and exists by scientifics; and the natural man is not human unless the one is perfected by the other, 3293. Truth cannot be united to good in the lowest natural, because it is affected with hereditary vice from the mother; hence good is connate, but not truth, which must all be learnt, 3304; see below, 3470—3471. The truths of the natural man are of three kinds, properly called sensuials, scientifics, and doctrinals, which are learnt successively by derivation one from the other, 3309, 3310 end. Doctrinals are the interior truths of the natural man, of which he can retain no idea except from scientifics, which again are founded upon sensuials, 3310 end. The good of the rational flows immediately into the good of the natural, and also mediately by truth; this is signified by Isaac loving Esau, and Rebecca loving Jacob, 3314, *ill.* 3509, *ill.* 3563, *ill.* 3570, *ill.* 3573, *br.* 3616, 3622, 4563; see below, 4015. The rational mind receives truths sooner and easier than the natural, because it is more interior and remote from the senses; the natural is also regenerated by influx from the rational, consequently after it, and with more difficulty, *ill.* 3321, *ill.* 4612; the latter part, 3469. Truths (which are really appearances of truth) are received by divine influx in the rational, and finally in the scientifics of the natural, as images reflected in a mirror, 3368, 3391. Natural good, such as many derive from their parents, described; that it is as the first juice of fruits, etc., and is extirpated when man is regenerated and receives genuine good from the Lord, 3469—3471; see below (8). It is by the delights of the natural man that knowledges of good and truth are first insinuated, 3502, *ill.* 3518, 3519, *ill.* 3570. The good of the natural man is derived from the order in which good and truth flow in from the rational, and from the order of scientifics, knowledges, and doctrinals among themselves, 3508, *ill.* 3513. Truths and goods appear in a common or

general form in the natural man, but the innumerable particulars which constitute the general appear in the rational; the same as to evils and falses, 3513, 5707; as to the obscurity of perception in the natural, 6454, 6686. Goods and truths in the natural are formed inmost by the good of the rational, which after the exact period of regeneration is produced forth, and assumes the prior place, 3576; see the collection of passages below (6). Goods and truths of the natural mind are so innumerable that hardly their most common genera can be apprehended by man; also, in some of these, rational goods and truths can be received, in others not, 3660, further *ill.* 3665. There are goods and truths rational, natural, and sensual, and they are so ordered that the superior flow into the inferior, and thus image themselves, comparatively as the interior affections are imaged in the countenance, 3961; the latter *ill.* 5165. Goods and truths are graduated from lowest to highest in degrees distinct from one another like the steps of a ladder, 3699, and following passages; see above (4), 4009. Knowledges of good and truth are implanted in the natural memory as in their ground, not by learning them, but by a life according to them, 3762. Doctrinals of good and truth must be learnt from the Word, and exist together in connection before man can be regenerated, 3786, further *ill.* 5373. Good and truth are not united in the natural man till he is regenerated, hence the good insinuated in infancy is withdrawn into the interiors, *ill.* 3793. Good and truth are united in the natural man when spiritual good flows in, *ill.* 3952. The arrangement of good and truth in the natural man is from the spiritual, and thereby from the Lord, whose influx is into good in the internal man, and by truth into the external, 4015. The natural man appropriates goods and truths by the medium of his senses; truths by sight and hearing more especially, and goods by the other three senses, 4038; compare 10,236. Goods and truths of the natural man are in threefold degrees, correspondent to those of the internal, which again are correspondent to the three heavens, *ill.* 4154, further *ill.* 4570. Goods and truths are fructified and multiplied so far as the natural man is receptive of them, and no farther; hence if regeneration does not take place in the life of the body, it cannot hereafter, 4588. Interior goods and truths predicated of the natural man are those which correspond to the goods and truths of the rational; in general they are uses and the means of application, 4973. Scientific truths appropriated to the good of the natural man, are as water to bread, or drink to meat, in nourishment, *ill.* 4976. Natural good and truth are each of two kinds, spiritual and not spiritual; natural good not spiritual is hereditary, but natural spiritual good and truth are from doctrine, *ill.* 4988; *br. ill.* by examples, 4992. Spiritual truth agrees with natural truth in ultimates, yet there is not conjunction, but only affinity between them, *ill.* 5008, *ill.* 5028. Those who are in good and truth natural, not spiritual, regard spiritual good and truth merely as a servant, and spiritual things generally as means of service, 5013, 5025; but that order requires the natural to serve, because the spiritual is prior, interior, superior, and nearer to the divine, 5013, 5168. Those who are in good natural not spiritual are easily persuaded that evil is good, and that the false is truth, for there is no plane in which heaven can operate; hence they suffer much from the infestation of evil spirits in the other life, *ill.* 5032, 5033, 7197, 7761, 8802; from experience

6208; see below, 5965, 6208. It is influx from divine truth that is called spiritual, and influx from divine good celestial; and this good and truth is said to be in the rational or in the natural according to reception, 5150, 5510. Natural truths are not truths till they become of the life, but the term is applied generally to natural knowledges of good and truth and to scientifics, 5276, 5312; see below, 5510. Goods and truths really such are in the interiors of the natural mind, and they correspond to angelic societies, 5344. The common truths of the natural mind cannot communicate with truth from the divine without a medium, 5411. Scientifics and the truths of the church are two distinct things in the natural mind, and they are disposed into order by truth received from the Divine; also, that scientifics are first disposed into order, 5510; see below, 6724. Scientific truths even in the exterior natural are given to man by influx from the Lord, and are not acquired by any power of his own, *ill.* 5649, *ill.* 5660. Those who are in natural good not spiritual constitute the external of the church; but those who are in spiritual good, the internal, 5965. Those who do good from natural disposition only, and not from the doctrine of good and truth, cannot be saved, for they have no conscience by which the angels can flow in, and they are easily persuaded to evil, 6208, further *ill.* 7197. Good and truth in the natural man are produced from the internal, which thus dwells in the natural or external as its life; also, it is thus the internal clothes itself with the means by which it can produce effects in a lower sphere, 6275, 6284, 6299; that the natural or exterior is the vestment of the rational or interior, 6377, 9215. The influx of good and truth being thus received in the natural man causes external good and truth to be really such, 6284; or to be living, 6686. Before the natural man is brought into order, good is mixed with evils and falses in him, but it is guarded by the operation of divine truth given in the midst, 6724; compare, as to the mixed state of goods and truths, 3993, 3995, 4005. When goods and truths of the exterior natural are destroyed by evils of life, those of the interior are reserved by the Lord and the communication with them closed; such reserved goods and truths are denoted in the Word by remains, 7601; see below, 9296. When scientific truths in the natural man are perverted or extinguished, the internal man can no longer think and perceive except perversely or falsely, 9062; see also concerning hurt done to the internal man, by want of order in the natural, 9046; and that man is in hell unless he is elevated out of natural into spiritual light by regeneration, 5700, 6322, 10,156, 10,489. Good is first infused in infancy and childhood, when it forms the commencement of the new will; afterwards it is either closed up by evils of life, or it produces itself, and is perfected by the truths of faith, *ill.* 9296, 9742, 10,298. See INFLUX (7), GOOD (15, 21), TRUTH.

6. *The Purification and Regeneration of the Natural Man*; that the former is especially signified by washing the feet, *ill.* 3147; see below, 9572. The loves of self and the world are the filth of the natural man, which must be washed away before good and truth can flow in, 3147. Until the natural man is purified of evil, good works are not good, because the love of self and the world is in them, 3147. Before the natural man can be regenerated, good from the Lord is insinuated into the rational part, to which truth is elevated from the natural; this done

the internal or rational man is in a condition to combat with the evils of the external, 3286. The natural man is regenerated by the rational so far as it is subjugated in this combat, and thus reduced to obedience and correspondence, 3286. The natural man is regenerated by the good of the rational as a father, and by the truth of the rational as a mother; from which, accordingly, all goods and truths in the natural man are derived, 3286, 3288, 3299, 3314, 3573, 3616, 3677. When the natural man is regenerated he owes his conception to the rational, and thus in order to the spiritual, the celestial, and the divine itself, according to influx, 3304. In the first state of regeneration, truths and whatever else is contained in the memory of the natural man form an undigested mass, until good flows in by regeneration and reduces all to order, 3316, *ill.* 3570, 5704; see below, 3579. The combats between the rational and natural, by which regeneration is effected, are continued till the vessels recipient of good in the natural man are softened, 3321. The rational man is regenerated before the natural, and the latter with much difficulty by it, because the natural man is nearer to the world and the body, but the rational nearer to the divine, 3321, 3469, 3493, 4612. In the process of regeneration the truths adjoined to natural good are as fibres which are led and applied into form by interior good, by which procedure the natural mind is actually re-formed, 3470; further *ill.* 3570. Before the natural is regenerated, and thus brought into correspondence with the rational, it is as darkness in which the rational can see nothing, 3493, further *ill.* 3620, 3623, 3629; see above (4), 3502. The natural man is regenerated by knowledges of good and truth, which receive influx from the rational, whereby the natural man is illustrated, 3508. It is not according to order that regeneration should be effected by the immediate influx of rational good into natural, but by truth as a medium, 3509, and the passages concerning the preference of Isaac for Esau, and of Rebecca for Jacob, cited above (5). Though truth is apparently in the first place while man is regenerating, the priority belongs to good, which manifestly assumes the first place when he is regenerated, variously *ill.* 3324, 3325, 3330, 3336, 3539, 3546—3548, 3563, 3570, 3576, 3601, 3603, 3610, 3701, 3863, 3993, 4247, 4256, 4337, 4925, 5351, 5354, 5747, 6247, 6396. Good proceeds into the natural man, at the beginning of regeneration, by the medium of truth, and thus manifests somewhat similar to good, but it is not genuine, being in inverted order, 3563; see below, 3579; that the inversion of state, when good assumes the first place and begins to rule over truths, produces temptations, *ill.* 4256, *ill.* 4274, 4275, 5773. In the course of regeneration, the rational man appropriates from the natural whatever corresponds with his own good, and what he relinquishes serves to introduce other corresponding goods and truths, 3570. The appropriation of good is according to the end regarded by the rational man; and by this end the Lord disposes all things into order in the natural, *ill.* by the manner in which the body is formed by the soul, 3570. The rational man, when he regenerates the natural, first conjoins good, afterwards truth, 3570. The natural man is not regenerated till it is conjoined to the rational, and this conjunction is by influx, immediate and mediate; immediate influx is that of rational good into natural good; mediate, is by the way of rational truth into natural truth, and thence into natural good, *ill.* 3573, 3576, 3616, 3665; see

above, 3509. By the form in which the influx of good first presents itself in the natural mind, it disposes all things into order, and forms truths; by these again it produces good, and so on, 3579; how numerous such goods and truths are, and that they form like houses, families, and nations, 3660, 3665. The rational mind which is first regenerated contains the seeds of good and truth, the natural regenerated afterwards is the ground in which they spring up, and are fructified, 3671. Until the natural man is subdued there is no conjunction with the rational or spiritual because their ends are opposite; hence the combats between evil spirits and angels, which are perceived by man as temptations, 3913, 3927, 3928. Conjunction cannot take place until the natural man is prepared, and until then, the interior man, as to truth and good, resembles one dead, 3969; see below, 6299. Preparation, conjunction, and fructification, are distinct processes in the regeneration of the natural man, 3993, 4588; see below, 4353, 4612. Conjugal love, love to the Lord, and love to the neighbor, are said to be conjoined to natural good, when the conjunction of the external or natural man to the spiritual takes place, 4280 end. The very end of regeneration is that the spiritual man and the natural man may be conjoined, and this conjunction takes place from internals to externals, *ill.* 4353. It is the conjunction of truth with good in the natural man that constitutes regeneration, such good being from the Lord, *ill.* 4353, 4380; see below, 5368. Interior goods and truths are received in external as a birth, and the natural mind prepared to receive them is as a midwife which helps the birth. *sh.* 4588; see below, 6686. The natural man must be regenerated before its conjunction to the rational, because it is in opposite order, and goods and truths flowing in can only be received where there is correspondence, *ill.* 4612, further *ill.* 6299. The rational man dwells in the natural when the latter is in correspondence, notwithstanding it has a separate life; so one heaven in another, *ill.* 4618. All the exteriors of the natural man are brought under subordination to the interiors, and thus become as servants, when man is regenerated, 5161, 5164. The natural man when regenerated is so changed that he does nothing from himself, but acts from the spiritual as an effect from its cause, *ill.* 5326, *ill.* 5651, *ill.* 6275. When regenerated, the goods and truths called Remains and reserved in the interiors of the natural mind, become the means of communication with the angels of the second heaven, because they correspond with them, 5344. Good and truths are adjoined together (not conjoined) in the natural man when it is brought under obedience to the rational, and it is obedient when heaven and the neighbor are regarded as ends, not self and the world, 5368. The natural man is not regenerated by scientifics, but by influx from the Divine; also that all the secret means by which he is regenerated cannot be known to eternity, 5398; and that, really, scientifics are from internal influx, 5649. Before the natural man is conjoined to the spiritual by regeneration, he is left in freedom to think of the two lives and to choose between them, and when he thinks from the natural without the spiritual he rejects and fights against the latter, 5650. The life of the natural man, which is evil and false, must be subdued, because the natural is the plane in which influx terminates, and in its subjugation to the spiritual, regeneration consists, 5651, 5828, 6299. When the old natural man is subdued a new principle is given which is the

spiritual natural, so called because the spiritual acts with the natural as one, 5651. The new birth in the natural is that of truth and good forming as it were a new will and a new understanding, 6275. The natural man must be regenerated before the internal can be given in it; until this takes place the internal is closed and there is no influx thereby, *ill.* 6299. The regeneration or subjugation of the natural man must be complete, so that whatever truth teaches is done from affection, and this however the natural man may desire the contrary, 6567. When man is first reformed good is mingled with evils and falses in the natural man, but in the midst is divine truth operating into every individual part of the external, and continually flowing in with good and truth, 6724. The influx of the internal is into the scientific truths of the church in the natural man, and by this influx the natural man is unconsciously made living; in other words, he does not know when he is regenerated, *ill.* 6686. The regeneration of the natural man treated briefly in seriatim passages, 8742—8747; his quality contrasted when not regenerate and when regenerate, 8743—8745; and that the internal man is regenerated by the reception of faith in thought and will, but the external by a correspondent life, 8746. The general process of regeneration illustrated; chiefly, that man is not regenerated before the external or natural is so, which done, the whole man is regenerated, 9043, 9046; passages cited, 9061 end, 9325 end. The good of the internal regenerates the good of the external man, but not till its own state is filled, *ill.* 9103. The natural man must be in correspondence with the spiritual or internal that he may be regenerated, etc., *br.* cited 9325 end. The two states of man, natural and spiritual, illustrated; that the natural is so called from the heat and light of the world, and the spiritual from the heat and light of heaven, 9383, 10,156. That the purifications and evacuations of the internal man are effected in the natural, variously *ill.* 9572, 10,235, 10,236, 10,243. And that the natural man when regenerated perceives spiritual things by influx, 5651. See GOOD (20), REGENERATION.

7. *The Temptations of the merely Natural Man*, are not really temptations, but common anxieties, *ill.* 847. The natural man in freedom after temptations represented by Napthali, a hind let loose, etc., 6413.

8. *Natural Good and the Good of the Natural distinguished*: that the former is hereditary from the parents, but the latter is received by influx from the Lord, 3518, 4231, 7920. See 3469—3471, cited above (5); and for full particulars see GOOD (3).

9. *Good done by the Natural Man*.—The work of charity is done by the natural man, but unless the spiritual and the celestial be in it, it has no life from the Lord, *ill.* 880. A life according to natural good is not saving, but a life according to the truths and goods of faith admitted as the principles and rules of action, *ill.* 6208. Without the truths of faith, the natural man is like a reed shaken by the wind, for there is no stamina by which the angels can hold him to good and truth, 7197, 8002. There are no truths in the extremes of the natural mind, but the whole is occupied with the false and evil, 7645, 7693. Spiritual good, which is alone saving, derives its quality from the truths of faith, their copiousness and connection, but natural good is a thing of accident and can easily be bent to evil, 7761. To do good from natural temper

alone, is to act from blind instinct, and such cannot be in heaven, *ill.* 8002; the whole further *ill.* 8772. See Good (3).

10. *Faith merely Natural* is a sensual faith, grounded in miracles or in the authority of teachers; such a faith is not of the Lord, yet if the truth of innocence is in it, it is accepted, 8078; compare 4047, 7290.

11. *The Fallacies of Natural and Sensual Men*, shewn in several examples taken from natural and spiritual subjects, 5084, 6948. The natural man is not in fault that fallacies appear to him, but that the affections and thoughts are determined by them, 5094, 5700, 6948—6949, 7693. Those who are in truth and not yet in good are in fallacies from lowest nature, *ill.* 6400.

12. *The Quality and Lot of the Natural in the other life.*—The influx and quality of certain spirits described, who had only thought from natural ideas concerning spiritual things, and of others who had thought sensually, but still lived a good life, 4046. Another class of natural spirits who emit a stench like rotten teeth, and like burnt bone or horn; that they were such as had no belief in heaven or hell, but were clever in business, etc.; also that they cannot be seen in a spiritual sphere, 4630; see below, 5573. The natural in the Grand Man correspond to the feet, the soles of the feet, and the heels, 4938; compare 4046 end. Those who lived in natural delight, not spiritual, dwell in the lower earth under the feet and the soles of the feet; their various quality described, 4940—4951. Such of them as had lived well in the body, but attributed all things to nature, become at length receptive of truths; meanwhile some of them are kept from evil by fear, 4941—4942. Among the spirits of the natural in the lower earth are such as lived piously and well, but thought to merit heaven by their good works; their state described, 4943. Nearly all who come from the Christian world are natural, and accordingly they are sent into the lower earth under the feet, and after a time such of them as had lived a good moral life are raised into heavenly light, 4944. Description of some who acted into the left knee and the sole of the right foot, 4946. Two classes of natural spirits described who loved the delicacies and refinements of life; the first capable of elevation to heaven, the second who sink into hell and live in filth, 4947—4948. Certain arrogant spirits described, who endeavor to ascend, and even do ascend, as high as the knees, when they fall down again, 4949. Some under the left foot who attribute all to nature, but still pretend to acknowledge a supreme Being, 4950. Some under the heels in a deep hell, 4951. The endeavor of some who had lived a merely natural life to excuse themselves because they had not known the doctrine of good and truth, but they were told that their internal state was the cause, 4952; a further illustration of this fact, and that the merely natural loathe the very mention of spiritual things, 5006, 5116. The inverted state of the natural man renders it impossible that he should see celestial and spiritual things; also that all such when seen in the light of heaven appear with the head downwards, and the feet upwards, 5116. The quality and lot of those who are in natural good not spiritual, compared with those who are in spiritual good; how easily they are infested by evil spirits, etc., 5032. Further account of natural spirits such as constitute the skin, the hairs, and the bones, 5552—5573. The natural life is represented

by the hair, hence the appearance of females in the other life with long hair combed over their faces, because they had thought more of their personal adornment than of eternal life, 5570. Those who are purely natural (or mere naturalists), when they appear in the light of heaven, seem not to have a face, but something hairy in the place of it, 5571, 5573 end. A fuller description of the spirits named above (4630), that such are Hollanders (author's Index), and business was the very end for which they lived; but that others who loved business are in heaven, 5573. That the natural man separate from the internal cannot endure a spiritual sphere, 9109.

13. *The Exteriors and Interiors of the Natural.*—The natural man is interior and exterior, 3293, 3294, 3793, 4570, 5079, 5118, 5126, 5276, 5282, 5497, 5649. The interior natural communicates with the rational mind, and forms the plane of natural life after death; the exterior natural consists in the life of the senses and actions, 3293; compare the three parts, 1589. The external natural is from the sensuous of the body, and those who live and think in these are called sensual men; the internal natural consists in analogical truths and conclusions elevated out of the exterior, 4570, *ill.* 5094. When the natural is considered in three parts, a medium between the external and internal is predicated, by separating the external natural from the sensual, which is then called the extreme, 4570, 9215—9216. The natural man considered in three parts, internal, middle, and external, is denoted by the feet, the soles of the feet, and the heels, respectively, 6844 end, 7729. See Foot. The external sensuous are in two classes under the will and understanding respectively, and unless they are subject to the internal sensuous man is lost, 5077; see below, 5157. The external sensuous of both kinds, together with their recipient vessels, are, properly speaking, the exteriors of the natural, or the corporeal part of man; but the interiors of the natural are scientifics and their affections, 5078—5079. The exteriors of the natural are all that man puts off by death, for all that he has thought, said, or acted in the body, and all his natural affections and lusts, thus all the interiors of the natural, are retained, 5079, 5094. The interior natural communicates with the rational, and the rational flows into it; the exterior natural communicates with sensuous, and into that the world flows, 5118, further *ill.* 5126. The exterior natural is constituted by all that enters through the senses into the natural mind, namely, into the exterior memory and the imagination; how the interior natural and the rational are successively opened, 5126. The interior natural receives ideas of truth and good from the rational, and by these the exterior natural ought to be illustrated; also that such illustration takes place when charity is the uniting medium, 5133. The exterior natural is composed of scientifics subject to the intellectual part, and of delights subject to the voluntary part, all of sensual origin; the former can be brought into correspondence with the interior natural, but not the latter, 5157, 5160—5167; see below, 6844. The exteriors of the natural, which are sensuous, serve as a plane and as it were a face, in which the interiors are brought to view; unless the interiors thus imaged themselves in exteriors man could not think, *ill.* 5165, further *ill.* 5168. The interior and exterior natural act as one by conjunction, and are spoken of together in the Word, 5263, 5276, 5282, 5333. It is from the exterior natural that a boy thinks while he is yet a stripling;

when he approaches manhood he begins to think from the interior natural, in other words he begins to reason; but in manhood, if he cultivates his rational faculty, he rises to intellectual and immaterial ideas; finally, if he receives good from the Lord, he comes into the light of heaven, 5497. Men have no knowledge of the difference between the exterior and interior of the natural, but the angelic societies to which they correspond know it well, and also how truth is received in either part, *ill.* 5649. The exterior lives from the interior, and when they are separated the exterior dies, 5707. The interior lives in a sphere so much purer than the exterior that it is capable of receiving distinctly a thousand and a thousand things, which appear to the exterior as one general form, 5707. The externals of the natural man (meaning sensuous) must be removed (in other words man must be elevated out of them), if he would approach the Divine, *ill.* 6844; the reason further *ill.* by the falses and evils which occupy the extremes, 7645, 7693. The exterior goods and truths of the natural man are conjoined to evils and falses because they look outwards and downwards, thus to self and the world; but his interior goods and truths are related to the Lord and his kingdom, because they look inwards and above himself, *ill.* 7601, 7604, 7607. The natural man is distinguished as interior, exterior or middle, and extreme or outermost; by the interior he communicates with heaven; by the extreme or outermost, which is the sensual part, with the world; and the exterior or middle mediates between them, 9215—9216, 10,236. All the interiors close in together, and rest upon the exterior and extremes, thus upon the sensual or ultimate of man's life; *ill.* by the skin which contains all the interiors of the body and holds them in connection, 9216. By the ultimate or external sensual is not meant the senses themselves of the body, but the proximate faculties of the man, who is called sensual if he thinks and desires according to those appetites, *ill.* 9730. That the sensual part or ultimate of the natural man is not regenerated at this day, but the regenerate are elevated from it into the light of heaven, 6183, 6454; passages cited, 7442 end. ✓

14. *The Extremes of the Natural Man* (called also the *lowest natural*), are the sensual things in which the natural mind terminates, and they are classed into two kinds, voluntary and intellectual, 4009, 4570, 5077, 5078, 5081, 5084, 5089, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310—6318, 6564, 6598, 6612, 6622, 6844, 6845, 6948, 6949, 7442, 7643, 7645, 7693, 9212, 9215, 9216, 9331. See above (13), 4570, 7645, 7601, 9215, 9216; and see SENSE.

15. *The Interiors of the Interior Natural*, are also called spiritual, because from the light of heaven; and in this light are truths adjoined to good, 5344. The spiritual interiors in this light correspond to the angelic societies of the second heaven, and man communicates with this heaven by remains, 5344. When man receives good from the Lord, his understanding comes into the light of heaven, because all truths are housed in good, 5497 end.

16. *The Spiritual Natural*, is so called, when truth is received from internal influx into the natural mind, 4570, cited below (17). By the spiritual in the natural is meant all that is of the light of heaven; by the natural itself all that is of the light of the world, 5328 end, *ill.* 5344. The spiritual natural is so called when the natural is rendered subservient to the spiritual, and acts from it as an effect from its cause,

5651. The natural, predicated of angels, is the natural made spiritual, because conjoined and subject to the spiritual, 5649.

17. *The Celestial Natural* is the same as natural good, or good in the natural, *br.* 2184 end; represented by "the son of an ox tender and good," 2180, 2183. The celestial is predicated of the natural man as well as the rational, namely, when good is received; in like manner the spiritual, when truth is received, 4570. The celestial principle itself, and the spiritual itself, dwell in the interiors of the rational, but they also flow into the exterior of the rational, and into the natural, *ill.* 5150. *The celestial man* is so powerful by truth in the natural before he puts off that state, that he can combat with the hells; that this was represented by the Nazarite, 3301. The spiritual of the celestial is the intermediate between the internal of the natural and the external of the rational, 4585.

18. *The Celestial, the Spiritual, and the Natural*, or the good of love, the good of charity, and the good of faith follow each other in order, correspondently to the order of the three heavens, 4279, 4286, 4938—4939, 9992, 10,005, 10,017, 10,030. See *Good* (12, 16, 17).

19. *Concerning Natural, or Human Ideas*, how instantly they are turned into spiritual by the Word; this according to the law of correspondences, 3507, 5614. See *THOUGHT, IDEA, ILLUSTRATION, UNDERSTANDING*.

20. *That it is not the Natural Man that thinks*, but the rational in the natural, and this from good, *ill.* 2004, 3086, *ill.* 3679, 4015. When the rational and natural correspond, man thinks spiritually, because the communication is open for influx, but otherwise when they do not correspond, 3679; compare 9702, 9703. The natural man, thinking from the rational, may know natural good and truth without revelation, but not spiritual, 3768. The spiritual or internal man can see what is done in the natural or external, but not contrariwise, because influx is from the spiritual into the natural, 4667, 5119, 5259, 5427, 5428, 5477, 6322, 9110. See *THOUGHT, ILLUSTRATION*.

21. *The Imagination of the merely Natural Man* is material, and his affections resemble those of brute animals, 3020, 3337, 4408. When, however, the natural man sees, thinks, and lives from the internal or spiritual, he is the subject of a genuine illumination, which is *ill.* 3493, 5128, 5270, 5422—5423, 5427—5428, 5477, 5411, 5700. See *ILLUSTRATION, IMAGINATION*.

22. *The Natural or External Memory* is the memory of particulars or material things, which are scientifics and knowledges, and which serve as objects to internal sight, 1639, 1900, 2470, 3679, 4588, 4901, 9222, 9394, 9723. See *MEMORY* (2).

23. *The Natural Man predicated of the Lord*.—The natural man can only be conjoined to the rational in freedom; accordingly, when the Lord made his rational divine, he left the natural free, 3043. The conception and birth of the divine natural was represented as to good, by Esau, and as to truth by Jacob, *br.* 3232, 3279, 3289, 3293, 3294, 3299, 3302, 3303, 3305, 3313, 3314, 3599. The Lord could not make his natural man divine before truth was adjoined to his rational; because influx is from the divine good of the rational by divine truth, 3283. The divine natural exists from the divine good of the rational as a father, and from the divine truth of the rational as a mother, 3286,

3288. Good cannot be conjoined to truth in the natural man without temptations, which the Lord sustained therefore till the vessels recipient of truth, and even the corporeal part, was made divine in him, 3318, 3490. The Lord willed distinctly from divine good and from divine truth, when he made the natural divine; from the former he chose good as the medium, from the latter truth, 3509; and the passages concerning the preference of Isaac for Esau, and of Rebecca for Jacob, cited above (5). Natural good in the Lord represented by Esau, was divine from the father, but human from the mother; in like manner truth, because this is always adjoined to good, 3599. The Lord made his natural divine by goods and truths corresponding with the good and truth of the divine rational, *ill.* 3660. The Lord made his natural divine by his own power, still by goods and truths according to order, 4025. The human natural was made divine, and Jehovah, as well as the human rational, so that light, intelligence, and wisdom proceed from it, 4240. The divine natural and divine sensual are not to be regarded as inferior principles in the Lord, for in him all is infinite, 4715; see below, 6380. Those who are in a true faith make no distinction between the divine and human nature in the Lord, 4724, 4731, 10,125; why such a distinction was made by the Council of Nice, 4738. The divine natural is the good of truth, and both these expressions are used relatively to the man of the external church, because really the whole human of the Lord is the divine good of his divine love, 6380; compare 6876. See LORD (37, 38, 41, 42). The same passages which treat, in the supreme sense, of the manner in which the Lord made his natural divine, treat also, in the representative sense, of the manner in which he regenerates man, 4027, and citations, 4353, 10,125.

24. *The Divine Nature in the Lord*, commonly so called, but more correctly the divine essence, was the Father in him, as the essence of life, and as the soul in man, 4235, 10,125. See above (23), 4724.

25. *The Natural Man represented in the Word*.—The spiritual nativity proceeded in the external or natural man when the race was in order, denoted by the six days' creation (Gen. i. 1—30), 6—13, 17, 18, 20—24, 27—53, 286. The quality of the natural man thus created anew, and the order in which the spiritual life rules in him, denoted by the living creatures mentioned, ver. 26—30; 52, 56, 58—59. The celestial nativity proceeding in the natural man when in order, denoted by the second account of the creation (Gen. ii. 1—16), 73—80, 83—133, 286; particularly 90—93. The quality of the natural man thus formed from love, and the order of the celestial life in him, denoted by several particulars concerning the garden in Eden (ver. 8—16), 77—80, 94—95, 99—130, 10,545. The gradual decline from this state until the natural or external man was separated from the internal, denoted by the loss of Eden, and the ground cursed for man's sake, 190—193, 194—313, particularly 207—210, 241, 251, 257—259, 265, 267—271, 286, 309—313. Every kind of good, spiritual, natural, sensual, and corporeal, prepared for regeneration, denoted by the beasts and other creatures that entered the ark, 711, 714, 719, 743—750, 767, 772—780; other particulars in MAN (43, 44). The external or natural man to be under subjection to the internal, denoted by the fear and terror of man upon every beast of the earth, 971—972, 985—992. The natural man no longer in perception from the internal, but instructed in doctrinals,

denoted by Noah, a man of the ground, 1068—1069. Worship becoming natural, sensual, and idolatrous, denoted by the record concerning the descendants of Noah, passages cited in NATIONS (2, 3, 4, 5). The natural man, but especially the sensual and corporeal part, when the elevation from this state commences, denoted by Lot, who accompanied Abram from Charan, 1428, 1438, 1542—1547, 1563, 1698, 1707; other passages in Lot. The natural man during the regeneration of the rational, denoted by the servant of Isaac, and by the house of Laban, 3012, 3019, 3078, 3112, 3167—3170, 3778, 3974, 3982. Good and truth produced in the natural man after the regeneration of the rational, denoted by the birth of Esau and Jacob, 3286, 3293, 3294, 3297—3306. The regeneration of the natural man in his present fallen state, denoted by the whole history of Jacob, 4310, 6098; full particulars in JACOB. The natural man as to science, philosophy, and self-love, denoted by Pharaoh, 1487, 4789, 5192, 5244—5249, 6015, 6145, 6147, 6651, 6679, 6683, 7097, 7220, 7228, 7353, 7355, 7648.

NATURALISTS. See NATURAL (2, 11, 12).

NAUSEATE. See to LOATHE.

NAY. See Not.

NAZARITE [*Naziræus*]. A Nazarite represented the celestial man, and every product of the vine was forbidden him because the celestial cannot partake in what is spiritual, 2187; in other words, because the celestial are not regenerated by the truth of faith, like the spiritual, 5113 end. The offering of the Nazarite was one he-lamb, one ewe-lamb, and one ram, because the first two denote celestial love and truth, and a ram the spiritual principle, 2830. The Nazarites represented the Lord as to the divine human, especially the divine natural, and, in a lower sense, the man of the celestial church, 3300, 3301, 5247. The long hair of the Nazarite represented the natural man of the celestial, and the great strength of Samson is attributed to his hair, because good does not fight, but only truth, in which it is ultimated, 3301, 5247. The holiness of the Nazarite consisted in his hair, because he represented the Lord as to the divine natural, or external divine human, 6437. The crown of the head of a Nazarite has reference to the hair, and denotes divine truth in ultimates, 6437. The Nazarite represented the divine natural of the Lord, also divine truth proceeding from him in ultimates, which is the Word in the literal sense; the text of Lam. iv. 7, explained 9470; compare, as to the latter point, 3300, 3812. The power of good and truth in ultimates was represented in the ancient church by the Nazarite, especially by the hair, as appears from Samson, 9836.

NEAR [*propinquus*]. See NIGH.

NEBAIOTH AND KEDAR. See ISHMAEL.

NEBO. See MOAB.

NEBUCHADNEZZAR, King of Babylon, denotes the vastation of truth and good, and the profane false principle governing, 3727, 7519, 10,227. The correspondence of the statue seen by him in vision fully explained, and passages cited concerning the Grand Man, 10,030.

NECESSITY. The doctrine of philosophical necessity is not true, and yet there is most essential order in all things from the Lord, *ill.* 6487.

NECK [*collum, cervix*].—1. The neck, being intermediate between the head and the body, denotes influx, communication, and conjunction,

viz., of superiors with inferiors, *ill.* 3542, 3603, 4352, 5320, 5926, 6033, 8079. Bands [*vincula*] of the neck, or a yoke upon the neck, denotes the interception of good and truth, vastation, slavery, 3542, 3603. Bolsters, called *cervicalia*, things of the neck, or *capitalia*, things of the head, [Hebrew, *mareshoth*, head-places or things,] denote the outmost, or most common form of communication, 3695, 3725. The neck denotes the conjunction of interiors with exteriors; a chain of gold upon the neck denotes that such conjunction is by good, 5320. Specifically, the neck denotes the influx and communication of celestial things with spiritual; the knees, of spiritual with natural, 5328; the former only, 5926, 9913, *ill.* 9914. To fall upon the neck, denotes close and inmost conjunction, 4352, 5926, 6033. The difference between *collum*, the fore part of the neck, and *cervix*, the hinder part, is not distinctly stated, see, however, 3695, 6365, 9330, 10,429; the latter three cited below.

2. *Harmony of Passages*.—By the skins of kids put on the smooth of Jacob's neck, is meant the simulation of good, lest truth alone should appear, and this for the sake of conjunction, 3542. The promise to Esau that he should break the yoke of Jacob from upon his neck, denotes the free influx of good in the second state of regeneration when truth is rendered subordinate, 3603. Esau said to run to Jacob, and embrace him, and fall upon his neck, and kiss him, denotes the influx of divine good, and its conjunction growing stronger and more intimate, 4350—4353. The dominion of Joseph in Egypt, the ring of Pharaoh, the clothing, and the golden chain upon his neck, denotes the state of celestial spiritual influx when it assumes power in the natural man, 5316—5321, 5325—5329, 5333, 5336—5338. Joseph said to fall upon the neck of Benjamin and weep, and Benjamin weeping on his neck, denotes the conjunction of the celestial internal with the spiritual medium, and, on the part of the latter, reception and reciprocity, both effected in mercy, 5926—5928. Joseph said to fall upon the neck of Israel, and to weep on his neck a long while, denotes conjunction with spiritual good elevated out of the natural man, also that it is commenced and continued in mercy, 6033—6035. The hand of Judah said to be in the neck (*cervix*) of his enemies, denotes the power of the sphere of celestial love, the mere presence of which puts the diabolic crowd to flight, 6365. The firstling of an ass to have its neck broken, unless redeemed, denotes that a merely natural faith is to be separated and rejected, unless there be innocence in it, 8078—8079, 10,664; compare the heifer, 9262. The promise that the enemies of Israel should turn their backs [*cervix*, back of the neck], denotes the damnation of those who are in the falses of evil, 9330. The Israelites called a stiff-necked people [*durus cervice*, hard in the neck], denotes the non-reception of influx from the Lord, 10,429. His breath as an overflowing stream shall reach to the midst of the neck (Isa. xxx. 28), denotes the interception of good and truth by the false, 3542. Open the bands of thy neck, O captive daughter of Zion (Isa. lii. 2), denotes the admission and reception of good and truth, 3542. Jeremiah, commanded to make bands and yokes for the neck, and send them to the kings, etc. (Jer. xxvii. 2, 3, 8, 11), denotes the desolation of the rational and natural man when influx is intercepted, 3542. The yoke of Nebuchadnezzar, King of Babylon, to be broken from the neck of all nations within two years (Jer. xxviii. 11), denotes deliverance by vastation, 3542. My en-

tangled prevarications ascend upon my neck (Lam. i. 14), denotes the extension of falses towards interiors, 3542. An evil from which ye shall not draw away your necks, nor walk erect (Micah ii. 3), denotes the non-reception of truth, and no regard to the things of heaven, 3542. Thou woundest the head out of the house of the wicked, by laying bare the foundation even to the neck (Hab. iii. 13), denotes the destruction of false principles by preventing conjunction, 3542.

NECKLACE. See NECK (5320), ORNAMENT.

NEEDLEWORK [*acupictura*]. The needlework of Egypt denotes scientifics, and rituals representative of spiritual things, 1156, 9466, *ill.* 9688. Needlework denotes scientific truths; fine linen, natural truths; silk, spiritual truths, 5319. When scientifics are represented in the other life they appear like needlework, or lace, 5954. Needlework denotes scientific truths; cunning-work, intellectual truths, *ill.* 9688. Needlework, called the work of the embroiderer, denotes the knowledges of good and truth derived from scientifics, 9945. See GARMENT.

NEEDY [*egenus*]. See POOR.

NEGATIVE. The negative and affirmative state of mind contrasted, shewing that the former is from evil, and that it tends to the affection of what is false, thus to all folly and madness, variously *ill.* 2568, 2588, 2689. An affirmative state of mind is necessary before man can receive the influx of good and truth from the Lord; hence the affirmative state is introductory to all intelligence and wisdom, 2568, 3913. Those who are in the affirmative confirm divine truths by scientifics; those who are in the negative invalidate them, and at length believe nothing; hence the learned especially have so little interior sight, 4760. The character of those in whom the negative reigns universally, *ill.* and *sh.* 6015, 6125; and that scientifics collected in this state all tend to denial, 6383. See DOUBT, PHARAOH.

NEGRO. See ETHIOPIA.

NEIGHBOR [*proximus*].—1. He who thinks and intends evil against his neighbor is among infernal spirits; but he who thinks and intends good is among good spirits and angels, 1680. What is meant by neighbor cannot be known from the doctrinal of faith, but from the doctrinal of charity, because they only are meant by the neighbor who are principled in good, and abstractly good itself, 2417. It was a part of the wisdom of the ancient church to distinguish those who were neighbor to them in various degrees, according to their spiritual state with reference to good; hence the signification of the poor, the sick, the naked, the hungry, the fatherless, the stranger, the widow, etc., 2417, the latter, 4956. Those who are neighbors to one another are called brothers throughout the universe, because brother also denotes good, or one who is in good, *sh.* 2360, further *ill.* 6756. Those who are in charity regard all who receive good from the Lord as their neighbors; but the evil deduce the claim to neighborhood from themselves, according as others favor and serve them, 2425; see below, 6023. The general good is more a neighbor than any individual, and still more the Lord's kingdom in heaven and earth, 2425, 6023. In the supreme sense the Lord himself is the neighbor, and in the respective sense all good from him according to its degree, 2425, 3419, 3875. Reason may teach all that the neighbor is to be loved, but only the Word can discover who is the neighbor, namely, that it denotes those who are in good,

because in their good the Lord is present, 3768; *ill.* that good in others is the neighbor that we ought to love, 10,336. When those who are in external truths read that the neighbor is to be loved, they think of all without distinction, but those who are in internal truths know that every one is to be loved according to the good that is in him, 3820. Love towards the neighbor is charity, or spiritual love, the same as represented by Levi, 3875. Love to the neighbor is the love of good and truth, because the neighbor denotes those who are in good and truth, and abstractly good itself and truth itself, 4837, near the end; further *ill.* 4956. Ultimate truth is the same in form both to the spiritual and the natural, but is differently understood; *ill.* by good to the neighbor, etc., 5028. It is a common truth, or scientific of the church, that every one is meant by the neighbor; but this scientific is filled with truths or falses, according as the neighbor is viewed from good or from self, 6023. Christian charity is good qualified by truth; and there is as much difference between good done for the sake of the Lord and the neighbor, and the same good done for self, as between heaven and hell, *ill.* 9210, further *ill.* 10,284. See GOOD (19). That the love of the neighbor constitutes the spiritual kingdom, and love to the Lord the celestial kingdom, passages cited, 8945, 9812, 9992, 10,005, 10,017, 10,068, 10,270. See GOOD (16, 17, 22), LOVE (13), HEAVEN.

2. *Seriatim Passages concerning the Neighbor, and love to the Neighbor*, 6703—6712, 6818—6824, 6933—6938, 8120—8123. It is supposed that every one is alike a neighbor, but there are great differences, which ought to be known before good can be done, 6703—6704. On this account the ancients reduced the neighbor into classes, and taught how charity was to be exercised towards each kind; thus their doctrines were laws of life, or of charity, 6705. With Christians the Lord is the source of the relationship understood by neighbor, thus it is the good which is from him, 6706, 6711. The discrimination of one from another in the true doctrine of the neighbor is according to the quality of good, thus according to the presence of the Lord, 6707, 6708. It is by love that the degree in which any one is a neighbor must be determined, because every one's good is according to the quality of his love, 6709, *ill.* 6710. Every man is a neighbor, but in a different manner; so every society according to its magnitude, and thus one's country, the church, and the Lord's universal kingdom, each case *ill.* 6818—6824, 8123, 10,336. Societies are to be the subjects of neighborly love and service on the same principle as individuals, according to the good that is in them, 6820—6821. The church is loved as the neighbor when by its truth others are led to good, 6822. The Lord is the neighbor above all, and is to be loved above all, which is done by having regard to him in every degree of neighborly love, 6819, 6824. It is a common saying that every one is neighbor to himself, and should first provide for himself; this indeed must be done, but with the end of serving others, 6933—6938. Every one is a neighbor to himself, not in the first place but the last, 6933. Every one should provide for himself, that he may have the necessities of life, and be in a state of exercising charity,—but if he provides for himself, as principal, the end is evil, 6934, 6935. Two illustrations of this doctrine, first, that the body ought to be provided for with a view to the mind, and the mind again ought to be imbued with wisdom and intelligence that it may serve the

Lord; second, that the case is similar to the erection of a house, for the foundation is first in time, but the first and last end is habitation, thus the foundation is for the sake of the house, 6937. The case is similar in respect to worldly honors, which are to be courted, not for the sake of self, but for the sake of the neighbor, 6938. Genuine charity, or love to the neighbor, is to act prudently for the sake of good as an end, to do right in all things, and strictly to perform the duties of one's office, *br. ill.* by examples, 8120—8122. A good person is the neighbor towards whom charity is to be exercised; not so the evil, because charity in its larger sense requires that they should be punished, 8120—8121. To do what is good and right, for the pure sake of what is good and right, is to love the neighbor, and to love God, 8123, 10,284, 10,310, *ill.* 10,336. See CHARITY.

3. *The Commandments concerning the Neighbor.*—Thou shalt not reply against thy neighbor with the testimony of a lie, denotes that good is not to be called evil, nor true false; and, on the contrary, that evil is not to be called good, and the false true, 8907, *ill.* 8908. Thou shalt not covet the house of thy neighbor, thou shalt not covet the wife of thy neighbor, etc., denotes that care is to be taken lest evil be appropriated by passing from the thought into the will, *ill.* 8909—8910. That a man and his companion, a man and his neighbor, and a man and his brother, denote truth to which good is conjoined, 10,555.

NEPHILIM, THE (translated giants), were those who immersed the doctrinals of faith in their cupidities, and from the love of self conceived dire persuasions of their own eminence, 557, 580; see below, 582. The Nephilim dwelt in the land of Canaan, where the church had been, as appears from the sons of Anak (Numb. xiii. 33), who were of their number, 567, 4454 end. The Nephilim were such as from the persuasion of their own height and pre-eminence made truths and all sacred things of no account, 580—581. So direful were the persuasions and phantasies of the Nephilim that the human race must have perished if the Lord by his advent had not liberated the world of spirits from them, 581, 1673. The Nephilim are now in hell, under what appears a cloudy and dense rock beneath the heel of the left foot, whence they dare not emerge, 581; their character and state fully described, 1265—1272, 1673. The posterity of the Nephilim are called in the Word Anakim and Rephaim, 581. The sons of God denote the doctrinals of faith, and the daughters of men evil cupidities, from the conjunction of which the Nephilim were born, 582. The Nephilim were called mighty men from self-love, 583. In the most ancient church truth was known from good, or the will had influx into the understanding; hence the dire persuasions which characterized the Nephilim when lusts prevailed, for which reason the state was changed, 640, 927. The Rephaim, Susim, and Emim, denote persuasions of the false, such as the Nephilim imbibed, *ill.* 1673; and that the Anakim, or Rephaim, were called Emims by the Moabites, 581, 1868 end; see further 2468. The false persuasions infused by the Nephilim, or last posterity of the most ancient church, were so deadly that few could have been saved, if the Lord had not assumed the human; also that the Lord cast them into hell when he was in the world, 7686; as to the Canaanites who succeeded them after the flood, see NATIONS (5).

NERVE [*nervus*]. Truths in good are like nerves in the flesh, or

like spiritual fibres which form the body; hence fibres denote the inmost forms proceeding from good, and nerves or sinews, truths, *sh.* 4303, 5435. The nerve, or sinew, put out in the hollow of the thigh denotes what is false; and it was not to be eaten because the false must not be appropriated, 4303, 4317, 5051 and citations. Ends are represented by the beginnings of fibres, thoughts by the fibres from those beginnings, and actions by nerves, 5189. See FIBRE.

NEST [*nidus*]. Rational and natural truths compared to nests in the cedars of Lebanon, 776. Those who are in falses, but who conceive themselves wise beyond others, said to make their nest among the stars, etc., 10,582.

NET [*rete, laqueus*]. See SNARE.

NETWORK [*opus reticulatum*]. The grate of network round about the altar denotes the sensual part or ultimate of man's life, and the same in the Lord's divine human, 9726, 9730. All the extremes of the body are like reticulated forms, which either reject or admit such matters as flow in from the world, 9726. The grate of network round the altar was of brass, to represent good in that degree, 4489, 9727. The grate of network made up to the midst of the altar, denotes the extension of the sensual part from the head to the loins, 9731. The net, or caul upon the liver, denotes interior good in the external or natural man, or good purified, 10,031, 10,073.

NETTLES [*urticæ*]. A place of nettles, relative to Sodom, denotes the vastation of good, and hence the ardor or burning of man's life from the love of self; salt-pits, relative to Gomorrah, the vastation of truth, and hence the desire of the false, 2455, 10,300.

NIGELLA. See FITCHES.

NIGH [*propinquus*]. The city of Zoar called nigh by Lot, denotes the truth in affinity with good, 2428. The father and brethren of Joseph nigh to him in Goshen, denotes perpetual conjunction, 5911. The way by the land of the Philistines called nigh, denotes that faith separate from charity occurs first when those who have been in evil think of the truths of the church, 8094. To approach and be nigh, denotes conjunction and presence, *ill.* and *sh.* 9378. To approach to God, is to think of the divine by the faith of charity, 6843. To come near, denotes presence, perception, interior communication, 3572, 3574, 5883. It is by good, which occupies the interiors, that man is in heaven, and as to his inmost near the Lord, 7910, further *ill.* 10,134. See APPROACH, COME, CONJUNCTION.

NIGHT [*nox*]. 1. The proprium being as thick darkness in man is compared to night, 21; see below, 9299. States of perception and of faith are called day, states of no faith, night, 221. States of love and charity are called day; states of faith without charity, night, 709, *ill.* 862. The changes which the regenerate undergo in will are as summer and winter, their changes in understanding as day and night, *ill.* and *sh.* 935—936. The night denotes a state of shade, in which apparent good and truth cannot be distinguished from genuine good and truth, 1712, 3438, 3693; see below, 5092. The evening followed by night denotes the state of the church when there is no longer any charity, and faith begins to decline; the evening (understood as the morning twilight), followed by day, denotes the state of the new church, or of commencing charity, 2323. Night denotes the total absence of

all that constitutes the church, 2323, 2335. The time proceeding from evening to night, denotes visitation and judgment, 2345. Day is a state of good and truth, night of what is merely false and evil, 2353, 6000. The internal sense of the Word is as day, the literal sense as night, *ill.* 3438. The night denotes the last time of an old church, and the first of a new one, 4638. The state of shade, denoted by the night, is from the false of evil; a second state of shade is from ignorance of truth; a third state is from the obscurity of externals compared with internals, 5092. Every state of spiritual shade or night, is caused by the non-reception of light from the sun of heaven, which is the Lord, 5092. Night denotes an obscure state, in which truth does not appear; also when the false of evil prevails, and when the church comes to its end, *sh.* 6000, 8199. A vision of the night denotes obscure revelation, *sh.* 6000. All in hell are said to be in night, or darkness, and are called angels of the night, or of darkness; they see one another, however, in a light as from a coal fire, 6000. In heaven there is evening and twilight, from the proprium of the angels, but not night, which is in hell, *ill.* 6110, 10,134; see also 3340, 3643, 4416, 4418, 4531, 5128, 7870, 8426, 8814. The morning light that succeeds to night in the other life, is from truth, and all darkness from falses, *ill.* 6829. States of temptation, infestation, and desolation, are evening and night in the other life; states of consolation and festivity, morning and day-dawn, *ill.* 7193. Morning, noon, evening, and night, correspond to states of illustration; when predicated of the evil, to states of perception, 7680, 8106; passages cited, 10,134. Midnight, when the darkness is thickest, denotes total devastation, 7776, 7974. Night denotes damnation, because the devastation of all truth and good, 7851. The several significations of night cited, shewing that it denotes a state of evil, because of no faith and charity; thus total devastation, damnation, hell, 7870; and hence a state of the mere false from evil, 7947. Night denotes the proprium of man, because this is nothing but evil and false, 9299. See EVENING, DARKNESS, TWILIGHT, MORNING, LIGHT.

2. *Harmony of Passages.*—The light, called day, and the darkness, night, distinguishes all that is of the Lord in man, and all that is of man's proprium, 21. Rain upon the earth forty days and forty nights, denotes the state and duration of spiritual temptations between what is good and true on the one hand, and evil and false on the other, 758—764, 862. The promise that seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease, denotes the perpetual procedure of regeneration and its changing states, which are described, 930—936. Abram and his servants smiting the kings in the night when he rescued Lot, denotes the state of first temptations when evils and falses are overcome in the obscurity of apparent goods and truths, 1652, 1712. We will pass the night in the street, said by the angels who came to Lot, denotes the state of judgment from truth, 2335. Evening and night, understood by the time they were in the house of Lot, denotes the procedure of visitation and judgment, or of inquisition into evil, 2345. Where are the men who came to thee in the night, said by the men of Sodom, denotes the denial of the divine human and the holy proceeding to the end of the church, 2352, 2353. Jehovah appearing to Abraham in the night when he went up to Beer-sheba, denotes obscure perception from the Lord in divine doctrine,

3436, 3438. Jacob passing the night in Luz, as he went from Beersheba to Charan, denotes the obscure state of the understanding, remote from divine doctrinals, 3690, 3693. The butler and baker of Pharaoh both dreaming in one night, denotes the state of sensuality, both voluntary and intellectual, equally in the shade of falses, 5092. Israel at Beersheba, and God manifested to him in the visions of the night, denotes obscure revelation in a state of charity and faith, or of spiritual good, 5997, 6000. An east wind brought upon Egypt all day and all night, which brought the locusts, denotes the loss of all perception by the evil, and the natural mind occupied by falses, 7679, 7680, 7682—7684. The first-born of Egypt, slain at midnight, denotes the state of total devastation in which the damnation of faith separate from charity takes place, 2353, 7776, 7870—7871, 7947. The passover eaten by the Israelites that night, denotes the fruition of good enjoyed by the spiritual when they are liberated from infestation by falses, 7822, 7849, —7851. Pharaoh said to arise that night, and all his servants, and all the Egyptians, and a great cry made in Egypt, denotes the damnation of all and every one who are in the false of evil, and their interior lamentation, 7952—7954. Pharaoh said to call Moses and Aaron in the night, denotes the afflux (or external apprehension) of truth from the divine in that state, 7955. Jehovah going before the Israelites in a pillar of fire by night, denotes the Lord's presence when the spiritual are in a state of obscurity, which receives illustration from good, 8105, 8108. The one came not near the other all night, said of the Egyptians and Israelites, denotes the state of obscurity as to the truth and good of faith, which succeeds immediately after temptations, 8199. The fat of the sacrifice not to be kept through the night, denotes that the good of worship is not from the proprium, but is always new from the Lord, 9299. The words of our Lord, I must work the works of Him who sent me while it is day, the night comes in which no one can work, denote the regeneration of man in a state of faith, or of good and truth, and that it cannot take place in a state of evil and the false, 221, 2353, 6000. If a man walk in the night he offends, because there is no light in him (John xi. 10), denotes the state of false from evil, 2353. A cry made in the middle of the night behold the bridegroom comes, etc., denotes the mutation of the church when it comes to its end, and hence judgment, 4638. Night in various prophecies explained of the last times of the church, 2353, 6009, 10, 134.

NILE. See EGYPT (8).

NIMROD, denotes external worship, in which are interiors evils and falses, 1133. His being the son of Cush, who was the son of Ham, denotes the origin of such worship with those who possessed the interior knowledges of faith separate from charity, 1175, 1176. Nimrod is called a mighty one, because such was the religion that prevailed in the church; and a hunter, on account of its persuasive and captivating tenets, 1177, 1178. Babel, Erech, Accad, and Calneh, in the land of Shinar, are the places where such worship commenced, and they signify the worship itself and its varieties, 1180—1183. This worship declined gradually until it became interiorly filthy and profane, in which profane state it is signified by the land of Shinar, 1182, 1183, 1292, 8540. Asshur going out thence, denotes the commencement of reasonings concerning internal worship among those of this quality, 1184—1186.

Nineveh, and the other cities which he built, denotes the doctrinals of faith thus formed, 1184. Specifically, Nineveh denotes false doctrine from the fallacies of the senses; Rehoboth, the same, ruled by the lust of innovation, or pre-eminence; Calah, false doctrine originating in the will, 1187—1189. Resen, between Nineveh and Calah, denotes false doctrinals of life, which are generated between the falses of reasoning and the falses of lust, 1190.

NINE, NINETY. See NUMBERS.

NINEVEH. See NIMROD.

NISSI, my ensign or banner, is added to the name of Jehovah when his protection and perpetual war against evils and falses are treated of, *ill.* and *sh.* 8624.

NO [*non*]. See NOT.

NO, a city in Egypt, denotes the false that produces evils; Sin in the same prophecy (Ezek. xxx. 15—16) is evil derived from the false, 8398.

NOAH [*Noachas*]. Noah denotes the residuum of the most ancient church, or the few in whom any nucleus of the church remained at the time of the flood, 407, 468, 530. Noah denotes the ancient church, or the parent of the three churches that existed after the flood, 529. The remains of the most ancient church, meant by Noah, were remnants, not of perception, but of integrity, and of doctrine deduced from perception, 530; see below, 628. The church, meant by Noah, is called the ancient church, to distinguish it from the most ancient, from which it was altogether different in genius; also it existed at the close of the ages preceding the flood, and at the beginning of the following, 530 end; the difference further *ill.* 605—610, 765. The church, called Noah, is not to be numbered with the churches existing before the flood, 535. The difference between the ancient church called Noah, and the most ancient, is the same as between conscience and perception, *ill.* 597. All men were become corporeal at the period of the flood, including those meant by Noah, but these latter could be regenerated, because they had remains, and also were acquainted with doctrinals, 628. Noah denotes such as could be regenerated, and thus saved, *br.* 664. Those meant by Noah had no understanding of truth, because the understanding of truth cannot be given without the will of good; but rationality and natural good remained to them, 628. The new church, called Noah, was capable of receiving charity through the understanding of truth, which could thus appear as the will of good, 640. The man of the new church, called Noah, believed simply such doctrine as had been handed down from the most ancient church, from those called Enoch; while those who perished were such as imbibed the most dire persuasions, by immersing the doctrines of faith in their cupidities, 736; see below, 788. The church, called Noah, is called spiritual, because their new birth is by doctrinals of faith implanted as means to charity, 765. The name of Noah denotes the ancient church generally, which is further described as to its quality in the three branches, Shem, Ham, and Japhet, 765, 768, 773; see below, 788; see also 600, 615, 617, cited below (5). Noah denotes the ancient church generally when named alone, 1058. The men of the Noatic, or ancient church, were, like the Jews, fluctuating, 788, 789. As to hereditary evil, those called Noah were like the antediluvians who perished; hence the ancient church itself is not meant

by Noah, but he is its parent or seed, and Shem, Ham, and Japhet, must be taken along with him to mean the church, 788. The church itself is denoted by the wife of Noah, and the wives of his sons, 769, 770. The Noatic, or spiritual church, is also a rest of the Lord, but not in the same sense as the celestial, 851; see below (4), 531. So long as Noah is in the ark, and surrounded with the waters of the flood, the struggles of temptation, and hence spiritual captivity, are signified, 905. Instead of Noah as a person, the angels perceive the ancient church; the more interior angels the faith of that church; and by his seed charity, 1025. Such persons as Noah and his sons never existed, but are to be understood abstractly as signifying the ancient church and its worship; the names of succeeding generations, however, are the genuine names of nations, 1140, 1238. See NATIONS (2, 3, 4).

2. *The Man of the Noatic Church represented*, namely, by a tall graceful man clothed in white; also that they were few in number, 788, 1126.

3. *Order in which the Church is treated of under the symbol of Noah.*—(1). The necessity of a new church, or of the regeneration of the race, 530—531, 559, 560—563, 598; see n. 4 below. (2). The state of those who could be regenerated, before their regeneration, 599—600; see n. 5 below. (3). Their preparation to receive faith, and by faith charity, 604, 701, 838; see n. 5 below. (4). The temptations they must undergo, and how they are protected, while those who cannot be regenerated perish, 603, 605, 702—703, 838; see n. 6 below. (5). The state after temptations, to the state of regeneration, when they act from charity, 832—836, 838; see n. 7 below. (6). The order of life in the regenerate man, 971—972; see n. 8 below. (7). The state of man after the flood, and the ancient or spiritual church formed by those who were regenerated in that age, 973—976; see n. 9 and 10 below.

4. *History of Noah* (Gen. v. 28—vi. 8).—Lamech, who begat Noah, denotes the vastation of the most ancient church after the gradual loss of perception, 526—527. The name of Noah given to him, denotes the rest and comfort of the spiritual man newly regenerated, 531 end, 535, 851 end. The words of Lamech, on naming Noah, denotes such doctrine as the means of restoring what had been perverted, 528, 531. The life of Lamech, and the sons and daughters that he begat after Noah, denotes the state of the vastated church which expired immediately before the flood, 532—533. Noah, a son of five hundred years, when he begat Shem, Ham, and Japhet, denotes the fulness of remains from which the ancient churches took their rise, 534, 5291, 10,253 collated; as to the nature of such remains, 530 cited above (1). The wickedness mentioned, and the birth of giants, denotes the state of those in whom all remains of the most ancient church perished, 554—559, and following numbers. Noah said to find grace in the eyes of Jehovah, denotes the new church, by which the Lord foresaw the human race could be saved, 596—598.

5. *The History continued* (Gen. vi. 9—vii. 5), briefly, that it denotes the state of the church before regeneration, and the preparation to be regenerated, 599, 641—642, 665—666, 701. By the nativities of Noah is signified a description of the reformation or regeneration of the new church, 610—611. Noah called a just man and whole [*integer*]

in his generations, denotes a state receptive of the good and truth of charity, 612—613. Noah said to walk with God, denotes the doctrine of faith previously understood by Enoch, 614. Said to beget three sons, Shem, Ham, and Japhet, denotes the three kinds of doctrine originating from one common source, 600, 615, 617. The earth corrupt before God, etc., denotes the state of those who were unable to be regenerated, contrasted with the state of those who could be regenerated, 601, 619—628. Noah commanded to make an ark of gopher wood, mansions in it, and pitched within and without, denotes the man of the church distinguished as to will and understanding, and preserved from the inundation of lusts, 602, 638—645. The dimensions of the ark, denote the state in which Remains, namely, all that remained of the church, now existed, 602, 646—650. The window, the door, and the mansions (or three stories) repeated, denote the state, intellectually, as the internal sight and hearing, and the distinction of degrees by scientific, rational, and intellectual truths, 602, 651—658. A flood of waters about to be brought on the earth, denotes the inundation of evil and the false, from which those described would be preserved, 603, 659—662. The covenant with Noah, and he to enter the ark, with his sons, and his wife, and his sons' wives, denotes conjunction with the Lord by regeneration, and truths conjoined with goods in the heavenly marriage, 604, 663—668. Of every living soul, of all flesh, pairs of all to enter the ark, denotes all things of the understanding and will to be saved by regeneration, 604, 669—671. Bird, beast, and reptile of every kind, pairs of all, denotes all the rational faculties, and the affections separately, and both together in the natural man, 673—675. Every kind of food that is eaten to be taken into the ark, denotes every good and delight by which the spiritual life can be sustained, 676—678, 680—681. Noah commanded to gather or collect it to himself, denotes the preparation of state by truths collected in the memory, 604, 679. Noah and all his house now to enter the ark, etc., denotes the preparation of state as to the voluntary part, 701, 706—711. Called just in his generation, denotes the good of charity, by which regeneration is effected, 712. Clean beasts and birds of the heavens to be taken into the ark by sevens, denotes holy affections and holy truths, 714, 716—718, 724. The beasts called man and wife, the birds male and female, denotes good and truth as distinguished in the voluntary part and in the intellectual part respectively, 718, 725. Unclean beasts to be taken into the ark by twos, and the same called man and wife, denotes the profane conjunction of evils and fables, which are to be tempered by goods and truths in the regeneration, 719—721. All this to keep seed alive upon the faces of the whole earth, denotes spiritual life thus given by the truths of faith, 726. The rain of forty days and forty nights here foretold, denotes temptations to be endured, 727—730. All substance to be destroyed from off the faces of the ground, denotes the apparent extinction of the proprium in which was celestial seed, 727, 731.

6. *The History continued* (Gen. vii. 6—24).—Noah described as a son of six hundred years when the flood of waters was upon the earth, (ver. 6), denotes the first state, or beginning of temptations, 733, 737—739. Noah and his family, and the animals said to enter the ark, denote goods and truths as before, but protected; as to the intellectual part, or truths of faith (ver. 6—10), as to the voluntary part, or goods

of charity (ver. 11—12), 702, 740—757, 765. Rain upon the earth forty days and forty nights (ver. 12), denotes the whole duration of temptations, 760. The statement repeated concerning the entrance of Noah into the ark, and his sons, Shem, Ham, and Japhet, named (ver. 13—15), denotes the church itself saved by temptations, 703, 765. The animals described as two and two of all flesh, in which is the breath of lives (ver. 15), denotes the new creature, or the proprium vivified by life from the Lord, 779—780. The animals called male and female of all flesh, and Jehovah said to shut Noah in, the waters lifting the ark, etc. (ver. 16—18), denotes the state of the church, the communication with heaven closed, and fluctuation between truths and falses, 703, 782, 784, 787—789. The waters prevailing over the earth, the high hills covered, every living substance destroyed, etc. (ver. 19—24), denotes how the last posterity of the most ancient church, who could not be regenerated, perished, 704, 792—813.

7. *The History continued* (Gen. viii.)—God said to remember Noah, denotes the end of temptations and beginning of renovation, 840. A wind made to pass over the earth, and the waters assuaged, denotes the disposition of all things into order, 842. The waters described flowing to and fro, and the ark resting upon Ararat in the seventh month, denotes the fluctuating state before temptations cease, and the first state of regeneration, 833, 847, 851, 857. The heads of the mountains now appearing, denotes the truths of faith, or first appearance of light after temptations, 833, 859. Noah said to open the window of the ark, denotes the truth of faith apprehended intellectually, 863. His sending out a raven, which is said to go and return until the waters are dried up, denotes the disturbance by falses in this state, 864—868. His sending forth a dove, which returns to him, denotes a state receptive of the truths and goods of faith, beginning the second state after temptations, or the first of regeneration, 834, 871, 874. His sending forth the dove a second time, which returns with an olive leaf, denotes a second advance in the first state of regeneration, 834, 880, 884. His sending forth the dove a third time, which returns no more to him denotes the third advance, when the regenerate come into freedom, 834, 888—892. His removal of the covering from the ark, and the faces of the ground said to be dry, denotes the light of truth when falses no longer impede, 896, 898. God said to speak to Noah, and the departure from the ark, denotes the Lord's presence with the man of the church, and his perfect freedom; forming the third state after temptations, or the first of those regenerated, 835, 890, 904—918; especially 905. His building an altar to Jehovah, and offering of every clean beast, and of every clean bird, denotes life and worship from charity, forming the fourth state after temptations, or the second state of the regenerated, 836, 920—923, 925. Jehovah said to smell an odor of rest, and the words ascribed to him, denotes the church thus resuscitated and its state, 837, 924—937.

8. *The History continued* (Gen. ix. 1—7); briefly, that it denotes the order of life, or state of the regenerated, 971, 977—979. God said to bless Noah and his sons, denotes the presence and grace of the Lord, 981. Be fruitful, and multiply, and replenish the earth, denotes the goods of charity and the truths of faith which are to go forth in the external man, 983—984. The fear of you and the dread of you shall

be upon every beast of the earth, etc., denotes the dominion of the internal man over the external, 972, 986. Every reptile that is living to be for food, denotes every pleasure in which is good, 994. Flesh with the soul, or blood in it, not to be eaten, denotes the voluntary proprium which is evil, not to be mingled with the new life of charity, 972, 999—1003. Your blood with your souls will I require, etc., denotes that violence done to charity will carry its own punishment, 1005. Whoso sheds the blood of man in man, his blood shall be shed, denotes the extinction of charity in such a case inevitable, and hence condemnation, 1010—1012. The command repeated, to be fruitful and multiply, etc., denotes the happy succession of all good and truth in the internal and external man, if these things are observed, 972, 1015—1018.

9. *The History continued* (Gen. ix. 8—17).—God said to make a covenant with Noah, and with his seed, and the earth not to be destroyed again by a flood, denotes the presence of the Lord in charity, and his providence guarding man from the suffocative persuasions which destroyed the posterity of the most ancient church, 973, 1023—1025, 1032, 1034—1035, 1051. The bow given in the cloud for a sign, and named twice, denotes the state of man receptive of spiritual light, both those of the church who are regenerated and those not of the church who are yet capable of regeneration, 974, 1042—1059.

10. *The History continued* (Gen. ix. 18—29); briefly, that it treats of the ancient church in general, as developed in the three species denoted by Shem, Ham, and Japhet, 975, 1062. These three, called the sons of Noah, who went out from the ark and overspread the whole earth, denote the three churches composed of those who were regenerated, from which all doctrines whatsoever were derived, 1065—1066. Noah first called a man of the ground (husbandman), and said to plant a vineyard, denotes instruction in the doctrinals of faith, whereby the spiritual church was formed, 1067—1069. Noah said to drink of the vine, and become drunken, denotes the investigation of faith by reasonings from self-intelligence, and hence a fall into errors, 975, 1071—1072. Noah said to be uncovered in the midst of his tent, denotes the perverse state of the spiritual man without the truths of faith, 975, 1073—1074. Ham, the father of Canaan, seeing the nakedness of his father, denotes those who separated faith from charity, and that such see evils only, 1077, 1079. Shem and Japhet covering Noah with a garment, denotes those who are in charity, internal and external, and that such interpret all to good, 975, 1082—1088. Noah awaking from his wine, and said to know what his younger son had done to him, for which he cursed Canaan, denotes the state when better instructed, and the vileness of those who are in mere externals perceived, 975, 1089—1094. The blessing of Shem and Japhet, denotes good, and the state of illustration of those who formed the true church, 1096—1102. The years that Noah is said to have lived after the flood, denotes the duration and state of the first ancient church, 976, 1104—1105. The account of Noah's nakedness explained in a summary, and passages cited, 9960.

11. *The Reference to Noah and the Flood in the New Testament, br. ex.*, in the words of the Lord concerning the last times, 4334.

NOD. Cain said to dwell in the land of Nod, denotes a state without truth and good, *ill.* 398.

NOISE. See CRY, SHOUT.

NOON [*meridies*] denotes a state of light, or illumination of the interiors from the Lord, 5643, 5672; illustrative passages cited 9684. See QUARTERS (*South*).

NO ONE or NONE [*nemo, nullus*]. Instead of person in the internal sense, some idea of good or truth is understood; hence no one or none denotes the pure negation of such an idea, 5225, 5253, 5310.

NOPH, or MEMPHIS, the ancient capital of Egypt, denotes those who seek to attain wisdom in divine things from self-intelligence, 273.

NORTH. See QUARTERS.

NOSE [*nasus*]. By the nostrils in the Word is meant whatever is grateful, and this from odor, which denotes perception, 96. Breathing through the nostrils in the account of Adam's creation, denotes the life of love and faith, which is most grateful to the Lord, 96—97. The nose denotes the life of good, on account of respiration by the nostrils, which, in the internal sense, is life, and from odor, which is the pleasantness [*gratum*] of love, 3103. The wind of the nostrils of Jehovah, denotes life from the divine, which is the life of heaven, *sh.* 8286. The spirit, or breath of the nostrils (Lam. iv. 19), denotes the celestial life itself, *sh.* 9818, 9954. An ornament of gold put on the nose of the bride in ancient times, denotes good; but an ornament put on the ear (expressed by the same word—*monile*), denotes good in act, 3103, 4551. An ornament on the nose denotes the perception of good, but an ornament on the ear the perception of truth and obedience, 9930. Those who correspond to the nostrils in the Grand Man, excel in perception, 4403, 9048 end; seriatim passages concerning this correspondence, 4624—4634. Those who belong to the province of the nostrils are in common perception, not in the perception of particulars, like those who belong to the eyes, 4624—4625. Those who belong to the interiors of the nostrils are in a more perfect state than those who belong to the exteriors; how they were represented to the author, among other things by the appearance of holes and a beautiful yellow light, 4627. The spirits said to look as through these representative holes are of the female sex, and in the clear perception of ideas, 4627. Other spirits described who are represented by the mucous of the nostrils, how insidiously they try to insinuate themselves among those who constitute the interiors, but that such are cast down, 4627. The beautiful light described in which those who correspond to the interiors of the nostrils reside; that it is of a golden hue, from the affection of good, and like silver from the affection of truth, 4627. That perceptions and spheres of life are actually turned into sweet odors, as of fields and flowers, 4626, 4628—4629, 4748, 5621; and that smell denotes the perceptive faculty of interior truth derived from the good of love, 10,199. See ODOR.

NOT [*non*] remains a negative expression in the series of the spiritual sense, see examples 3990, 5256, 5434, 5438, 5439, 5524, 7474, 7507, 7515, 7530, 7534, 7554, 7597. No, understood as a refusal, denotes doubt in a state of temptation, 2334. Let your discourse be, Yea, yea, Nay, nay, denotes the clear perception of truth by those who are in good without reasonings, 9166, 10,124.

NOURISHMENT [*alimentum*]. Spiritual good is said to be nourished or sustained by interior truth, 5960. Spiritual nourishment is from knowledges of good and truth derived from the Word, 5960.

Nourishment is represented in the other life according to the desire of knowing and becoming wise; clothing, according to truths acquired from good, 9372. See *FOOD, GARMENT*.

NOVITIATE [*novitius*]. Novitiates or initiates, denote such goods in the external man as can be conjoined to the internal, 1708. Novitiate spirits before their introduction into heaven, are instructed with much solicitude in the true doctrine of the Lord, 3704.

NUMBERS.—1. *Concerning their general signification*. Numbers and years in the Word, are not to be understood in their secular application, but they denote state; and hence celestial and spiritual things, 482, 647, 648, 737, 755, 813. In the most ancient times they computed states and mutations of the church by numbers, particularly three, seven, ten, twelve, and their compounds, 487, 575; later examples *br.* cited, 493; see below, 6175. It is manifest from the want of connection and consistency in the literal sense merely, that numbers have a hidden meaning, *sh.* 575. The signification of a number is not changed by being multiplied into itself, or divided; various examples, 737, 1856, 3960 end, 5291, 5335, 5708, 7973, 9487, 9674, 9716, 10,255. The multiplication of a number which denotes a few, makes it represent still fewer or less of the same thing, 813. A day, a week, a month, a year, denotes one whole period, though it may be a hundred or a thousand years, because determined by state not time, 893, 1335. Numbers denote things and states, understood as celestial or spiritual, and it is only such things that the angels perceive whenever numbers occur in the Word, 1963, 1984, 1988, 2075, 2252, 3252, 3272, 4264, 4495, 4617, 4670, 4759 end, 5291, 6175, 7284 end, 9103, 9488, 9529, 9601, 9659, 10,217, 10,253, 10,255, 10,624. Composite numbers are not generally explained by the author, because they involve so much that it cannot be reduced to an intelligible summary, 6175. The meaning of composite numbers was perceived in the most ancient times, but at length only the knowledge of simple numbers remained, such as three, six, seven, twelve, 6175. Numbers denotes quality, *sh.* 10,217 end; see below (666). Certain numbers belong to the celestial class of expressions, others to the spiritual, 10,262, 10,624; see below (*two, three*). The interior meaning of numbers proved by their appearance to the author in the light of the spiritual world, 4495, 5265.

2. *Difference between Number and Magnitude*.—Great is predicated of good, numerous of truth, 2227, 6172. To be fruitful or grow is predicated of good; to be multiplied, a multitude, and much, of truth, 6172.

3. *To Number*, spiritually, is to order and arrange the truths of faith and the goods of love, *ill.* and *sh.* 10,217, 10,218. In the Hebrew tongue, to number, is expressed by a word which means also to lustrate, to enrol or muster, to animadvert, to visit, to command, all which are involved in its interior sense, 10,217. To number is to determine the quality, which is done by the Lord's arrangement and disposition of things, 10,217. The numbering of Israel imputed as a sin, denotes the assumption of all things of faith and love as one's own, whereas evils can only be removed by attributing all to the Lord, *ill.* 10,218. Seven years' famine, three months' flight before the enemy, or three days' pestilence, proposed to David as his punishment for numbering them, denotes the spiritual state which results, 10,219. Jehovah Zebaoth

numbering (or mustering) the host of war (Isa. xiii. 4), denotes the arrangement of truths for combat with falses, 10,217. The host of heaven all led forth by number, and called by name (Isa. xl. 26, and similar passages, as Ps. cxlvii. 4), denotes the orderly disposition of the knowledges of truth, 10,217. So teach us to number our days (Ps. xc. 12), denotes the arrangement and disposition of the states of life, 10,217). Numbered, in the Prophecies (as in Isa. xxxviii. 10; Dan. v. 25—28), denotes a state finished, specifically as to truth; weighed, as to good, 3104, 10,217. Fewness on the one part opposed to number on the other, denotes facility, 4518, cited below (18).

4. *Numbers distinctly mentioned.*—*One*: There is no such thing as one simply, but every one is from the harmony of many formed to one use or end, *e.g.*, as the whole heaven is one, 457, 687, 1285, 3035, 4149, 5962, 7836, 8003. The oneness of heaven is from its reference to the Lord as the only one in all and everything; and its varieties are all of mutual love and of faith in him, 551, 684, 685, 690, 9828. One, predicated of the Lord and man, denotes conjunction with him, or the mystical union by love, 1013. The Lord is called the First-begotten, the Only-begotten, the Only One, because all love and the faith of love proceed from him, 352. The Trine in the Lord, called the Divine Itself, the Divine Human, and the Holy proceeding, are One, and the celestial perceive them as One, 2149, 2156, 3241, 9866. One generally denotes good, 3986, 4149, 10,261; for an illustration of which, as giving subsistence and coherence to all things, see GOLD; especially 9550, 9568, 9574, 9667, 9863, 9864, 9874. One, understood as the half of two, denotes some degree of conjunction, 9530. One, either expressed or understood by the article, as a day, a week, a month, a year, denotes a whole period of time or state, 2906, 9037.

Two denotes marriage, and when the heavenly marriage is treated of it is a holy number, 720. Two denotes labor and combat the same as six, for it is in the same relation to three, as the six days of labor to the seventh of rest, 720, 755, 900. When two is contrasted with three or seven as a holy number, it denotes what is relatively profane, 720, *ill.* 900. Twos or pairs denote correspondence, understood of the marriage between truths and goods, evils and falses, or will and understanding, 747, 779. Two understood as a second, or after a foregoing state, denotes what is successive in order, 1335, 5623, 9037. A second time denotes greater in degree or more of the thing predicated, 2841. Two of anything is mentioned with distinct reference to the will and understanding, or to what is predicable of will and understanding, as good and truth, 3519. Two denotes conjunction, or the marriage of good and truth, to which all things spiritual and natural have reference *ill.* 5194, 5291, 5893, 8423, 10,181, 10,188. Predicated of the natural mind, two denotes both parts, interior and exterior, which act as one by conjunction, 5263, 5267, 5282. Double or twofold denotes to the full, 9187, 9152, 9161, 9861. Two denotes all and everything of each part in conjunction, 9166, 9529. Two named three times, denotes conjunction and fulness, 9565. Two, four, and eight, belong to the celestial class of expressions; hence they denote all good or all evil in the complex, 10,624. Two and a half denote much and full, 9487, cited below (*five*).

Three, like seven, denotes what is holy and inviolable, 482, 720,

900, 1709, 2109, 2176, 3767; compare 10,127, cited below (*seven*). The third day is used in the same acceptation as the seventh, because of the Lord's resurrection on the third day; hence both three and seven denote the Lord's coming into the world and to glory, and his every coming to man, 720, 728, 900, *ill.* and *sh.* 901, 2788. A third part denotes what is holy the same, as three, 901 *end.* Three denotes the full time and state of the church from its beginning to its end; hence the third day, week, month, year, etc., denotes the end of the church, 1825. Three, or a third, denotes the end of a prior state and the beginning of a following, 2788, 5159. Three denotes what is complete and full; a third, what is not yet full, 2788 *end.* 6385. Three denotes what is complete and self-contained, 4010. Three denotes the end of a state of conjunction and the beginning of separation from what cannot be conjoined, 4119; thus the last and at the same time the first, 4901. Three denotes what is complete or continuous from beginning to end, thus, a whole period whether great or small, *sh.* 4495, 5122, 5153, 5457, 9286, 9297, 9866; or, again, fulness of time and fulness of state, 6721, 8750; or a complete state, 6904, *br. ill.* 7715, 8150, *ill.* 8750; simply, fulness, 9556—9557, 9565, 9718, 9761, 10,127. Three denotes perfection, because in all nature and in man himself there prevails a successive order of three, as end, cause, and effect, *ill.* 9825; *br.*, that it denotes perception, 9864. Three, in successive order, are necessary to the existence of a one, corresponding as the three heavens, and the Trine in the Lord, 9866. Thirds and fourths in order, denote fulness in series and conjunction, 8877, 10,624. The third month or third day, denotes a new state, 4901, 5123. A way (or journey) of three days, denotes the full removal or separation of state, 4010, 6904. Three and a half, namely, three years and six months, or 1260 days, denotes to the full, even to the end, 9198. One and a half denotes fulness the same as three, 9488, 9508, 9531; or enough, 9637. Two threes, named together, denote respectively all truth and all good, 9556. Anything triangular, or linear, has reference to truth, 8458, 9717. Three, six, and twelve, belong to the spiritual class of expressions, and denote all truths or all falses in the complex, 10,262, 10,624.

Four denotes union or conjunction, because derived from pairs or twos which refer to the marriage of things, 1686, 8877. Four or a fourth, has the same signification in general as forty and four hundred, 1856. Four parts, subtracted from five, denote goods and truths not yet made into remains by appropriation, 6157. Four denotes conjunction and fulness, because it is the double of two, 9103, 9536—9538, 9563, 9601, 9674, 9677, 9720, 9728. Four square denotes what is just from good in externals; triangular, what is of rectitude from truths, 9717; the former, 9861, 10,180; compare 8458. Four denotes conjunction, three perfection, 9864. A fourth part denotes enough for conjunction, 10,136, 10,137. The four times of the day, the four seasons of the year, the four quarters, the four winds, denote variously all the states of love and faith, or the contrary, 3708, 9642, 9648.

Five, and its multiple fifteen, or its diminutive a fifth, denotes somewhat, a little, a few, the least in spiritual things to which any effect can be attributed, 649; so little as to be hardly anything, 798, 813, 1429, 5291, 5335, 6070, 6156. Five, when contrasted with four, denotes disunion, 1686. When used for ten, five or a fifth denotes remains,

but a little or few compared with ten, a hundred, or a thousand, *sh.* 5291, 5894, 5916, 5156, 6157, 6166. Five denotes little, from its relation to numbers which denote much, 5291. Five, like ten under other circumstances, denotes much, 5708, 5956, 9102—9103. Two and a half, five, ten, a hundred, a thousand, alike denote much and fulness; and when understood of the Divine, all, infinite, 9487, 9507, 9716, 10,253. When ten denotes all, five denotes some, or some part, 4638; see below, 10,255. When ten denotes all good and truth, five denotes all of one or the other, 9604. Five denotes all of one part, 9663—9665. Five, understood of length and breadth, denotes equal fulness, 9716. Five and fifty denotes some part, sufficient, enough, 9689, 9756, 9773. When ten denotes all, its half or five denotes some; when fulness, five denotes a corresponding or sufficient quantity; when much, five denotes something, 10,255. To quintate, or take a fifth part, has the same general signification as to decimate, viz., to collect goods and truths, to preserve, to make remains, 5291, 6156. The several ages mentioned in Lev. xxvii., to the fifth, to the twentieth, and to the sixtieth year, denote respectively the period of infancy, or the good of innocence and ignorance; the period of boyhood, or of instruction and science; and the period of manhood, or the intelligence of truth and good; sixty and upwards, denotes a state of wisdom and of innocence in wisdom, 10,225.

Six denotes labor and combat, understood of temptations, 720, 730, 737, 900, 1709, 1963, 5335. Six denotes the dispersion of what is false, because this is done by temptation combats, 737. Sometimes six denotes the holy principle of faith, which is implied in temptations, and this is its genuine derivation, 737 end. When understood in this sense it has respect to twelve, which denotes the all of faith, and to three which denotes what is holy; also to seven, or the Sabbath of rest which is the result of temptations, 737 end. Two and six denote the entire state preceding the holy state of regeneration, denoted by three and seven, 900. Six denotes all the states of labor, combat, and temptation, preceding full regeneration, because there are really so many distinct advances, 6—12, 22, 26, 29 end, 38, 43, 62—63, 737. When good is acquired, six denotes the remains of labor and combat, 4178. Six denotes the end of every state; seven, a full state or period; eight, the beginning of a new state, 8421. Six working days, before the Sabbath, denote the combats which precede and prepare the heavenly marriage, or the state of peace which arises from the conjunction of good and truth, 8494, 8800, 10,360. Six denotes the reception of truth before conjunction with good, 8506. Six denotes the whole state of man while he is regenerating, in which he is led by the truth of faith; seven, the state of good when he is regenerated, 8510, 9272, 9274, 9431, 10,667—10,668, 10,279. When used for twelve, six denotes all in one complex predicated of truths, of the truths of good, of good, 3239, 3960 end, 7973, 9555, 9561, 9566, 9654; in the opposite sense, the whole complex of evils and falses, 8148. Six days denote the whole state of a former church, to its end, and to the commencement of a new one, because the church is from the conjunction of good and truth, 9741 end.

Seven, and all septenary numbers, as seventy and seventy-seven, denote what is holy and inviolable, *sh.* 395, 433, *sh.* 716, *br.* 724, 852,

881, 1429, 1988, 2905, *ill.* 5265, 6775, 9569. The number seven, like three, denotes what is holy or inviolable in state, 482, *ill.* and *sh.* 901. Seven denotes the celestial man, the celestial church, the celestial of the two kingdoms, the Lord himself, 433, 1988. In the supreme sense, the seventh denotes the Lord, and hence the holy principle of love from him, 716, 5265; see below, 10,360. Seven, relative to six, has nearly the same signification as three relative to two, 720. Seven and three, when thus compared, denote what is holy; six and two, what is respectively profane, 720. In the opposite sense, seven denotes what is profane, *sh.* 5268; and seventy and sevenfold, damnation, 433. Seven, like three, denotes the advent of the Lord in general and particular, 720, 728, 900. Seven denotes beginning and end, namely, the end of vastation, and the beginning of temptations, or the end of an old church and the beginning of a new one, because this is the consequence of the Lord's coming, 728, 730. Seven always adds a degree of holiness to the subject treated of, and such holiness is from celestial love or charity, 881. The celestial and the spiritual man are both named from rest, but the former is denoted by the seventh day, 74, 84—88, 737; the latter by the seventh month, 850—853. Instead of seven in the Word, the angels perceive an idea of what is holy because the celestial man is the seventh day, the Sabbath, or rest of the Lord, 1988. Seven days or a week, denotes an entire period, as of reformation, regeneration, temptation, etc., and this whether the time really occupied be minutes, hours, days, or any number of years, 2044, 3845, 4177. Seven denotes a whole period from beginning to end, thus a full state, 7346, 7842, 9226, *sh.* 9228, 10,128; in like manner seventy, *sh.* 6508. The Sabbath or seventh day, denotes the conjunction of good and truth, the heavenly marriage, peace, 8504, 8507—8509, 8515, 8519, 8976, 10,360; or the state when man is in good, 9274, 9279, 9431—9432, 10,368. In the supreme sense the Sabbath of rest, or seventh day, denotes the union of the divine with the divine human in the Lord; also the divine human itself in which that union took place; but in the spiritual sense it denotes the conjunction of the Lord with heaven and the church, or with an angel and the man of the church, 10,360. Seven denotes fullness or a whole period when holiness is treated of, but three in any other case, 10,127.

Eight denotes a new beginning, because it follows the seventh which completes an entire state and time, 2044, 8421, 9659. Eight has reference to purification which ought to be always going on as from a new beginning; hence the rite of circumcision on the eighth day, and hence eight denotes every new state or every beginning, together with its continuation, 2044, 2633. Eight denotes something distinct from what precedes it, because the eighth day is the beginning of another seven, 2866. Eight denotes the beginning of the second state in which the regenerate live from good, 9227. The eighth day of the feast of tabernacles is called a Sabbath because it denotes the beginning of a new state, namely, of the conjunction of good with truth, 9296. Eight, and its double, sixteen, but especially eight after seven, denotes fully and in all ways, 9659—9660. Eight, like two and four from which it rises, denotes conjunction to the full, 9659.

Nine is related to ten, as ninety-nine to a hundred, and denotes the state before conjunction, or incipient conjunction, 1988, 2106. Nine

denotes conjunction, and ninety the same but in a greater degree; this because it is multiplied by ten, which denotes remains, and remains are the means of conjunction, 2075. Nine, ten, and eleven, in the account of Nebuchadnezzar's besieging Jerusalem (2 Kings xxv. 1—3), are to be understood in the opposite sense, as denoting the want of conjunction on account of the defect of faith and charity, 2075. Nine (as the product of three), denotes what is full and complete, 2788.

Ten. An age in the Word is ten years, 433. Ten and tenths denote remains, namely, of good and truth, which are preserved in the internal man by the Lord, 575, *sh.* 576, 737, 755, 798, 813, 858, 1738, 1906, 2075, 2109, 2280, 2284, 2636, 3048, 4759, 5291, 5335, 7284, 7831, 10,221. Ten denotes any remaining affection of truth, 2141. Ten denotes a full state, the same as a hundred, 1988, 3107, 3176. Ten, predicated of the Lord, denotes divine goods and divine truths, 3740. Ten denotes very much or very great, 4077, 4179; simply much, 5958, 5959, 9487. Ten denotes fulness, a tenth part sufficiency, 8468, 8540. Tens, named after hundreds and thousands, denote much, but in a less degree, 8715. Ten denotes all within the church, both those who are in good and truth and those who are without good, 4638. Ten denotes all, according to the subject predicated, 9416, 9636, 10,221. Ten denotes all; a tenth, or one understood as a tenth, sufficient, 9595, 10,136. Ten and all its multiples, or quotients, denote much, fulness, the all, and, when predicated of the Lord, what is infinite, 9716 and citations, 10,253. When ten is understood as the quotient of fifty, or the multiple of five, it denotes sufficiency, as much as conducive to uses, the same as those numbers, 9757. One tenth deal offered with a lamb, denotes celestial good; two tenths with a ram, spiritual good; three tenths with a bullock, natural good, 2180 end, 2276, 2280 end.

Eleven, when related to ten, denotes all even to redundancy, 9616.

Twelve denotes faith, or all things of faith in one complex, but primarily the all of love, from which faith is derived, 575, 577, 1667, 3239, 3863. Generally, twelve denotes all truths or all things of faith, 2089, 2130 end, 2252, 3868; or all things of faith and charity, 7973 and citations. The number twelve is most holy, because it denotes all the holy principles of faith, 648. Instead of twelve in the Word the angels perceive an idea of all things of faith, this from the twelve tribes, 1988. Twelve denotes all the truths of faith by which the spiritual man is gifted with conscience, and such truths are precepts of charity, 2089, *sh.* 3272. Twelve is a universal number comprising all things of the church and the Lord's kingdom, in general and particular, 3268, particularly 3863. When twelve is predicated of the sons of Jacob or the twelve tribes, it denotes all the doctrines of truth and good or of faith and love, understood under so many common or cardinal principles by which man is initiated into the church, or regenerated, 3858, 3863, 3913, 3939, 4603 and citations, 6640, 7973, 9389, and citations, 9404 and citations. In the opposite sense twelve denotes the common principles contrary to those of faith and love, namely of false and evil, 3926. The twelve tribes denote all truths and goods that proceed from the Lord into heaven, and that make heaven, 6335, 9603. The twelve apostles, like the twelve tribes, denote all things of faith, passages cited 6000, 7973 and citations. The twelve apostles, twelve thrones, twelve tribes, denote the primary truths of faith by which all judgment pro-

ceeds, 2129 end, 2130 end. The half of twelve, and all its multiples, as 72, 144, 12,000, 144,000, have a like signification, namely, all truths and goods in a complex, 7973.

Thirteen, considered as between twelve and fourteen, denotes the intermediate state before temptations commence after the reception of good and truth, 1668, cited below (6). When regarded as the compound of ten and three it denotes remains, 2108, 2109, cited below, (6).

Fourteen, the end of a second seven, denotes the beginning of temptations, but especially from its following the age of boyhood, 1670, cited below (6). Fourteen, like seven, or two weeks, like one, denotes a whole period from beginning to end whether it be great or small, 4177, cited below (9), 8400. Fourteen days, or the fourteenth, denotes a holy state the same as seven, 7842, 7900. See also 6024, cited below (11).

Fifteen, regarded as the compound of ten and five, denotes so few that it can hardly be conceived as anything, 798, 813, cited below (5). When it rises from five, (understood as all of one part,) fifteen denotes as much as is sufficient, 9760, cited below (15). Regarded as next to fourteen it denotes a new state, similar to eight after seven, 8400, cited below (12), 9296, cited below (13).

Sixteen denotes what is every way full and complete the same as eight, 9660, cited below (15); see also 6024, cited below (11).

Seventeen, regarded as the compound of ten and seven, denotes the beginning and the end of temptations, also a new state; this from remains signified by ten, and holiness by seven, 755, 853, cited below (5); 4670, 6174, cited below (11).

Eighteen, the product of six and three, denotes the holy things of combat or spiritual temptations, 1709, cited below (6).

Nineteen, derives its signification from *nine* and *ten*, which see.

Twenty, denotes generally the same as ten, but in a superior degree, namely, all the good and truth that the Lord insinuates into man from infancy to the end of his life, 2280. Twenty, regarded as two tens, denotes the good of remains, and the good of ignorance; thus good, or the affection of good, but without temptations, 2141, 2280, cited below (6). Twenty, also considered as twice ten, denotes fulness, and all, every way, totally, altogether, 2905, 9641, 9747—9748, 9752—9753, 9764, cited below (15). Predicated of the Lord, twenty denotes the good he acquired to himself, thus his proprium, 4176, cited below (9). Twenty denotes holy good and truth (which are remains), or holy truth only, according to the subject; in its opposite application, what is not holy, *sh.* 4759, cited below (11). Five, ten, twenty, a hundred, etc., have the same signification when regarded as quotients or multiples of the same, 5291. Twenty denotes fulness and all, altogether, every way, 9641, cited below (15). In a summary, that twenty denotes all, also the remains of good, fulness, holiness, the proprium of the Lord; passages cited, 10,222. The twentieth year of age denotes a state of intelligence in truth and good, because at that age reflection and rationality commence, 10,225; see also 4263, cited below (9).

Twenty-one, the product of three and seven, denotes a holy state; specifically its end or completion, 7842, 7903, cited below (12).

Twenty-four has the same signification as twelve; hence the twenty-

four elders sitting round about the throne (Rev. iv. 2), denote the all of divine truth, 5313.

Twenty-seven, denotes holiness, from the number three which rules in it, the signification of which is the same as seven, 901, cited below (5).

Twenty-eight, considered as the product of four and seven, denotes the holy principle of conjunction, namely, of good and truth, 9600, cited below (15).

Thirty, as the product of three and ten, denotes fulness of remains, br. 647, sh. 5335, 7984; and fulness expressed generally, 9082, 9617. As the product of five and six, it denotes somewhat of combat, 2141, 2276, 5335. It denotes somewhat, or a little, generally, 2966. In the opposite sense, it denotes a state of vastation, 2959. The circumference of the brazen sea is expressed by thirty, though not geometrically proportionate to the diameter, for the sake of its spiritual meaning; also, that its three dimensions, five, ten, and thirty, denote what is holy, 5291. In the generations of Eber, thirty denotes the beginning of a new state, 1347, 1351. See below (6), 2141, 2276 (9), 4264; (11), 5335; (13), 9082, 5335; (15), 9617; (19), 10,235; (21), 5335.

Thirty-three: see 6024, cited below (11).

Forty denotes the duration of temptations and also of vastation, from the beginning to the end, whether the period be long or short, in a word, temptations, sh. 730, 760, 1847, 2141, 2272—2273, 6505, 8537. Forty denotes the duration of temptations of every kind, because the Lord suffered himself to be tempted forty days, and all things in the ancient and Jewish churches had reference to him, 730; see below, 8098. The full number signifying temptation is forty-two, being a multiple of six (the working days) by seven, but the round number forty is used in place of it, 730. Forty days and forty nights denotes in general all temptations, in particular the duration of each temptation, 730. Forty days and nights denotes the grievous temptation sustained between the infernal loves of the will and celestial love, 760. Forty nights added to forty days denotes the anxieties of temptation, 786. Forty days without nights is predicated of the state after temptations; the end of forty days, of the duration of a prior state and the beginning of the following, 862. Forty days and nights considered as the product of four times ten, denotes the full state when the interiors are opened to heaven, and the temptations then endured; hence forty also denotes fulness, 9437, 9643, 10,685. Forty, and in a superior degree four hundred, denotes the price of redemption, because effected by temptations, 2966. The Lord was forty days in the desert, because forty denotes temptations, and the desert the state of those who undergo them; for the same reason, the flood lasted forty days, and the Israelites were in the wilderness forty years, 8098; see below (*Four Hundred* and *Four hundred and thirty*): also (5), 730, 786, 862; (6), 2270; (7), 3281; (9), 3468; (11), 6175, 6502; (12), 8537; (14), 9437; (15), 9643; (21), 9937.

Forty-two, is the full number, the signification of which is generally expressed by the round number forty, 730, cited above. Forty-two, understood as six weeks, has a similar signification to six days of one week; it denotes the full consummation of a former church, and the commencement of a new one, which is as the Sabbath or seventh week, 9741.

Forty-five, as the product of five and nine, denotes some degree of conjunction, namely, a small degree of good, yet conjoined with truths, *br.* 2141, *ill.* 2269.

Forty-nine and *Fifty*, see 8802, cited below (13).

Fifty denotes a full state of truths, which are also filled with goods, because it follows forty-nine, the product of seven times seven, 2141, cited below (6), *ill.* 2252, 9608, 9611, 9623—9624, cited below (15). As the product of five and ten, it denotes extreme fewness of remains, 646, 813; the latter cited below (5). It has the same signification as five, which denotes much, or somewhat, 8714; also all of one part, sufficiency, as much as conducive to use, 9756, 9757, 9759, 9772, cited below (15). Princes of fifties denote intermediate primary truths in series with superiors and inferiors, 8714, cited below (12).

Sixty bears a signification derived from five and twelve, and from ten and six, as its factors, 3306, cited below (7). Thirty, sixty, and a hundred, all denote fulness of remains, 5335, cited below (21). Sixty and upwards of age, denotes a state of wisdom, and of innocence in wisdom, *ill.* 10,225.

Sixty-nine: see 6024, cited below (11).

Seventy, like seven, denotes what is holy and inviolable, also an entire period, or a full state, 728, 1429, 2906, 6508. Seventy denotes fulness in order, 6024 end, 6642. It denotes all the good of truth in one complex, the same as twelve, 8369. It denotes fulness, all according to the subject, 9376. The twelve princes of the tribes, denote all primary truths, the seventy elders all goods from truths; personally, all who are in good from truths, or in truths from good, 9404, 9411; see below (11) 6024, 6507; (12) 6641; (14) 9376; (20) 6508; (21) 9404, 433.

Seventy-two, like six and twelve, from which it rises, and also its multiples, 144, 12,000, 144,000, denote all things of charity and faith, or of good and truth in the complex, 5291, 7973.

Seventy-five, from seventy added to five, denotes somewhat of holiness, or of the holy divine, 1429 cited below (6).

Seventy-seven denotes what is holy and inviolable in the highest degree; in the opposite sense, damnation, *sh.* 433, cited below (5).

Eighty, considered as the double of forty, denotes temptations, 1963, 4617, 7284. It takes another signification from its composition of eight and ten; passages cited, 7284; as to *Eighty-three*, 7285; see below (12).

Eighty-six denotes a state of celestial good acquired by temptation combats; temptations from forty, of which eighty is the multiple; celestial remains from eight and ten; combats from six, 1963, cited below (6).

Ninety, as the product of nine and ten, denotes conjunction by remains, 2075, cited below (6); see also 500, cited below (5).

Ninety-nine, denotes incipient conjunction, 1988, 2106, cited below (6).

One Hundred, like ten, denotes remains, but in greater fulness, 576, cited below (20); 813, 1988 cited below (5, 6), 5335, cited below (21). It denotes much, all, fulness, according to the subject, and, in the supreme sense, infinite fulness, 2074, 2636, both cited below (6); 4400, cited below (9); 4617, 5291, 5335, 5708, 8713, 9487, 9716, 9745,

9751, 9771, cited below (15). Tens, hundreds, thousands, myriads, have a like signification, 9745.

One Hundred and Five : see 496 cited below (5).

One Hundred and Ten, the age of Joseph, see 6582, 6594, cited below (11).

One Hundred and Twenty, denotes the remains of faith, 572, 575—579, 647, cited below (5).

One Hundred and Twenty-seven, denotes fulness and holiness, 2904—2906, cited below (6).

One Hundred and Thirty : see 462 cited below (5).

One Hundred and Thirty-three : see 7230 cited below (12).

One Hundred and Thirty-seven : see below (8) 3274; (12) 7230.

One Hundred and Forty-four, has the same general signification as twelve; abstractly, it denotes all the holy truths and goods of faith and charity; personally, all who are in the faith of charity, 3272, 3325, 6419, 7973, 8988, 9603. A hundred and forty-four cubits, the measure of the holy Jerusalem, called the measure of the man, or angel, denotes that such is the state, qualified by all the goods of love and truths of faith, 8988, particularly 9603, 10,217 end.

One Hundred and Forty-seven : 6175 cited below (11).

One Hundred and Fifty, from fifteen and ten, denotes fewness of remains, also the last term of the church, and the first of a succeeding one, 812, *ill.* 813, 849, cited below (5).

One Hundred and Seventy-five : see 3259 cited below (6).

One Hundred and Eighty : see 4617 cited below (7).

Two Hundred : see 4263 cited below (9).

Two Hundred and Five : see 1375 cited below (5).

Two Hundred and Fifty : see 10,225, 10,257 cited below (16).

Three Hundred denotes holy remains; also the fulness of truth from good, 646 cited below (5), 1709, 5955 cited below (11).

Three Hundred and Eighteen, denotes the holy truths which engage in spiritual combats, 1709 cited below (6).

Three Hundred and Fifty : see 1104—1105 cited below (5).

Three Hundred and Sixty-five : see 520 cited below (5).

Four Hundred years, denotes the duration and state of temptations, 1847 cited below (6). Four hundred years denotes the duration of vastation, or of infestation; four hundred shekels, the price of redemption, 2959, 2966 cited below (6); 7984 cited below (12). Four hundred men, denotes the state and duration of temptations when truths conjoined with good flow into the natural from the rational, 4248, 4341 cited below (9).

Four Hundred and Thirty denotes a full state of remains, and also a full period of vastation; and hence salvation by the coming of the Lord, 7984, 7986 cited below (12). It was two hundred and fifteen years, the half of 430, that the Israelites dwelt in Egypt, but the latter number is computed from the visit of Abraham, on account of the internal sense, 7985. This four hundred and thirty years denotes the whole period of vastation that the spiritual were detained in the lower earth till the Lord's advent, 7985 end.

Five Hundred : see 10,253, 10,259, cited below (16).

Six Hundred denotes the beginning of temptation, of which remains render man capable; also the end when temptations cease, 737, 738,

893 cited below (5). In the same sense as twelve hundred it denotes the complex of faith and charity, or of evil and the false opposed to faith and charity, 7973, 8148, 8149 cited below (12).

Six Hundred and Sixty-six, the number of the beast (Rev. xiii. 18), denotes the falsification of every divine truth of the Word, and the profanation of all that is holy, therefore the end, *br.* 4495, *ill.* 10,217. To compute the number of the beast, is to explore and know those falsified truths; called the number of the man, denotes that such is the state of the church, 10,217. The end is signified by this number, because it arises from the triplication of six, and because the end comes when truth is altogether profaned, 10,217.

Eight Hundred: see 486, 496 cited below (5).

Nine Hundred and Thirty: see 486, cited below (5).

Nine Hundred and Fifty: see 1104—1105, cited below (5).

One Thousand is not to be understood definitely, but denotes much, innumerable, abundance, fulness, all, 2575, cited below (6), 5291, 8712, *sh.* 8715, 8879, 9487, 9745. When predicated of the Lord, it denotes what is infinite and eternal, 2575, 9716; or perpetually and eternally, 8879, 10,620 cited below (13). Princes of thousands denote primary truths in the first degree, immediately under truth from the Divine, this because they were above princes of hundreds, etc., 8641, 8712—8715 cited below (12). Thousands of myriads denotes infinity, 3186 cited below (6); see also 576 cited below (20).

Twelve Hundred and Sixty: see 9198 cited above (*three*).

Two Thousand: see 10,235 cited below (19).

Three Thousand denotes completely, fully, 10,492 cited below (14).

One Hundred and Forty-four Thousand, having the Father's name written in their foreheads (Rev. xiv. 1—3), denotes the state of all who are in charity, 7973.

Six Hundred Thousand denotes all things of the truth and good of faith in one complex, 7973 cited below (12).

Fractional Numbers have in general the same signification as the whole numbers from which they are derived: for $\frac{1}{10}$, $\frac{2}{10}$, $\frac{3}{10}$, see above (*ten*); particularly 576, 1738, 2180, 2276, 2280 end, 3740, 8468, 8540, 8715, 9595, 10,136; and see MEASURES (2, 3). For $\frac{1}{2}$ see above (*five*), particularly 5291, 6156 (*ten*) 9757. For $\frac{1}{4}$ see above (*four*), particularly 1856, 10,136, 10,137. For $\frac{1}{3}$ see above (*three*); particularly 901 end, 2788, 6385. For $\frac{1}{5}$ see above (*one*) 9530; (*three*) 9488; (*five*) 10,255; (*six*) 737 end, 3239, 3960, etc. For $1\frac{1}{2}$ see above (*three*), particularly 9488, 9508, 9531, 9637. For $2\frac{1}{2}$ see above (*two, five*), 9487. For $3\frac{1}{2}$ see above (*three*), 9198. Generally, the half and the double of any number retains the signification of its integer when the same subject is treated of, 3960 end, 5291. The half of a number must not be understood to indicate half the thing predicated of the whole, but a corresponding fulness, sufficiency, or somewhat, 10,255. To halve or part an animal, denotes parallelism and correspondence, 1831. To halve or divide into companies denotes preparation and arrangement preceding influx, 4250. The blood of the sacrifices halved, one half sprinkled on the altar, the other half on the people, denotes divine truth as proceeding from the Lord, and as received by man, 9395. Half a shekel of silver denotes the all of remains,

especially because it contains ten lesser parts, or gerahs, 2959, 10,221, 10,223, 10,227.

5. *Passages in which Numbers occur previous to the call of Abraham.*—The six days severally mentioned in the account of the creation, denote so many stages of the regenerate life; evening, the state of shade in each case; morning, the state of light, 6—12, 22, 26, 29 end, 38, 43, 62—63, 737. The completion of the sixth day denotes the spiritual man, who is called an image of God, 12, 48, 62, 86, 88, 484. The seventh day denotes the celestial man, who is called a likeness of God, 74, 84, 85—88, 737. Four rivers said to go out from the river of Eden, denotes the intelligence of the celestial man derived from the wisdom of love, 78, 107, 110, 116, 118—121. Abel said to bring an offering of the first-begotten of his flock, denotes charity, of which the only origin is the Lord, 352. Cain to be avenged sevenfold on every one who should slay him, denotes that faith separate from charity is still inviolable, 395. Cain to be avenged sevenfold, but Lamech seventy-and-sevenfold, denotes the greater inviolability or holiness of charity, the extinction of which is now treated of, 432—433. The man (*Adam*) said to have lived thirty and a hundred years when he begat Seth, denotes the state and duration of the celestial church in its first period, 462, 481—482. The days of man after he begat Seth eight hundred years, and all the days that he lived nine hundred and thirty years, denotes the state and duration of celestial perception, understood in general, and in its particular quality, 486—488, 492—495. Seth said to have lived five years and a hundred years when he begat Enos, and seven years, and eight hundred years afterwards, denotes another state of perception and its duration, less celestial, 496—499. Enos said to have lived ninety years when he begat Cainan (*Kenan*), and the other numbers in this chapter to Noah, denotes so many states of declining perception, 500—536, especially 501—502, 505, 507, 511, 519, 527, 530. The days of Enoch in this line, five years, sixty years, and three hundred years, denotes the state when perception became obscure and was determined into doctrinals, 520, 522. The days of man henceforth to be a hundred and twenty years, denotes the remains of faith, by which, notwithstanding the declining state of man, he could be regenerated, 572, 575—579, 647. Noah said to beget three sons, denotes the universal differences of doctrine, which can only be three, 616—617, 1065. The three wives of the sons of Noah denote the three churches according to those differences of doctrine, 770. The dimensions of the ark, three hundred cubits in length, fifty cubits in breadth, and thirty cubits in height, denote the fewness of remains distinguished as to their holiness, and as to good and truth, 646—650. Twos, or pairs of all living, of all flesh, to enter the ark to be kept alive with Noah, denotes the regeneration both of truths and goods, or things of faith and charity conjoined, 671, 673. Sevens of all clean beasts, and twos of all unclean beasts, denotes the good affections, distinguished as holy, and the evil affections as profane, 713, 716, 720. Bird of the heavens by sevens, denotes the truths of faith, which are holy, because from good, 722—724. Seven days said to intervene before the rain, or waters of the flood, were upon the earth, denotes the coming of the Lord, and then temptations beginning, first intellectually, 728, 752, 753. Forty days

and forty nights that the rain continued, denotes the duration of temptations, inclusive of the voluntary part, 730, 760; compare 738—739, 753, 755, 756. Noah called a son of six hundred years at this time, denotes a state of combat, or temptations from remains, first as to intellectual truth, 737, 738. Afterwards specified in the 600th year of Noah's life, in the second month, in the seventeenth day of the month, denotes the beginning of combat as before, but now as to good or evil, 738, 755. Twos, or pairs, of all creatures mentioned again, but now in the ark, denotes the subsistence of the understanding and will by correspondence, and goods and truths all protected, 747, 779. The flood said to be on the earth forty days (nights not mentioned), denotes the duration of the church called Noah, 786. Fifteen cubits upward said to be the height of the waters, denotes the little truth and good that remained, because suffocated by false principles and persuasions, 798. Fifty and a hundred days that the waters are said to have prevailed, denotes the last term of the most ancient church, in which remains were almost extinguished, 812—813; compare 786, 849. The seventh month, and seventeenth day of the month, on which the ark is said to have rested upon Ararat, denotes regeneration understood as a holy state, a new life predicated of the spiritual man, 850, 852—853. The waters going and decreasing until the tenth month, denotes the gradual disappearance of falses till the truths of remains were produced, 856—858. The heads of the mountains said to appear in the tenth, in the first of the month, denotes the faith of love produced with remains, 858—859. The window opened at the end of forty days, denotes a second state after temptations, when the intellectual faculty is opened, 862—863. Seven days between the first and second time that Noah sent forth the dove, denotes the holy state of regeneration commencing, because from charity, 880—882. Seven days between the second and third time that he sent it forth, denotes the holy state when the regenerate come into freedom commencing, 889. The waters said to be dried up, and the covering removed from the ark in the first and sixth hundredth year, in the beginning (or first day), in the first month, denotes the last term in which temptations cease, and the first, or new state, in which the light of truth is acknowledged without impediment, 893—894. The ground said to be dried in the second month, in the seventh and twentieth day of the month, denotes the entire state preceding regeneration, and the holy state when regenerated, 899—902. Noah said to live three hundred years and fifty years after the flood, and all his days nine hundred years and fifty years, denotes the duration and state of the first ancient church, 1104—1105. The whole earth said to be of one lip and one word before the dispersion, denotes the prevalence of one doctrine in the ancient church, because in all varieties mutual love or charity was regarded, 1280, 1284—1288. Arphaxad, the son of Shem, begat two years after the flood, denotes a second period of the ancient church, 1335. The other numbers in the account of the Shemitic families, denote the duration and state of so many successive periods of the church, 1329—1355. The five years and two hundred years assigned to Terah, denotes the duration and state of the idolatry in which those churches ended, and the beginning of the representative church, 1375.

6. *Passages containing Numbers in the History of Abraham.*—Abram a son of five years and seventy years when he left Charan (Gen. xii.

4), denotes a small degree of what is holy, or divine, the latter understood of the Lord in his boyhood, 1429—1430. Twelve years that the kings served Chedorlaomer (Gen. xvi. 4), denotes the period that the apparent goods and truths of faith kept evils and falses in subjection in the Lord's boyhood, 1667. The thirteenth year in which they rebelled (ver. 4), denotes the intermediate state between the subjection of evils and falses, and temptations arising from their opposition, 1668. The fourteenth year in which Chedorlaomer and the kings that were with him went out to battle (ver. v.), denotes the first temptation in which the Lord fought against evils and falses from apparent goods and truths, 1670—1672. This event, described as a battle of four kings with five (ver. 9), denotes the union of goods and truths, but the disunion of evils' and falses, 1681, 1686. Eighteen and three hundred men, the number of Abraham's initiates, or home-born servants (ver. 14), denotes genuine goods and truths of the external man qualified as holy and as combative, 1708—1709. Tenth of all given to Melchizedek by Abram (ver. 20), denotes the remains of good and truth which are produced forth after victory in temptations, 1738. A three years' heifer, a three years' she-goat, and a three years' ram, sacrificed by Abram (Gen. xv. 9), denote the church in full as to the celestial exterior and interior, and the celestial spiritual, 1852. Four hundred years that the seed of Abram should be afflicted in a strange land, (ver. 13), denotes the state and duration of temptations in the church, 1847. The fourth generation in which they should return (ver. 16), denotes the end of this state of temptations, 1856. Ten years that Abram had dwelt in Canaan when Hagar was given to him (Gen. xvi. 3), denotes the remains of good and truth with the Lord, by which the rational was conceived, 1906. Abram eighty and six years old when Hagar bare Ishmael (ver. 16), denotes the state of the Lord as to celestial goods acquired by temptation combats when the rational was born of the life of the affection of sciences, 1963—1964. Abram a son of ninety years and nine years when Jehovah appeared to him (Gen. xvii. 1), denotes the state of the Lord before the rational was fully conjoined to the divine, 1988. Circumcision appointed on the eighth day, as the sign of the covenant with Abraham (ver. 12), denotes the continual procedure of purification, 2044. A hundred years the age of Abraham, and ninety the age of Sarah, when Isaac was born (ver. 17; and chap. xxi. ver. 5), denotes the full union of the human, or rational, to the divine, and the union of truth to good as the means, 2074—2075, 2635—2637. The promise that Ishmael should beget twelve princes, (ver. 20), denotes the essential truths of faith, which are precepts of charity, 2089. Abraham a son of ninety and nine years when he was circumcised (ver. 24), denotes the state before the human or rational was united to the divine, in which state evils were expelled from the external man, 2106—2107. Ishmael, his son, a son of thirteen years when he was circumcised (ver. 25), denotes holy remains with those who are made rational by the truths of faith, and their purification, 2108—2112. Three men standing before Abraham (Gen. xviii. 2), denotes the divine itself, the divine human, and the holy proceeding, which the Lord perceived in himself as one, 2149, 2319. Three measures of fine meal to be prepared by Sarah (ver. 6), denotes the good of divine love in that state, and its holiness, 2176. Abraham's prayer that Sodom

might be spared if there should be fifty just persons in the midst of the city (ver. 24), denotes the Lord's perception concerning those of the human race who were in truths, and whose truths might be filled with goods, 2141, 2252, 2259—2261. If five of the fifty should be lacking, the forty-five to be accepted (ver. 28), denotes the salvation of those whose state should be a little short of full conjunction, providing there is some conjunction of good with truth, 2141, 2266—2269. The city not to be destroyed if forty should be found there (ver. 29), denotes the salvation of those who are admitted into temptations, because the conjunction of good and truth is effected by temptations, 2141, 2270—2273. The city not to be destroyed if thirty should be found there, (ver. 30), denotes the salvation of all who sustain any degree of combat against their evils, 2141, 2274—2276. The city not to be destroyed if twenty should be found there (ver. 31), denotes the salvation of those who are in any affection of good, but not in combat, because ignorant of truth, 2141, 2278—2281. The city not to be destroyed if ten should be found there (ver. 31), denotes the salvation of those who are in any affection of truth, which affection is from remains, 2141, 2282—2285. Two angels said to come to Sodom in the evening (Gen. xix. 1), denotes judgment, which is from the divine human and the holy proceeding, 2318—2321. The two daughters of Lot offered to the men of the city, (ver. 8), denotes felicity from the affection of good and the affection of truth, if the divine human and the Holy Proceeding of the Lord are held inviolable, 2562, 2365. The men saving Lot and his wife and his two daughters (ver. 15, 16), denotes the providence of the Lord, by which those who are in good and truth, and the affections of good and truth are withheld from evil, 2406, 2407, 2411. The two daughters of Lot, when he dwelt with them in the cave (ver. 30, 36), denote such affections vastated and predicable of impure good and of the false, 2463, 2464, 2465—2468. A thousand of silver given to Abraham by Abimelech on account of Sarah (Gen. xx. 16), denotes the infinite abundance of rational truth when truth is adjoined to good, 2575. Isaac called a son of eight days when he was circumcised by Abraham (Gen. xxi. 4), denotes the purification of the rational by the divine continued incessantly, 2631—2634. Abraham a son of a hundred years when Isaac was born to him (ver. 5), denotes the state of perfect union between the divine and human, 2635—2637 cited above. Seven ewe lambs of the flock given by Abraham to Abimelech, and named three times (ver. 28—30), denotes the holiness of innocence between the Lord and those who are in the doctrine of faith, 2720. Abraham said to saddle his ass, and take two boys (his servants) when he went to offer up Isaac, (Gen. xxii. 3), denotes the preparation of the natural man, and the first, or human rational, 2781—2782. The third day when they arrived within sight of Moriah (ver. 4), denotes the complete state of temptation, and beginning of sanctification, 2788. The angel calling from heaven a first and second time (ver. 11—15), denotes increasing consolation in the Lord's perception concerning the salvation of the spiritual, 2841. Eight sons that Milcah bore to Nahor, Abraham's brother (ver. 23), denotes another distinct class of the spiritual who are saved, 2866. A hundred years, twenty years, and seven years, said to be the lives of Sarah (Gen. xxiii. 1), denotes the fulness of the states of the church, or the successive periods of truth divine, to its end, 2904—2906. Four hundred

shekels of silver given to Ephron for her burial place (ver. 15, 16), denotes the reception of truth by those who can be redeemed, or with whom a new church can be raised up, 2902, 2959, 2966. The servant of Abraham said to take ten camels of the camels of his lord when he went for Rebecca (Gen. xxiv. 10), denotes the separation of scientifics, divine in their origin, when the initiation of truth into conjunction with good is contemplated, 3048. The weight of the ornaments he gave to Rebecca, half a shekel, and ten [shekels] of gold (ver. 22), denotes the determination and estimation of state when divine good and truth are put in the power of the affection of truth, 3104, 3107, 3132. Ten days that her brother and mother wished Rebecca to abide with them (ver. 55), denotes fulness of state, according to the apprehension of the natural man, 3176. Be thou the mother of thousands of myriads, said to Rebecca (ver. 60), denotes the infinite fructification of the affection of truth, 3186. Abraham's death recorded after the marriage of Isaac and Rebecca, and his age a hundred years, and seventy years, and five years (Gen. xxv. 7), denotes the state when that representation ended, 3252.

7. *Numbers in the History of Isaac and Rebecca.*—See above (6), 2074—2075, 2631—2634, 2781—2782, 2788, 2841, 3048, 3104, 3176, 3186, 3252. Isaac forty years old when he took Rebecca (Gen. xxv. 20), denotes the divine rational of the Lord conjoining divine truth when he sustained the combats of temptation, 3281. Two nations and two peoples said to be conceived by her (ver. 23, 24), denotes good and truth, both of which are interior and exterior, forming the divine natural, 3293, 3294. The same called twins (ver. 24), in her womb, denotes the conceptions of good and truth in the rational man proceeding together from divine good as a father, and divine truth as a mother, 3299. Esau called the first, when born (ver. 15), denotes the priority of good, 3300, 3550. Isaac a son of sixty years when Rebecca bare them (ver. 26), denotes the state of the divine rational to be computed from the multiplication of five by twelve, ten by six, and thirty by two, 3306. Isaac sowing in the land of Abimelech, and said to reap a hundredfold (Gen. xxvi. 12), denotes interior truths apparent in the human from the mother, and their abundance, 3404—3405. A hundred years, and eighty years, the days of Isaac when he expired (Gen. xxxv. 28), denotes the full state when that representation ended, 4617.

8. *Numbers in the History of Ishmael.*—See above (6), 1906, 1963—1964, 2089, 2108—2112. The sons of Ishmael called twelve princes (Gen. xxv. 16), denotes all the primary truths of the spiritual church, 3272. The years of Ishmael's lives, a hundred years, and thirty years, and seven years (ver. 17), denotes the state of the Lord's spiritual kingdom as represented by him, and the end of that representation, 3274—3276.

9. *Numbers in the History of Esau and Jacob.*—See above (7) 3293, 3294, 3299, 3300, 3306. Esau called a son of forty years when he took Judith, the daughter of Beeri, the Hittite (Gen. xxvi. 34), denotes a state of temptations as to the good of truth, and the adjunction of truth not genuine, 3468—3470. Two kids of the goats prepared as venison, and presented to his father by Jacob (Gen. xxvii. 9), denotes the truths of natural or domestic good, with respect to the will and understanding, 3519. Jacob calling himself the first-born, Esau (ver. 19),

denotes truth presenting itself as the good, 3550. Esau coming and calling himself the first-born (ver. 32), denotes another state of perception concerning natural good and truth, 3592. His complaint that Jacob had supplanted him two times (ver. 36), denotes the inversion of order, 3597. The vow of Jacob that he would give a tenth of all to Jehovah (Gen. xxviii. 22), denotes the divine natural wholly from the divine itself, 3740. Three flocks of sheep lying by the well of Charan (Gen. xxix. 2), denotes all within the church who are in good, abstractly the holy principles of churches and doctrinals, 3767. Laban's two daughters, Leah and Rachel (ver. 16), denotes the affection of truth distinguished as internal and external, 3817—3821. Jacob's serving seven years for Rachel, and other seven for Leah (ver. 18, 20, 27, 30), denotes the study and holy state of life before truth can be made one's own, 3824, 3826, 3845—3847, 3852. Three sons born of Leah (ver. 34), denote so many successive states of regeneration, 3876. A second son of Bilhah, a second of Zilpah, and a fifth and sixth of Leah (ver. 7, 12, 17—20), denote so many common principles of the church distinctly acknowledged, 3926, 3937, 3955, 3960. My man will cohabit with me, because I have borne him six sons (ver. 20), denotes the heavenly marriage from all things of faith and love, 3960. A journey of three days between the flocks of Laban and Jacob (ver. 36), denotes the entire difference of state between common good and good made spiritual, 4010. Jacob's accusation, that Laban had changed his wages, or reward, ten times (Gen. xxxi. 7, 41), denotes the great change of state during the reception of good, 4077, 4179. The third day, when Laban was informed of Jacob's departure (ver. 22), denotes the full state of conjunction, when goods and truths could be elevated out of the natural man, 4119. Seven days that Laban and his brother followed after Jacob (ver. 23), denotes the holy state of truth tending towards genuine good when separated from the common good of the natural man, 4123. The two handmaids named when Laban was searching for the Teraphim (ver. 33), denote external affections, 4153. I have served thee twenty years in thy house, said by Jacob (ver. 41), denotes the good of remains, and, being predicated of the Lord, his own power, or proprium, 4176. Fourteen years for thy daughters, and six years for thy flock (ver. 41), denotes the affections of truth, and also good acquired by temptation combats, 4177—4178; see 4077, 4179 cited above. Esau with four hundred men now coming to meet Jacob (Gen. xxxii. 6; xxxiii. 1), denotes the state of good flowing in, when it assumes the priority, marked by temptations, 4248, 4341. Jacob's division of his people, his flocks, and herds, and camels, into two camps, on hearing that Esau came (ver. 7), denotes the preparation of truths and goods in the natural man arranged to receive the influx of good, 4250. Two hundred she-goats, twenty he-goats, two hundred sheep, and twenty rams, in the present for Esau (ver. 14), denote divine goods and truths, 4263. Thirty milch camels and their sons, forty kine, ten young bullocks, twenty she-asses, and ten foals, denote serviceable goods and truths in common and particular, 4264. Their being sent forward in droves, first, second, third, etc. (ver. 16—19), denote the order of arrangement, and submission, 4267—4268. His two wives, two handmaids, and eleven sons, with whom Jacob crossed the brook (ver. 22), denotes the affections of truth, the exterior affections serving as mediums,

and acquired truths also to be initiated into celestial good, 4270. The children divided to Leah, to Rachel, and to the two handmaids (Gen. xxxiii. 1), denotes the arrangement of truths under their affections, 4342—4344. The handmaids and their children put first, Leah and her children behind them, and Rachel and Joseph behind these (ver. 2), denotes the order of arrangement from external to internal, 4345. Jacob, who passed over before them, bowing himself to the ground seven times (ver. 3), denotes the highest degrees of submission and humiliation, 4347. A hundred pieces of money given to Hamor, the father of Shechem, for his field (ver. 19), denotes the fulness of state in which the good of interior truth is appropriated, 4400. The third day after the circumcision of the Shechemites (Gen. xxxiv. 25), denotes the end of the church with them, or their decline into mere externals, 4495. The sons of Jacob, twelve in number, mentioned before the death of Isaac (Gen. xxxv. 22), denotes the all of truth and good in the divine natural previous to its conjunction with the rational, 4603; see further, 5409, 5436, 5443, 5826, 5827, 5958, 6024, 6089, 6174, 6175, 6222, 6502, 6539, cited below (11).

10. *Numbers in the History of Judah and Tamar*.—Er, the first-born of Judah (Gen. xxxviii. 6, 7), denotes the false principle in place of the truth of faith, which is further described as the false of evil, 4830, 4832. Three months after the whoredom of Judah with his daughter-in-law, when he was told, etc. (ver. 24), denotes a new state, 4901. Twins in her womb (ver. 27), denotes the good and truth of the church, 4918. Zarah the first-born according to order, but Pharez supplanting him (ver. 28—30), denotes the priority of good, but the apparent priority of truth, 4923—4930. See MARRIAGE (36).

11. *Numbers in the History of Joseph*.—Joseph called a son of seventeen years (Gen. xxxvii. 2), denotes holy remains, and includes as in a common form all that was represented by Joseph, 4670. The sun and moon and eleven stars in his dream (ver. 9), denote natural good, natural truth, and knowledges of good and truth, 4696—4697. Twenty of silver given by the Ishmaelites for Joseph (ver. 28), denotes holy truth, or remains, which qualifies those who are in simple good, to receive the divine human; on the part of Joseph's brethren the opposite, 4759. The two ministers whom Pharaoh put in prison (Gen. xl. 2), denote the sensual things of both parts, voluntary and intellectual, 5081. Both ministers dreaming in one night (ver. 5, and chap. xli. 11), denotes foresight concerning their state, now in obscurity, 5091—5092, 5233. Three branches of the vine in the butler's dream, which are interpreted into three days (ver. 10, 12, 13), denotes the derivations of the intellectual faculty, its state completed and made new, 5114, 5122, 5123. Three baskets in the dream of the baker, which are also interpreted into three days (ver. 17—19), denotes the state of the voluntary part from beginning to end, 5144, 5151—5157. The third day when Pharaoh restored the butler and caused the baker to be hanged (ver. 20), denotes the end in which all the preceding state is concluded, 5159. The end of two years of days when Pharaoh dreamed (Gen. xli. 1), denotes the full state of conjunction between the sensuous subject to the intellectual part and the interior natural, 5194. The seven fat kine in Pharaoh's dream devoured by seven lean kine (ver. 2—4, 18—20), denotes truths holy from the good in them, consumed by

falses, 5198, 5200, 5202, 5206, 5207, 5258—5260. Seven full ears of corn devoured by seven thin ears in his second dream (ver. 5—7, 22—24), denotes the extermination of good scientifics by evil, 5212—5217, 5258—5260. The dream of Pharaoh called one dream by Joseph (ver. 25, 26), denotes the similarity of state in the interior and exterior natural, 5263, 5267. The seven good kine and seven good ears, named together by Joseph (ver. 26), denotes a state of the multiplication of truth interior and exterior, 5265—5266. The seven thin kine and seven thin ears, named together by him (ver. 27), denotes the multiplication of the false interior and exterior, 5268, 5269. Interpreted into seven years of plenty and seven years of famine (ver. 27, 29—31, 34, 36), denotes the copiousness and sufficiency of knowledges followed by their deficiency and apparent privation, 5270, 5275—5277, 5292, 5300, 5302. The dream occurring twice to Pharaoh (ver. 32), denotes that it applies to both parts of the natural mind interior and exterior, 5282. A fifth part of the land to be taken up in the seven years of abundance (ver. 34), denotes the remains of good and truth which are reserved for future use, and this by the especial providence of the Lord, 5291—5292; see below, 6156—6157. Joseph a son of thirty years when he stood before Pharaoh (ver. 46), denotes a full state of remains predicated of the celestial spiritual manifested in the natural man, 5335, 5336. The seven years of abundance now commencing, and Joseph gathering up corn till he ceased to number it (ver. 47—49), denotes the immense plenty of truths collected in series under good, 5339—5341, 5345—5346. Two sons born to Joseph before the famine commenced (ver. 50), denotes good and truth from the influx of the celestial spiritual into the natural, 5348. The first-begotten called Manasseh, the second Ephraim (ver. 51—52), denotes the new voluntary part and the new intellectual part thus produced, 5351, 5354. The seven years of plenty ended and the seven years' dearth begun (ver. 53, 54), denotes the desolation and despair of the natural man before he receives all from the celestial spiritual, 5358—5376. The ten brothers of Joseph coming to Egypt for corn (Gen. xlii. 3), denotes the truths of the church seeking the good of truth by scientifics, or supported by scientifics, 5409—5410, 5414. Calling themselves twelve brethren, all the sons of one man (ver. 11, 13, 32), denotes the truths of faith in one complex from a common origin, 5436, 5440, 5514, 5515. The least is with our father and one is not (ver. 13, 32), denotes conjunction with spiritual good, but the celestial spiritual not apparent, 5453, 5444, 5516, 5517. Send one of you and fetch your brother (on pain of being treated as spies, ver. 16), denotes that truths cannot be genuine without some degree of conjunction with spiritual good, 5451. Put in prison for three days by Joseph (ver. 17), denotes a state of plenary separation from the celestial internal, 5457. The third day, when Joseph spake to them (ver. 18), denotes the commencement of a new state, and perception concerning truths thus separated, 5458. One to be kept bound (meaning Simeon) till Benjamin was fetched (ver. 19, 24, 33), denotes faith in the will perceived to be separate from the truths of the church, 5461, 5482—5484, 5520, 5523. Slay my two sons unless I return Benjamin to thee, said by Reuben to his father (ver. 37), denotes the perception that the doctrine of truth and the doctrine of good will both perish unless the medium of conjunction exist, 5541—5543. A double

amount of silver, taken in their hand by the brethren of Joseph (Gen. xliii. 12, 15), denotes truth according to the faculty of reception which is good, 5623, 5635. The brethren of Joseph sitting down to meat with him, the first-born according to his birthright, etc., Benjamin being now with them (ver. 33), denotes the order in which the truths of the church are disposed when the celestial internal is present, 5683, 5704. Benjamin's portion of the repast five times more than any of the others (ver. 34), denotes the great augmentation of good in the medium of conjunction, 5707—5708. My wife bore me two sons, said by Jacob (Gen. xlv. 27), denotes internal good and truth forming the church, 5826. One went from me and I said, Surely he is rent in pieces (ver. 28), denotes the apparent loss of internal good destroyed by evils and falses, 5827—5828. Already two years of famine, and yet five years (Gen. xlv. 6, 11), denotes no conjunction of good and truth till remains shine forth, thus the duration of the defect of good, 5893—5894, 5916. Three hundred of silver and five change-garments given to Benjamin (ver. 22), denotes the fulness of truth from good (or from the internal) and much from the external, 5822, 5955—5956. Ten he-asses bearing the good things of Egypt, and ten she-asses bearing corn and bread and sustenance for his father on the way (ver. 23), denotes the sufficiency of serviceable scientifics of both kinds as the means of conveying interior truths, etc., 5958—5960. Reuben called Jacob's first-born when he descended into Egypt (Gen. xlv. 8), denotes faith in the understanding apparently in the first place, 6024. All the souls of his sons and daughters (born of Leah) thirty and three (ver. 15), denotes the state and quality of spiritual life in the natural man, 6024. The sons of Zilpah sixteen souls (ver. 18), denotes the state and quality of the external church, 6024. The sons of Rachel fourteen (ver. 22), denotes the state and quality of the internal church from celestial affection, 6024. The sons of Bilhah seven (ver. 25), denotes the state and quality of the internal church from the affection of internal good, 6024. All the souls of the house of Jacob that came into Egypt sixty and six (ver. 26), denotes the quality and state of all the truths and goods initiated into the scientifics of the church, 6024. The sons of Joseph born to him in Egypt two souls (ver. 27), denotes the celestial and spiritual in the natural, and the new will and understanding therefrom, 6024. All the souls of the house of Jacob that came into Egypt seventy (ver. 27), denotes fulness in order, 6024. Five men of his brethren taken by Joseph and stood before Pharaoh (Gen. xlvii. 2), denotes the insinuation of some of the truths of the church into scientifics, 6070—6071. Jacob stood before Pharaoh and his days thirty and a hundred years (ver. 9), denotes the insinuation of common truth from the internal, its state and quality, 6089—6090, 6096. A fifth part of the land to be Pharaoh's and four parts left to the people (ver. 24, 26), denotes the indrawing of remains under the view of the internal man represented by Joseph, and goods and truths not yet made remains in the external, 6156—6157, 6166. Seventeen years that Jacob lived in Egypt (ver. 28), denotes the state of spiritual life in the natural man among scientifics, from its beginning to its end, thus to a new state, 6174. The years of Jacob's life, seven, and forty, and a hundred (ver. 28), denotes in general the entire state and quality of what he represented, 6175. The two sons of Joseph named again at the time of Israel's

death (Gen. xlviii. 1—5), denotes as before the new will and new understanding given in the natural man, 6222, 6234. Manasseh called the first-born (ver. 14, 18), denotes the priority of good, 6273, 6291, 6292. Reuben called his first-born by Jacob when he blessed his sons (Gen. xlix. 3; also previously, xxxv. 23), denotes the apparent priority of faith in the understanding, 6342, 4605. All these the twelve tribes of Israel, and this that their father spake to them (ver. 28), denotes all truths and goods in one complex, and communication by influx from spiritual good, 6446—6447. Forty days fulfilled for Israel when he was embalmed (Gen. l. 3), denotes a state of preparation by temptations in which the new life of spiritual good is preserved from evils, 6502—6506. Seventy days that the Egyptians mourned for him (ver. 3), denotes the whole state predicated of scientifics when relinquished by the good of the church, 6507—6508. Seven days that Joseph and all the Israelites mourned for him (ver. 10), denotes the state of similar grief before the knowledges of good and truth can be implanted in good, 6539—6540. A hundred and ten years that Joseph lived (ver. 22, 26), denotes the state and quality of the life of scientifics from the internal man, 6582, 6594. Ephraim's sons of the third (generation) seen by Joseph (ver. 28), denotes the restoration of the intellectual part, and its derivations, 6583.

12. *Numbers in the Departure from Egypt.*—The descendants of Jacob called seventy souls (Exod. i. 5), denotes the fulness of distinct truths and goods derived from common truth, 6641—6642. Said to be fruitful and productive (ver. 7, 12, 20), denotes increase as to good; multiplied and made numerous, increase as to truths from good, 6647, 6648, 6663—6664, 6688. Moses born of the house of Levi and hidden three months (Exod. ii. 2), denotes the divine law in its origin, and the fulness of time before it could appear, 6719, 6721. Moses grown and going out a first and second time amongst his brethren (ver. 11, 13), denotes increase in scientific truths, and then conjunction with the truths of the church in successive states, 6755, 6756, 6763. The priest of Midian and his seven daughters with whom Moses dwelt (ver. 16), denotes the holy principles of the church with those who are in simple good, 6775. Moses instructed to demand permission for the Israelites to go three days' journey into the desert (chap. ii. 16; v. 3), denotes the life of truth separated from falses by an entire difference of state, 6904, 7100. The years of the life of Levi seven, and thirty, and a hundred (chap. vi. 16), denotes the quality and state of the church thus predicated as to charity, 7230. The years of the life of Kohath, three, and thirty, and a hundred (ver. 18), denotes the quality and state of good and truth first derived from charity, 7230. The years of the life of Amram (the father of Moses and Aaron) seven, and thirty, and a hundred (ver. 20), denotes good and truth of the second derivation, 7230. Moses a son of eighty years, and Aaron a son of three and eighty years, when they spoke to Pharaoh (chap. vii. 7), denotes the whole state and quality of the law from the Divine, and of doctrine with those of the spiritual church at the time of its visitation and deliverance from falses, 7284—7286. Seven days fulfilled after the waters of Egypt were turned into blood (ver. 25), denotes the end of the state in which truths were falsified, 7346. Three days of thick darkness (chap. x. 23), denotes the complete deprivation of truth and good, 7715. All

the first-born of Egypt slain (chap. xi. 5; xii. 12, 29; xiii. 15), denotes the damnation of faith separate from charity, 7778, 7871, 7948, 8086, 8087. The time of departure from Egypt to be the head of months, the first of the year (chap. xii. 2; xiii. 4), denotes the beginning of states that will follow each other to eternity, 7827, 7828, 8053. The tenth day of this month when a lamb was to be taken in preparation for the passover (chap. xii. 3), denotes the initiation of the interiors, or of remains, by which man is prepared to receive good and truth from the Lord, 7831. The passover to commence on the fourteenth day, and continue seven days, till the twenty-first (chap. xii. 6, 15, 16, 18, 19; xiii. 6, 7), denotes the state of initiation holy from beginning to end, 7842, 7885, 7900—7903, 7905, 8058. During all the seven days unleavened bread to be eaten (chap. xii. 15; xiii. 6, 7), denotes the full purification of good by the non-appropriation of anything falsified, 7885—7890, 8051, 8058—8063. On the first day of the seven and on the last, a holy convocation to be kept (chap. xii. 16), denotes the representation of heaven and its societies, 7891—7892. The blood of the passover lamb put upon the two posts and upon the lintel of the houses (ver. 7, 23), denotes holy truth proceeding from the good of innocence in the truths and goods of the natural man, 7846—7847, 7927. The number of men who came up from Egypt, six hundred thousand (ver. 37), denotes all things of the truth and good of faith in one complex, 7973. Thirty years and four hundred years the time that the Israelites dwelt in Egypt (ver. 40), denotes a full state of remains on the one part and of the vastation of good and truth on the other, 7984. The end of the 430 years when they went up from Egypt (ver. 41), denotes the advent of the Lord at the full period of vastation, 7986. All the first-born males to be holy to Jehovah (Exod. xiii. 2, 12), denotes faith that is to be attributed to the Lord, 8042, 8074—8076; as in chap. xxxiv. 19, 10,660—10,662. The first-born of an ass to be redeemed with a lamb (ver. 13), denotes that a merely natural faith is not to be attributed to the Lord unless there be innocence in it, 8078; as in chap. xxxiv. 20, 10,663—10,664. All the first-born of man to be redeemed (by the service of the Levites, ver. 13, 15), denotes that the goods of faith, not its truths, are to be attributed to the Lord, 8080, 8089; as in chap. xxxiv. 20, 10,665. Six hundred chariots taken by Pharaoh to pursue after the Israelites (Exod. xiv. 7), denotes all and every false doctrinal pertaining to faith separate from charity, 8148. Tertian leaders (chiefs of three, translated captains) over all of them (ver. 7, and chap. xv. 4), denotes the general or common falses under which all others are arranged in series, 8150, 8276. Three days that the Israelites went in the desert without finding waters (Exod. xv. 22), denotes the absolute deficiency of truths, 8347. Twelve springs of waters and seventy palms at Elim where they first encamped (ver. 27), denotes truths and goods in all abundance after temptations, 8368—8369. The fifteenth day of the second month when they arrived in the wilderness of Sin (Exod. xvi. 1), denotes the new state in which the good of truth signified by manna was given, 8400. The sixth day, when double the quantity was to be given (ver. 5), denotes the end of every state marked by the conjunction of good and truth, 8421, 8423. Six days in which the manna was to be gathered, and the seventh when the people rested (ver. 26—30), denotes the state of receiving truth before it is conjoined to good

and the state of conjunction, 8506—8509, 8515—8519. Forty years that the Israelites ate manna (ver. 35), denotes every state of temptation in which the good of truth is appropriated, 8537. An omer full of manna described as the tenth part of an ephah (ver. 36), denotes a sufficient quantity of good, 8540. The wife of Moses and her two sons mentioned (Exod. xviii. 2, 3), denotes good from the Divine and the goods of truth, 8647, 8649. Princes of thousands, of hundreds, of fifties, and of tens, appointed by advice of Moses' father-in-law (ver. 21, 25), denotes truths in order and their arrangement from divine good, 8641, 8712—8715, 8727. The third month in which the Israelites arrived in the wilderness of Sinai (Exod. xix. 1), denotes the fulness of the preceding state, 8750. To prepare themselves three days, and Jehovah's descent on the third day (ver. 11, 15, 16), denotes a full state of purification in order to receive the Divine, and the Lord's presence after full purification, 8788—8793, 8808, 8811, 8826.

13. *Numbers in the Laws, Judgments, and Statutes.*—See above (12), 7827, 7842, 7891, 8042, 8078, 8080. The iniquity of the fathers visited upon the sons, described as third and fourth in descent (Exod. xx. 5), denotes the proliferation of the false from evil in long series and conjoined, 8876—8877; as in chap. xxxiv. 7, 10,623—10,624. Doing mercy to thousands (ver. 6), denotes good and truth in perpetuity, 8879; as in chap. xxxiv. 7, 10,620. Six days for labor, and the seventh called the Sabbath of Jehovah (ver. 9, 10), denotes the state of combat against evils and falses, and the holy rest from the marriage of good and truth, 8888—8889; see below, 9278—9279. Six days in which Jehovah made heaven and earth, etc. (ver. 11), denotes the regeneration of the internal and external man by the Lord, 8891. Six years that a Hebrew servant was to serve, and the seventh in which he was to go out free (Exod. xxi. 2), denotes the state of labor and combat attending the confirmation of truth, and the state when it is confirmed, 8975—8976. Thirty shekels of silver to be given by the master of an ox that shall gore a man-servant or maid-servant (ver. 32), denotes restitution by the truth of faith from the internal man, 9082. Five oxen to be restored for one ox stolen and made away with, and four sheep for a sheep (Exod. xxii. 1), denotes the pain attending the restitution of exterior and interior good, the latter to the full, the former as much as possible, 9099, 9102—9103. Double to be paid by any one who is convicted of stealing, or trespassing on another's goods (ver. 4, 7, 9), denotes restitution in full according to the explanation in each case, 9137, 9152, 9161. The first-fruits of corn and wine and the first-born of thy sons to be Jehovah's (ver. 29; xxiii. 19), denotes the ascription of all goods and truths to the Lord, and their acknowledgment as primary in the church, 9223—9224, 9300. Seven days the first-born to be with its dam, and on the eighth given to the Lord (ver. 30), denotes the life of the regenerate first from truths, afterwards from good, 9226, 9227. Six years the land to be sown and its fruits gathered, the seventh to rest (Exod. xxiii. 10), denotes the first state of the church, one of instruction and the good of truth, the second one of charity and hence of peace, 9272—9274. Six days thou shalt do all thy works and on the seventh thou shalt cease (ver. 12), denotes the state when in externals and in internals respectively, 9278—9279; as in chap. xxxiv. 21, 10,667—10,668; as in chap. xxxv. 2, 3, 10,729—10,732. The first

and the eighth day also to be Sabbaths (Lev. xxiii. 39), denotes the beginning of a new state when the conjunction of good and truth takes place, 9296. Three festivals to be observed in the year (Exod. xxiii. 14; xxxiv. 22), denotes the continual worship of the Lord and full deliverance from damnation, 9286, 10,669—10,671. The feast of unleavened bread (or passover) seven days (ver. 15; chap. xxxiv. 18), denotes the full purification of good from evils and falses, 9287—9289, 10,655—10,656. The feast of harvest, of first-fruits sown in the field (called the feast of weeks, ver. 16; chap. xxxiv. 22), denotes the implantation of truth in good, 9294—9295, 10,670. The feast of ingathering in the going out of the year (called the feast of tabernacles, ver. 16; chap. xxxiv. 22), denotes the implantation of good, 9296, 10,671. The fifteenth day of the seventh month when this feast commenced (Lev. xxiii. 39), denotes the end of the prior state in which truth was implanted and the beginning of the new one, or the fruition of good, 9296. The first day of this feast and the eighth both called a Sabbath (ver. 39), denotes the conjunction of good and truth reciprocally and continually, 9296. Three times in the year all thy males shall appear before the faces of the Lord Jehovah (Exod. xxiii. 17; xxxiv. 23), denotes the continual appearance and presence of the Lord in the truths of faith, 9297, 10,672. The tenths of the land, of seed, of fruits, of the herd, of the flock, to be Jehovah's (Lev. xxvii. 32), denotes that all of good and truth called remains in man is from the Lord, 576. The tenths to be given every third year to the Levite, the stranger, the orphan and the widow (Deut. xxvi. 12), denotes that all charity is from such remains of good and truth, 576. An Ammonite or Moabite, to the tenth generation, not to enter into the congregation of Jehovah (Deut. xxiii. 3), denotes the profanation of remains, 576. The seventh year to be a Sabbath of the land, and a jubilee after seven Sabbaths of years, or seven times seven (Lev. xxv. 6, 8), denotes the marriage of good and truth, and the state of tranquillity and peace in the inmost heaven, 8802, 9274, 2075. The tenth day of the seventh month to be a Sabbath, commencing on the evening of the ninth day, and with affliction (Lev. xxiii. 27, 32), denotes the conjunction of remains or of the internal and external man by the subjugation of the latter, 1947, 2075. The Levites to commence their service when thirty years old (Numb. iv. 3), denotes the fulness of remains, 5335.

14. *Numbers in the History of Sinai*.—See above (12), 8750, 8808. An altar and twelve pillars erected under the mountain (Exod. xxiv. 4), denotes the divine human of the Lord and truth divine in its whole complex, 9388, 9389. Seventy of the elders of Israel ascending (ver. 1, 9), denotes all who are in good from truths, abstractly all the truths of the church in agreement with good, 9376, 9404. Six days the cloud covered the mountain, and in the seventh day He called to Moses (ver. 16), denotes the obscurity of truth before man is introduced into good, and his state when truth is conjoined to good, 9431—9432. Forty days and forty nights that Moses was in the mountain, at two different times (ver. 18, and chap. xxxiv. 28), denotes a full state as to information and influx from heaven, and the state of temptation when the interiors are opened, 9437, 10,685. Two tables of testimony, called tables of stone, given to Moses in Sinai (Exod. xxxi. 18; xxxii. 15), denotes the conjunction of the Lord with man by means of the Word, 10,375, 10,451

—10,453. Three thousand men slain in the camp after the tables were broken (ver. 28), denotes the full and complete closing of the internal man by evils and falses, 10,492. Two other tables of stone hewn by Moses (Exod. xxxiv, 1, 4, 29), denotes the external of the Word as before, but changed for the sake of the Jewish nation, 10,603, 10,613, 10,690. The ten words written upon the tables, called the words of the covenant (ver. 28), denote all divine truths in the Word as the medium of conjunction with heaven, 10,687—10,688; compare 576 end.

15. *Numbers in the account of the Tabernacle and its Furniture.*—Two cubits and a half the length of the ark (Exod. xxv, 10), denotes all as to good, 9487. A cubit and a half its breadth (ver. 10), denotes fulness as to truth, 9488. A cubit and a half its height (ver. 10), denotes fulness as to degree, 9489. Four rings of gold upon its four corners (ver. 12), denotes divine truth conjoined with divine good, and the firmness of that conjunction, 9493—9494. Two rings upon the one side and two upon the other (ver. 12), denotes the marriage of truth with good, and of good with truth, reciprocal, 9495. Two cubits and a half the length of the mercy-seat, a cubit and a half its breadth (ver. 17), denotes all as to good, and fulness as to truth, 9507—9508. Two cherubim of gold at the two extremities of the mercy-seat (ver. 18), denotes all approach to the Lord by the good of love, distinguished as celestial and spiritual, 9509, 9511, 9512. Jehovah to speak from between the two cherubim (ver. 22), denotes influx where celestial and spiritual good are conjoined, 9522, 9523. Two cubits the length of the table of shew-bread, a cubit its breadth, a cubit and a half its height (ver. 23), denotes full conjunction as to good, less as to truth, and full as to degree, 9529—9531. Four rings of gold upon the four corners of the table, upon the four feet (ver. 26), denotes the marriage of good and truth, and its firmness in ultimates, 9536—9538. Six pipes or branches going out from the sides of the golden candlestick, three out of the one side, three out of the other (ver. 32), denotes all truths from good, and each in fulness; hence the power of truth from good, 9555—9556, 9561, 9566. Three cups, or bowls, like almonds, in each of the six pipes (ver. 33), denotes fulness as to scientifics from good, 9557—9561. Four cups, like almonds, in the stem of the candlestick (ver. 34), denotes scientifics from good, of which conjunction is predicated, because in the midst, 9562—9563. A knop (or pomegranate) under every two pipes, three times repeated (ver. 35), denotes the plenary conjunction of truths with scientifics, 9565. The whole candlestick, one solid work of pure gold (ver. 36), denotes wholeness and perfection because from one only good, 9568. Seven lamps made to the candlestick (ver. 37), denotes spiritual light holy from divine truth, 9569. Ten curtains for the habitation (Exod. xxvi. 1), denotes all the interior truths of faith predicated of the middle heaven, or of the new intellectual part, 9595. The length of every curtain eight and twenty cubits, its breadth four cubits (ver. 2), denotes the holy proceeding of truth from good, and its marriage with good, 9600, 9601. Five curtains coupled one to another, and other five coupled one to another (ver. 3), denotes the all of truth in constant communication with good, and the all of good with truth, 9604. Fifty loops, and fifty hooks or catches of gold, to couple the curtains (ver. 5, 6), denotes full conjunction, and the faculty of conjunction from good, 9608—9611. Eleven curtains of goat's (hair) to

cover the habitation (ver. 7), denotes all external truths, 9616. The length of every curtain thirty cubits, its breadth four cubits (ver. 8), denotes the fulness of truth from good, and the marriage of truth with good, 9617—9620. Five curtains, and six curtains coupled (ver. 9), denotes as before the constant communication of truth with good, and of good with truth, 9621. The sixth curtain to be doubled over in front of the tent (ver. 9), denotes influx from the middle heaven to the ultimate, 9622. Fifty loops, and fifty hooks of brass (ver. 10, 11), denotes as before, plenary conjunction, and the faculty of conjunction, but now from external good, 9623—9624. The superfluity of the curtain to hang over a cubit on the one side, and a cubit on the other (ver. 12, 13), denotes the ultimate procedure of truth, 9627—9629. Ten cubits the length of each board, and a cubit and a half its breadth (ver. 16), denotes the good of the Lord's merit, which sustains heaven, all in all and truth enough for conjunction, 9636—9637. Two tenons (or hands) in each board, in order to their combination, one against another (ver. 17), denotes the power of conjunction by truth from good, 9638—9639. Twenty boards for the south side, and twenty for the north (ver. 18, 20), denotes the universal presence and prevalence of this sustaining good in the inmost, where truth is in its light, and in exteriors, where truths are in obscurity, 9641—9642, 9648—9649. Forty sockets, or vases of silver for each side, two for the tenons of each board (ver. 19, 21), denotes plenary support by truth, 9643, 9645—9647, 9650—9652. Six boards for the side (רַגְלַי translated legs, ver. 22), towards the sea (westward), denotes good from the divine human entirely forming the state in externals, 9653—9654. Two boards for the corner, in the two sides (or legs, ver. 23), and rings to couple them (ver. 24), denotes conjunction, which is described from exteriors to interiors, and everywhere, 9655—9658. Eight boards (taking the six and two together), with their sixteen silver sockets, or bases, two bases to each (ver. 25), denotes full and complete support in every manner from good and truth, and from their complete conjunction, 9659—9661. Five bars for the boards of each of the three sides, (ver. 26, 27), denotes the whole power of truth from good, with regard to each heaven, 9663—9665. Four pillars of shittim wood covered with gold, upon which the vail was hung, and four bases of silver (ver. 32), denotes the good of the Lord's merit sustaining heaven, and conjoining one heaven to another, and the power of conjunction by truth, 9674, 9677. Five pillars overlaid with gold for the hanging at the door, and five bases of brass (ver. 37), denotes the sufficiency of such good in externals, 9689—9692. The altar for burnt-offerings five cubits long, five cubits broad, and three cubits in height (Exod. xxvii. 1), denotes the worship of the Lord equally full from good and from truth, and full as to degree, 9716, 9718. The altar called four-square (ver. 1), denotes all that is just in externals from good, 9717. Horns upon the four corners of it (ver. 2), denotes power from the universal conjunction of truth and good, 9719—9721. Four rings of brass upon the four extremities of the brass network (ver. 4), denotes the sphere of good, conjunction predicated of it everywhere in the extremes of life, 9728—9729. Bars for the two sides of the altar, to carry it (ver. 7), denotes the power of truth and good, reciprocally, 9736. Hangings, a hundred cubits long, for each side of the court, south and north (ver. 9,

11), denotes the truths and faith which form the ultimate heaven full with good from the Lord, 9743, 9745, 9751. Twenty pillars for the hangings of each side, and twenty bases for each side, of brass (ver. 10, 11), denotes the fulness of sustaining power, predicated of the goods of truths, and of truths from goods, 9747—9748, 9752—9753. Hangings of fifty cubits for the breadth of the court on the west side (ver. 12), denotes the sufficiency of scientific truths in the ultimate heaven, 9755, 9756. Ten pillars and ten sockets for these hangings (ver. 12), denotes the sufficiency of sustaining goods and truths, 9757. Fifty cubits the breadth of the court on the east (ver. 13), denotes the sufficiency of the good of love in the heaven thus represented, 9758—9759. Fifteen cubits the hangings on either side the gate (ver. 14, 15), denotes the sufficiency of truths, whether received in light or obscurity, 9760, 9762. Three columns, with three bases on either side for these hangings (ver. 14, 15), denotes the fulness of sustaining goods and truths, 9761—9762. A covering of twenty cubits for the gate of the court, denotes communication and introduction fully guarded, 9763—9764. The length of the court a hundred cubits, the breadth everywhere fifty, the height five (ver. 18), denotes the fulness of good that characterizes the ultimate heaven, the sufficiency of truth, and the sufficiency of both as to degree, 9771—9773. The altar of incense a cubit in length, a cubit in breadth, and two cubits in height (chap. xxx. 2), denotes the equality of good and truth, and their conjunction, 10,179, 10,181. The altar called four-square (ver. 2), denotes what is perfect and just, 10,180. Two golden rings, upon its two ribs, upon its two sides (ver. 4), denotes the sphere of divine good, and its conjunction with truths and goods respectively, 10,188—10,190. Half a shekel (a shekel being twenty gerahs, or oboli), given by every one that was numbered, whether rich or poor, for the making of the tabernacle (ver. 13, 15), denotes the all of truth from good to be attributed to the Lord, whatever the faculty, 10,221—10,222, 10,227. The same particulars repeated concerning the tabernacle in Exod. xxxvi., xxxvii., xxxviii., are not further explained, see 10,750, 10,767, 10,782.

16. *Numbers in the Description of the Holy Garments.*—The two shoulder pieces of the ephod joined together at their two extremities (or edges, Exod. xxviii. 7), denotes the conjunction and conservation of good and truth with all power, 9836. Two onyx stones on the two shoulders, and six names engraven on each (ver. 9—12), denotes the truths and goods of faith impressed in order upon the interior memory, thus perpetually preserved, 9840—9850. Two chains of gold (for suspending the breastplate from the shoulders, ver. 14), denotes coherence, 9852. The breastplate to be four-square, doubled (ver. 16), denotes what is just and perfect, predicated of all things of truth, and all things of good, also of their conjunction, 9861. Four rows of precious stones, three in each row (ver. 17—20), denotes the conjunction and perfection of all truths from one good, according to the difference of the heavens, 9864, 9866. The twelve stones, and twelve names on them (ver. 21), denotes all the distinct truths and goods of heaven in their order, 9873, 9875—9878, 9905 end. Two rings of gold by which to hold the breastplate suspended, etc. (ver. 23—27), denotes the sphere of divine good and its conjunction, 9882—9886, 9892. Seven days that the holy garments were to be worn (Exod. xxix. 30), denotes the plenary acknowledgment

and reception of the divine spiritual, 10,102, cited 9228. The same particulars repeated in Exod. xxxix. are not further explained, see 10,807.

17. *Numbers in the Ritual, Sacrifices, etc.*—See above (13). One young bullock and two rams in the sacrifice of consecration (Exod. xxix. 1, 3, 15, 19), denotes the purification of the external and internal man respectively, 9990—9991, 9998, 10,042, 10,057. The bread, etc., put in one basket (ver. 3), denotes all the interiors, which close together in the sensual part, 9996. One loaf of bread (ver. 23), denotes inmost celestial good, which is from the Lord, 10,077. One cake of oiled bread (ver. 23), denotes middle celestial good, 10,078. One wafer (ver. 23), denotes ultimate celestial good, 10,079. Seven days that their hands were to be filled, or consecrated (ver. 35), denotes a full state of power by influx from the Lord, 10,120. Seven days in the sanctification of the altar (ver. 37), denotes fulness as to influx in heaven and the church, 10,127. Two lambs for the continual burnt-offering, one in the morning, one between the evenings (ver. 38, 39), denotes the good of innocence in the light of the internal man, and in the external, 10,132, 10,134, 10,135. A tenth of fine flour mingled with a fourth of a hin of bruised oil (with the first lamb, ver. 40), denotes spiritual good, and enough of celestial for conjunction, 10,136. A fourth part of a hin of wine for a drink-offering (ver. 40), denotes spiritual truth enough for conjunction, 10,137. Once in a year that expiation was to be made upon the horns of the altar of incense (Exod. xxx. 10), denotes perpetual purification from evils by the truths of faith, 10,209, 10,211. Of best myrrh five hundred (shekels), in the composition of the anointing oil (ver. 23), denotes the full perception of sensual truth, 10,253. Of aromatic cinnamon and aromatic calamus, half as much, fifty and two hundred (shekels, ver. 23, 24), denotes the perception of natural truth, and interior truth, in sufficiency or corresponding proportion, 10,255, 10,257. Of cassia, five hundred (shekels, ver. 24), denotes interior truth from good in fulness, 10,259. Equal quantities of all the ingredients in the perfume (ver. 34), denotes the correspondence of all good and truth in worship, 10,297.

18. *Number of the Israelites.*—Numbering the people of Israel (Exod. xxx. 12—16), and the sin imputed to David for numbering them, fully explained, 10,216—10,232; see above (3). Every one numbered, from a son of twenty years and upward (ver. 14), denotes a state of the intelligence of truth and good, 10,225. The seed of Abraham compared to the number of the stars (Gen. xv. 5), denotes the immense fructification of good, and multiplication of truth, in the vastness of the Lord's kingdom, 1809—1810. His seed to be multiplied as the stars of heaven, and as the sand upon the sea shore (Gen. xxii. 17), denotes the immense multitude of the knowledges of good and truth, and of corresponding scientifics, 2849—2850. The seed of Isaac to be multiplied as the stars of heaven, to possess all the lands (of Canaan), and a blessing to all nations of the earth (Gen. xxvi. 4), denotes the knowledges of faith, churches in illustration from them, and the salvation of all who are in good, 3378—3380. The promise renewed to Jacob, his seed to be as the sand of the sea, which cannot be numbered for multitude, (Gen. xxxii. 12), denotes the immense multiplication of the truth of faith when from charity, 4259. Who hath numbered the dust of Jacob, and

the fourth part of Israel (Numb. xxiii. 10), denotes the truth of faith understood as external and internal, 4286, 10,217. The number of the sons of Israel as the sand of the sea (Hos. i. 10), denotes spiritual truths and goods, which are innumerable, 10,217. Note: where Jacob calls himself few in number (Gen. xxxiv. 30; Hebrew, *men of number*, or *mortals of number*: see מִסְפָּר and מִסְפָּר Lee's *Lexicon*), he represents the ancient church which then perished, 4518.

19. *Numbers in the Temple*.—Twelve oxen, three looking towards each of the four quarters, made to support the brazen sea (1 Kings vii. 25), denote all the goods of the natural and sensual man, which are the receptacles of all things flowing in from the world, 10,235. The diameter of the sea ten cubits, the circumference thirty (ver. 23), denotes fulness in particulars and in the complex, 10,235; see above (*thirty*), 5291. The capacity of it, two thousand baths (ver. 26), denotes the conjunction of good and truth, thus purification and regeneration, 10,235. The porch of the gate eight cubits, the steps eight, in the temple seen by Ezekiel (xl. 9, 31), denotes the fulness of introduction, and of truths leading to spiritual good, 7847 end, 9659.

20. *Numbers in the Prophecies*.—Ten acres of vineyard shall yield one bath (Isa. v. 10; a tenth left, Isa. vi. 12); ten men in one house, (Amos vi. 9), and similar passages, denote remains of good or truth, or of both according to the subject, 576. The city that went out a thousand shall leave a hundred, and that which went out a hundred shall leave ten (Amos v. 3), denotes the remains of remains only, 576. Bring ye tenths into the treasure house that there may be spoil in my house (Mal. iii. 10), denotes the insinuation of remains, as by stealth, among evils and falses, 576. Two, three, berries in the top of the uppermost bough, four, five, in the outmost fruitful branches (Isa. xvii. 6), denotes respectively a few who are in good and thence in truths, and a few who are in good only, 649. Six men coming, every man with a slaughter-weapon in his hand (Ezek. ix. 2), denotes the total destruction of the church by the false of evil, 737, 2242. After two days he will revive us, in the third day he will raise us up (Hosea vi. 2), denotes the advent of the Lord and the resurrection, 2788, 4495 end. The beast with ten horns seen in vision (Dan. vii. 7), denotes the fourth or last state of the church when falses and heresies prevail universally and are in full power, 2832. The two horns of the ram seen in vision (Dan. viii. 2), denote the internal and external truths of the spiritual church, 2832. Four chariots going out between two mountains (Zech. vi. 1—8), denote doctrinals from the conjunction of good and truth, and the two loves celestial and spiritual, 3708. The sixth part of an ephah of an homer of wheat for the oblation (Ezek. xlv. 13), denotes spiritual good in fulness, 8468, 8540; particularly 10,262. Two olive trees and two sons of oil (anointed ones, Zech. iv. 3, 14), denotes the good of love to the Lord and the good of charity, 9780. Eight princes of men raised against Assyria (Micah v. 5), denotes the primary truths of good whereby is full deliverance from false reasonings, 9659. Seventy weeks determined upon the holy city, and seven weeks from the going forth of the commandment to restore and rebuild Jerusalem to Messiah the prince (Dan. ix. 24, 25), denotes the fulness of state when the Lord shall come and the new church exist, 6508 end, 9228. Seventy years that Tyre shall be forgotten (Isa. xxiii. 15, 17), denotes the complete

oblivion of the knowledges of good and truth, 6508. Seventy years of captivity in Babylon, and after seventy years the iniquity of the king of Babylon visited upon him (Jer. xxv. 11, 12; xxix. 10), denotes a full state of devastation and desolation, 6508. Seven years burning the weapons of Gog, and seven months cleansing the land of them (Ezek. xxxix. 9, 12), denotes the full destruction of falses by which evils fight against truths, and the full restitution of good and truth, 9228. The light of the moon to be as the sun, and the light of the sun as the light of seven days (Isa. xxx. 26), denotes that faith shall be as love, which is characterized (by the number seven) as holy, 395, 716, 9228.

21. *Numbers in the New Testament.*—The Lord twelve years of age when left at Jerusalem (Luke ii. 42), denotes the beginning of temptation combats from apparent goods and truths, 1667; see above (6). Thirty years of age when he began to manifest himself (Luke iii. 23), correspondent to the age of David when he began to reign, and to that of the Levites when they began to serve), denotes the fulness of remains, 5335. Forty days that he was tempted in the desert, denotes the combats that he sustained against the infernal crew, not for forty days merely, but to the full, 9937, 1663. Twelve apostles chosen by the Lord, denote the all of faith and love, 2129 end, 2130 end, 3858; and other passages cited above (*twelve*). The seventy disciples of the Lord (Luke x. 1, 17), denote all who are in good from truths, and abstractly the good of truth in fulness, 9404. The command not to provide two coats, etc. (Matt. x. 10), denotes that truth from the Lord and at the same time from self are impossible, 9942. Five in one house divided, three against two and two against three (Luke xii. 52), denotes the spiritual combat amongst all of the church, truths against evils, and evils against truths, 5023, cited 4843, 5291. Ten virgins in the parable, five wise and five foolish (Matt. xxv. 1—13), denotes all in the church, some of whom are in truths in which are goods, and some void of good, 4638. The five, the two, and the one talent, in the parable (Matt. xxv. 14), denote respectively goods and truths received from the Lord, charity adjoined to faith, and faith without charity, 5291, 2967. Ten and five in the parable (Luke xix. 12, and in the Lord's words elsewhere), denote remains larger and fewer respectively, 5291, 2967. Thirty, sixty, and a hundred, in the parable of the sower (Mark iv. 8, 20), each denotes the fulness of remains, 5335. A man to forgive his brother not only seven times, but till seventy times seven (Matt. xviii. 22), denotes forgiveness without end or limit, eternal, and hence holy, because charity is too sacred to be violated, 433. Seven spirits worse than himself in the house (Matt. xii. 45), denotes the fulness of falses and evils in the mind when empty of truths and goods, 3142 end, 4744, cited 9228. I cast out demons, I do cures to-day and to-morrow, but in the third day I shall be consummated (perfected, Luke xiii. 32), denotes the three states into which the Lord thus distinguishes his life, 2788. The denial of the Lord three times by Peter (Matt. xxvi.), denotes the full rejection of the Lord at the end of the church, 6000, 8093, 10,134. Three hours' darkness, from the sixth to the ninth hour (Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44), denotes full consummation when the all of love and faith perishes, 1839, 2788. The Lord's resurrection on the third day, etc. (Matt. xvi. 21), denotes that he is always arising in the regenerate, 2405 end.

22. *Numbers in the Apocalypse*; see above (4), particularly *twenty-four, six hundred and sixty-six, and one thousand*. The ten horns of the dragon and the beasts (chap. xii. 3; xiii. 1; xvii. 3), denote the full power of the false, 2832.

NUPTIALS. See MARRIAGE.

NURSE [*nutrix*]. A nurse, or one that gives suck, denotes innocence, 3183. Nursing or suckling, denotes the insinuation of innocence by means of the celestial spiritual; in the opposite sense, hereditary evil, 4563. See REBECCA. Nursing fathers and nursing mothers, denotes the insinuation of truth and good respectively, *sh.* 6740, 6745. See MILK, SUCKLING, INFANT, INNOCENCE.

NUT [*nux*]. Turpentine nuts and almonds, denote the goods of life corresponding to the truths of natural good, respectively exterior and interior, 5622.

NUTRIMENT, See NOURISHMENT, FOOD.

NYMPH or CHRYSALIS. See BUTTERFLY.

O

OAK [*quercus*]. Oaks and oak-groves, on account of their twisted branches, denote perceptions grounded in scientifics, thus the first and earliest, 1442, 1443, *ill.* 2144, 2831, 4552. Abram said to arrive at the oak-grove of Moreh, denotes the Lord's first perception when the scientifics of boyhood were implanted, 1442, 1443, 1616. His coming to the oak-groves of Mamre, denotes interior perception, or that of the rational mind, 1616, 1704. See HEBRON, GROVE. Jacob said to bury the idols of his house under an oak, denotes their eternal rejection among the lowest fallacies and falses, *ill.* 4552.

OATH [*juramentum*]. See to SWEAR.

OBAL, one of the sons of Joktan, denotes a ritual of the church named after Eber, 1245—1247.

OBEDIENCE, OBEY, to [*obedientia, obedire*]. Obedience, when predicated of the Lord, denotes the union of his divine essence with his human essence by temptations; to hearken, understood of hearkening to a voice, has the same signification, *sh.* 3381. To obey implies to do, or bring into act; hence it has reference to the existence of actual evils or actual falses, and the contrary, 4551, 5368, 8686, 8690 collated; see below, 9398. Application and obedience is predicated of the natural or external man, which ought to obey the internal, *ill.* 5368. Obedience denotes reception; the obedience of the peoples to Shiloh, the reception of divine truths, 6374. Obedience implies consent, but the latter expression is higher or more interior, 6513. Obedience is predicated of the first state in regeneration when the truth is brought into act, because it is commanded, but not yet from affection, 8690. In illustration of the foregoing—that Hebrew servants denote those who act from the obedience of faith or from truths; freemen and lords, those who act from the affection of charity, 8987; further *ill.* and the signification of boring through the servant's ear explained, 8988—8990. Obedience is predicated of the soul, of the understanding, of faith, in which case it is denoted by hearing; but it is also predicated of the will or the affection of love, in which case it is denoted by doing, 9398; compare

9404. The sons of Ammon are called the obedience of the Philistines, because of falses received from them, 2468. Description of certain spirits who are called *Obediences*, 4653. See *EAR*, *HEARING*.

OBJECTS, the extension of thought from, variously *ill.* 6601; compare 1389. External objects, the means of thinking concerning internal things 2143, 2275, 2995, 3857 end. That the objects of internal sight are scientifics and truths, 6084; further *ill.* 9723.

OBLATION. See *SACRIFICE*.

OBLIVION. See to *FORGET*.

OBOLI. See *WEIGHT*.

OBSCURE, **OBSCURATION**. The life of man in the body is so obscure, compared with his interior life, that myriads of perceptions merge in one, 2367, 2380. Man in the affection of truth is in a state of obscurity compared with him who is in the affection of good, 2708. The state of the spiritual church is obscure compared with the state of the celestial church, 2708, fully *ill.* 2715; see-below, 6256; passages cited, 6289, 6904, 7313, 8819, 8928. The literal sense of the Word is obscure compared with the spiritual sense, *ill.* 3438; further *ill.* by a cloud and glory in the cloud, 8443. Obscurity is predicated in regard both to the understanding of truth and the wisdom of good, 3693. Good incipient, is obscure; when perfect it is lucid, 3708; see below, 3833. The natural mind is obscure, respectively, because in the ultimate of order, where all the interiors coalesce together as in one general form, 3720 end. The state of initiation before good is conjoined with truth is obscure; the state of their conjunction clear, 3833. The difference between obscurity in the natural world, and spiritual obscurity illustrated; that the latter in all its kinds is from the non-reception of intelligence, which is light from the Lord, 5092. The kinds of spiritual obscurity are three; first, that originating from the false of evil; second, from ignorance of the truth; third, from the state of the exteriors compared with that of the interiors, 5092. [Obscurity from ignorance of the truth is more in the external man than in the internal, 5092. E. S.] Scientific truths are obscure unless good from the Lord is received into them, for by no other means can divine truth or divine light be received, 5219; compare 5700. The obscurity produced when good scientifics are exterminated by scientifics of no use may be enlightened, but not the obscurity arising from falses, 5219. A new state is predicated of the natural man about to be regenerated when he comes into obscurity by the extermination of truths, 5224; compare 5207, 5208, 5217, 5222, 5270, and see *IGNORANCE* (2682, 4251). The internal is brought into obscurity when truths are exterminated in the external, but is in clearness when they are received, 5224. Good and truth are obscured by their procedure to externals, and in proportion to their remoteness from the internal, 5920. Spiritual good is obscure, because from the natural man, 6256. The light of the world is rendered obscure by the influx of heavenly light, 6865. Obscuration of the whole natural mind, signified by darkness in Egypt, is caused by the influx of heavenly light, 7645. Obscuration of the Lord is predicated according to the appearance; while the truth is, all obscurity is in man, variously *ill.* 1838, 2708, 4060, 5092, 5097. The Lord is obscured in all who do not live according to his commandments, *ill.* 8512—8516. The state of spiritual obscurity represented by life in

a desert, 2708, 6904, 7313; by evening and night, 3833, 3438, 3693, 5092; by darkness, 7645, 8928; by dreaming, 5219; by the north and west respectively, 3708; by smoke, 8819; by a cave, and by the fissure of a rock, 2463, 2935, 2971, 6548, 6556, 10,582. The obscure state of the Jews, in their day, and of all who do not receive the interior truths of the Word represented, 8819, 8928, 10,551. See DARKNESS, SHADE.

OBSERVANCES. Things to be observed [*observanda*] have reference to the whole contents of the Word in general; *precepts*, to all its internals; *statutes*, to its externals; and *laws*, to all in particular, 3382. To observe things to be observed is of the same import as to preserve or keep [*servare*] things to be kept, 3382.

OBSESSION. At this day there are not external obsessions as of old, but internal, and this chiefly by sirens, 1983 end; 4793. The evil, who have no conscience, are thus obsessed, and are internally mad, however decorous in externals, 1983 end, 5990. Obsessions in ancient times were caused by spirits flowing into man from their exterior memory, 2477 end. When this is the case, a man can no longer think from his own memory, or act his own life, 2477 end, 2478. Adulterers, beyond all others, desire to obsess man, and by them return into the world again, but the Lord detains them shut up in their hells, 2752, 5990. Sirens continually endeavor to obsess the interiors, by influx into the taste; the author's experience; and that interior obsessions are still effected, 4793. Were spirits able to speak by the mouth of man, it would be obsession, which is not permitted, and for this reason they do not know they are with him, 5862. There are very many spirits at this day who seek to enter into the speech and actions of men; much of the preceding repeated, 5990. How the prophets were possessed by spirits occupying their bodies; the difference between these, and the spirits spoken of above; farther experience of the author, 6212. That there is an obsession by falses and evils, in states of temptation, 6829. See MAGIC (4, 5).

OBSTINATE. See HARD (7272, etc.)

OBSTIPATION, or CONSTIPATION (these words being used by the author in the same sense), is predicated of falses and evils when man is wholly given up to them, and thus closed up against heaven, 8210, 8232, 8334. Obstipations of the brain, and the spirits who cause them described, 4054.

OBSTRUCTION, or COMPULSION, called holy, because, in the case treated of, from conjugal love, 6179.

OBSTRUCTION of the interior vessels by evil, mentioned as the first cause of disease, 5726. Description of certain spirits who cause obstructions, 5718.

OCCIPUT. Description of certain very dangerous and clandestine spirits who act under the occiput and cerebellum, 4227. Good spirits pertaining to the same region, 4403.

OCCULT. See SECRET; and to HIDE.

OCCULTATION, the, of good and truth, predicated of the state in which it is remotely or not at all perceived, 5962, 5964.

OCEAN. See SEA.

ODIUM. See HATRED.

ODOR.—1. *Sweet Odors* denote the good of love and the truth

of faith, because the spheres of love and faith which surround angels and good spirits are perceived as odors, 925. The spheres of charity and faith, when perceived as odors, are most delightful, resembling the smell of flowers, of lilies, and of various kinds of aromas in endless variety, 1519. The perception of truth from good is like the smell of a harvest-field; and odor, which is the natural perceptivity of what is grateful, corresponds to spiritual perceptivity, 3577. Odor corresponds to perception, such as of truth from good, or of faith from charity; also perceptions themselves, at the good pleasure of the Lord, are turned into odors, 4748; the latter repeated, 5621, 10,254. From the correspondence of odor to perception, aromatics, incense, and odors in ointments, were made representatives, 4748, 5621, 9474; see below (7). All aromatics or sweet-smelling odors, signify truths from good, 5621, 9475. Sweet odors denote all that is grateful to the Lord, thus the good of faith and charity; passages cited, 7161, 9475. The smoke from incense denotes the elevation of worship from love and charity; its fragrant odor, the grateful perception and reception of such worship by the Lord, 10,177, 10,298. Odor denotes perception according to the subject treated of; in a high sense, the perceptivity of interior truth from the good of love; remarks on sensations in general, 10,199, 10,254. Odor denotes perception in both senses, according to the quality of the love; this because grateful or ungrateful is predicated of perception, from the affection of love; passages cited, 10,292. See AROMATICS, INCENSE; as to the odor of the oil of anointing, see OIL (5).

2. *The Sense of Smelling* corresponds to the affection of perceiving, 4404, 4624, 4625. Specifically, the smell denotes perceptivity of interior truth from the good of love, 10,199.

3. *The Correspondence of Odor or Smell, and the Organ of Smelling, in seriatim passages concerning the Grand Man*, 4624—4633. In the province of the nostrils they are all in common perception, with a difference as to exterior and interior, 4625—4627. Spheres of spiritual life, such as they perceive, are turned into odors; in other words, perception may be called spiritual odor, and odor really descends therefrom, 4626; see also 4748 cited above (1). Odors are from two origins, the perception of good and the perception of evil, these unpleasant and stinking, but those grateful, 4628. Some of the former described, 4629, 4630, 4631; cited below (4). See NOSE.

4. *That Spheres are rendered sensible by Odors* (as well as by other effects, which are previously treated of), 1514—1520. The odor of hypocritical deceivers is like the stench from vomiting, 1514. The odor of those who study eloquence for the sake of the admiration it draws to them, is like the smell of burnt bread, 1514. The odor of those who indulge in the mere pleasures of life, and of adulterers, is excrementitious; those of hatred, revenge, and cruelty, is cadaverous, 1514; see below, 4631. The odor of the sordidly avaricious is like the smell of mice, 1514. Those who persecute the innocent, smell like bugs, 1514. The odor of sirens, whose interiors are filthy, but their exteriors beautiful, is described as deadly, 1515. A vinous odor, said to proceed from those who delight in the blandishments of friendship and lawful love, 1517. The rich who have lived in magnificence, without conscience, dwell most vilely in the other life, and exhale a sphere

like the stench of teeth, 1631; see below, 4630. The sphere of those whose thoughts consist of mere scandals against the Lord is perceived as putrid water, and like water defiled by things refuse and foetid, 4629. The sphere of those who are absorbed in worldly business, and are called invisible natural spirits (because they cannot be seen in a spiritual sphere), is like the stench of rotten teeth, and like burnt horn or bone, 4630; the same characters further described, 5573. The sphere of robbers and murderers is cadaverous; that of adulterers excrementitious; that of adulterers prone to cruelty, mixed cadaverous and excrementitious, 4631. That such odors are grateful to those who are in hell, because correspondent with their life, 4628, 5387, 7161. Generally that these odors cannot be perceived by man unless his interior sensations are opened, 1514 end, 4628. Also that they are not always manifested, but are variously tempered by the Lord, 1520.

5. *The Odor of a Corpse* when man is resuscitated, is perceived by spirits like the aromatic odor of an embalmed body; this arises from the presence of celestial angels, and its effect is to prevent the approach of evil spirits, 175, 1518.

6. *Odor of Rest*, which is an expression frequently occurring in the Word, denotes what is pleasant, grateful, acceptable, 925. An odor of rest is to be understood as the odor of peace, or the sweetness of the perception of peace [*gratum pacis*], 925; or, the perceptivity of peace; passages cited 10,054, 10,085. Odor of rest denotes what is grateful from the good of love, 5943.

7. *The Odor of Incense* was introduced into representatives from correspondence with the spheres of love and faith in heaven, 925; more particularly 4748, 5621. To make incense, or odor similar to it, unlawfully, denotes the imitation of divine worship from the proprium, 10,309. See INCENSE, FRANKINCENSE.

8. *The Odor, or Smell, of his Raiment like the Odor of a Field*, predicated of Jacob (Gen. xxvii. 27), denotes natural good and truth, which is grateful when it accords with celestial and spiritual good and truth, 925 end, 3575—3577.

OFFENCE [*offendiculum*]. See SCANDAL.

OFFERING, or PRESENT [*munus*]. From the custom of offering the first-fruits, etc., in the representative church, a gift or offering denotes worship, 349. Presents offered to kings and priests denote initiation; those put on the altar, worship, *sh.* 4262. Presents to kings and priests were made to obtain favors, and they denote such things as ought to be offered to God from freedom grounded in love, 5619, 5671, 5675. The presents offered to Jehovah were testifications of offerings from the heart; thus they testified to the reception of good and the action of grace, *ill.* and *sh.* 9293. Gifts and offerings, which (with the Jews) consisted in sacrifices, holocausts, meat-offerings and the like, denote the interiors of worship, thus states of faith and love, which are really given by the Lord, though they appear to be from man, 9939; in a comprehensive summary, 10,042. See SACRIFICE, to GIVE, GIFT.

The offering of Cain denotes worship from faith without charity; that of Abel, worship from charity, 348, 350. A gift or offering in righteousness denotes interior worship, 349. The offering of Judah denotes worship from celestial love; the offering of Jerusalem, worship

from spiritual love, 2906, 9293. An offering in a clean vessel denotes worship from the external concordant and correspondent with the internal, 3079. The offerings of the wise men, gold and frankincense and myrrh, denote celestial and spiritual love, or the good of love and the good of faith, and both conjoined in the external man, 4262, 9293. The offerings of the kings of Tarshish and the Isles denote worship from the doctrinals of faith and love; the gifts of the kings of Sheba and Seba, from the knowledges of good and truth, 9293.

OFFICER. See GUARD, GOVERNMENT.

OFFICES or USES, in a spiritual expression, are goods, because the good of charity consists in use, 6073. See USE.

OHALIM, the Hebrew word translated tabernacles, derives its signification from the holy [principle] of good; Succoth, translated tents, from the holy [principle] of truth, 4391. See TENT.

OHOLA, OHOLIBA. See AHOL.

OIL [*oleum*].—1. It was with the oil of olives and aromatics that they anointed priests and kings, and it was olive oil they used for lamps, 886. Olive denotes the good of charity; oil, the celestial principle of love, 886; in general, the good of love, 3728; or the divine good of love, 4582; see below, 9780, 10,261. Oil of olives represented all that is celestial, because it is the very soul or essential of the tree; as the celestial principle, or the good of love and charity, is the very soul or essential of faith, 886. Oil and wine, respectively, denote the good of love and the good of faith, 4581, cited below (3). Oil and wine are both implied in Deut. xvi. 13; oil for good from which truth proceeds, wine for truth from good, 9296. Oil to make light, denotes internal love in mutual love and charity, *ill.* 9473. Oil of olives among the offerings for the tent, denotes the good of spiritual love, which is the good of charity and faith, 9712, 9780. Oil, and olive tree, denote either celestial good, or spiritual good, according as the subject treated of is celestial or spiritual, 9780; fully *ill.* 10,261. Oil of olive denotes divine celestial good, which is only one good because infinite, but is yet distinguished as celestial or spiritual according to reception, *ill.* 10,261. The vine and olive are sometimes named together; the vine for the internal good of the spiritual church, the olive for that of the celestial, 10,261.

2. *Olive and Olive Tree* [*oliva, olea*], denote good, 886, 4197. Wood of the olive tree denotes the good of truth, or the good of the spiritual church, for which reason the doors and posts of the temple were of olive wood, 7847 end, 9278 end; see below, 9510, 10,261. A vine and vineyard denotes the spiritual church and kingdom; an olive tree and olive yard, the celestial; both as to good, *br. sh.* 9139; more at large, 9277. Wood of the olive, from which the cherubim were made, denotes the good of love, the same as oil, 9510, 10,261. Oliveyards, vineyards, gardens, rosaries, and shrubberies, in heaven, represent living states; stony and barren places, the reverse of life, 9841. The olive (fruit) denotes celestial love; olive tree, the perception and affection of that love, *sh.* 10,261. By the Mount of Olives is signified the divine good of the divine love, 10,261. See below (7).

3. *Anointing* [*unctio*].—Kings were anointed with oil poured from a horn to represent truth from good, because oil denotes good, 2832; the latter cited, 3009. Statues were anointed with oil to represent the

good of love as the life of faith or truth, 3728. Oil was mixed with flour in the sacrifices to represent the celestial principle of love and the principle of charity, 3880, 4581. By setting up a statue of stone, and pouring wine and oil on it, was represented the process of the glorification of the Lord and of the regeneration of man, namely, from ultimate truth to interior truth and good, and finally to the good of love, 4582; see below, 9954. Oil in all the anointings represented the good of love from the Lord, 9277 end. The anointing of things was their inauguration to represent the Lord as to divine good, and the procedure of the good of love from him, 9474, but particularly 9954. Stones when set up as statues, were anointed because they represent truths, which have no life without good, *ill.* and *sh.* 9954. Shields and weapons were anointed because they denote truths combating against falses, and truths without good do not prevail against them, *ill.* and *sh.* 9954. The altar and all its vessels, the tent and all it contained, were anointed because they were to represent the holy things of heaven and the church, thus holy worship, which is not such without the good of love, *ill.* and *sh.* passages cited, 9954. The priests and their garments, Aaron and his sons, were anointed, because the priesthood represented the Lord as to the whole work of salvation, and all inauguration into the holy things of heaven and the church is by the good of love, *ill.* and *sh.* 9954. Prophets were anointed because they represented the Lord as to the doctrine of divine truth, thus as the Word, *br. sh.* 9954. Kings were anointed, and especially called the anointed of Jehovah, because they represented the Lord as to judgment from divine truth and as to the divine human, fully *sh.* and *ill.* 9954. The people commonly anointed themselves and others with oil (But not with the oil of holiness used in all the preceding instances), because common oil denotes gladness and joy, which are of the good of love, *br. sh.* 9954 end. Anointing the head (of Aaron) represented divine good in the whole human, because the head comprehends the whole man, *sh.* 10,011. By anointing was represented divine good; by filling the hand, divine truth, and power thereby, *ill.* and passages cited, 10,019. By the sprinkling of blood at the same time that the oil of anointing was put upon Aaron and his garments, was represented the reciprocal union of divine truth and divine good in the Lord's divine human, *ill.* and *sh.* 10,067. Whatever was inaugurated to represent the Lord (by the custom of anointing), represented him also in the angels of heaven and the men of the church, *ill.* 10,125. Generally that anointing was to induce the representation of divine good, and that hence all the holy things of the church, as the altar, the tent, all the furniture of the tent, and likewise Aaron and his sons who ministered, and their garments, were anointed with oil, 10,268 and following passages.

4. *That the Sick were anointed with Oil, and thus healed*, because oil denotes the good of charity, 9780.

5. *Oil of Anointing, or Ointment*.—Aromatics were used in the ointments because they denote interior truths, by which good comes to be perceived; thus to represent the revelation and very formation of good, *br. ill.* 9474; compare 9781. The aromatics, from which the oil of anointing was made, belong to the celestial class, that is, they denote celestial perceptions and affections as distinguished from spiritual, 10,254; but that aromatics of incense belong to the spiritual class,

10,295. Four aromatic spices were used in the oil of anointing, namely, *best myrrh* [*myrrha nobilis*], which denotes the perception of exterior or sensual truth in the external man; *aromatic cinnamon*, which denotes the perception and affection of natural truth, also in the external man; *aromatic calamus* [*sweet cane*], which denotes exterior truth in the internal man; and *cassia*, which denotes interior truth; the oil of the olive, with which these were mingled, denotes the one good from which proceed the affections and perceptions of those truths, 10,256, 10,264. The preparation of the oil of anointing represents the generation and formation of the good of love in man by the Lord; shewing that it is formed by truths from the Word, first external, afterwards more and more interior, *br. ill.* 10,266. This oil, called an ointment of ointments, denotes the one good in which all the affections and perceptions are comprehended, *ill.* 10,264. Called the work of a maker of ointments, denotes its procedure from the Lord; in the highest sense the influx and operation of the divine itself in the human of the Lord, 10,264, 10,265. Called most holy, denotes the representation of the Lord as to the divine human, which is the all in heaven and the very principle of holiness therein, 10,267. Its sanctifying the things on which it was put, denotes the influx and presence of the Lord in the worship of the representative church, *ill.* 10,276. The man who should make an ointment like it to be cut off from his people, denotes the separation and spiritual death of those who cunningly imitate the affections of good and truth, 10,284—10,288.

6. *That the Lord is called the Anointed or Messiah*, because the divine good was in him, and the divine proceeding from that good, in his human when he was in the world, *sh.* 9954.

7. *Harmony of Passages*.—The dove returning with an olive leaf plucked off in her mouth, denotes some little of the truth of faith from the good of charity, 884—886. Jacob anointing the head of the stone with oil denotes the dominion of good over truth, 3728, 4582. Rest in the seventh year, in the vineyard and the oliveyard, denotes the state of peace when man comes into good, whether spiritual or celestial, 9277. Oil to light the tabernacle, among the offerings, denotes internal good by which the good of charity and the truth of faith may be kindled, 9473. Aromatics for the oil of anointing, and aroma for incense, denote the truths of internal good, and grateful perception, 9474, 9475. Oil of the olive, pure, bruised out, to make the lamp burn continually, denotes the good of spiritual love, genuine, perspicuous, that the mind may be illuminated with faith, 9780—9783. Aaron and his sons anointed, denotes the state of divine good from the Lord, and of the divine truths of such good, in the spiritual church and kingdom and in the Lord's human, 9951—9957, 10,011. Cakes unleavened, mixed with oil, and wafers unleavened anointed with oil, used in the ceremony of consecration, denote purification respectively in the celestial medium and in the external man, 9993—9994, 10,078, 10,079. The oil of anointing put upon Aaron and his sons, and upon their garments, at the same time as the blood, denotes the union of divine good with divine truth, reciprocating the union of divine truth with divine good, and this in all the heavens, 10,067—10,069. The young bullock of the sin-offering anointed, denotes the good of innocence in the natural man purified from evils and falses, and then the influx and presence of the

Lord therein, 10,122—10,128. A green flourishing olive tree, fair in fruit, etc. (Jer. xi. 16), denotes the celestial or most ancient church, which was the fundamental of the Jewish church, 886. His beauty [*honor*] shall be as the olive tree, said of Israel (Hosea xiv. 7), denotes the good of charity in the future church, 886; compare 10,261. Two olive trees near the candlestick, called two sons of pure oil (anointed ones, Zech. iv. 3, 11, 14), denote love and charity, or celestial and spiritual good, 886, 9277, 9780; compare 10,261. Thy wife like a fruitbearing vine, thy sons like olive plants (Ps. cxxviii. 3), denotes the spiritual church and the truths of faith, which are called olive plants because from the good of charity, 886, 10,261. Gleanings of grapes like the shaking of an olive tree (Isa. xvii. 6, xxiv. 13), denotes celestial remains, 886; compare 10,261. Thou shalt tread the olives, and not anoint thee with oil; and new wine, and shall not drink wine (Micah vi. 15, and the parallel passages in Dent. xxix. 30), denotes the abundance of doctrinals, both of good and truth, which are nevertheless rejected, 886, 9277. The two witnesses called two olive trees, and two candlesticks (Rev. xi.), denotes celestial and spiritual good and the truths of such good, 4197, 9780. Hurt not the oil and the wine (Rev. vi. 6), oil and wine in the parable of the good Samaritan (Luke x. 33, 34), and their occurrence in similar passages here cited, denote the good of love and the good of charity, 6377, 9780. The foolish virgins having no oil in their lamps, etc. (Matt. xxv.), denotes those of the church who have truths but have not good in their truths, 4638, 9780. Thou makest my head fat with oil (Ps. xxiii. 5), denotes celestial good given to man, 9780. Oil from the stony rock (Dent. xxxii. 13), denotes good imbued by the truths of faith, 9780. They make a covenant with the Assyrians, and oil is carried into Egypt, said of Ephraim (Hosea xii. 1), denotes the perversion of the intellectual part by reasonings, and the defilement of good by scientifics, 9780. His feet shall stand upon the Mount of Olives, etc., predicated of the Lord (Zech. xiv. 3, 4), denotes the divine love from which he fought against the hells, and the good of love and charity upon which the church is founded, 9780, 10,261. The division of the Mount of Olives in the same prophecy, denotes the state of heaven and the church at the Lord's coming, 10,261. The cedar and the oil tree [*lignum olei*] to be planted in the desert (Isa. xli. 19), denotes spiritual and celestial good given among the nations out of the church, 10,261. Your vineyards, your figs, and your olive trees (Amos iv. 9, and the parallel expressions in Hab. iii. 17), denote the good of the external church, and the good of the internal church, both spiritual and celestial, 10,261; compare 9277. The olive tree, the fig tree and the vine, in the parable of Jotham (Judges ix. 7—16), denote respectively celestial good, internal and external, and spiritual good; the bramble in the same parable, spurious good, 9277. A vineyard in the horn of a son of oil (fruitful hill, Isa. v. 1), denotes the good of faith from the good of love in which the church is planted, 9139.

OINTMENT [*unguentum*]. See OIL (5), AROMATICS.

OLD, OLD AGE, ELDERS [*senex, senectus, seniores*].—1. In the internal sense, old age denotes the fruition of all good, because none grow old in heaven, but continually tend to a youthful and more perfect life, 1854, 3016; see below, 4676. Old age denotes the completion of a state, according to the subject treated of; when predicated of the

Lord, the putting off of the human, and putting on the divine, 2198, 2624, 3016. Old men and old women denote confirmed goods and truths; boys and girls, such as are recent; in the opposite sense, evils and fakes, 2348, 2465. An old man denotes wisdom in which is innocence, *ill.* 3183. Old age denotes the putting off what is old, and putting on what is new; thus a new state or act in the representation of divine things by the patriarchs, 3254, 3492; or the end of a representation, 6257. Old and full of days, denotes a new state of life, 4620, 5804. The spirit or internal man knows nothing of old age; how this consists with the influx of thought in the body, 4676. Elders denote chief points of wisdom, and chief points of intelligence; namely, such things of the life as agree with good, and, distinct from these, such as agree with truth, 6524, 6525; compare 8578. Elders have this signification, because by old men are meant the wise, and abstractly wisdom itself; also the intelligent, and therefore intelligence itself; the former *sh.* 6524; the latter *br.* 6890. In the opposite sense, elders denote the contrary of wisdom and its especial verities, 6524 end. The elders of Israel sometimes represent celestial men, in which case they are called wise, intelligent, knowing, according to the order of celestial life, 121. The elders of Israel especially denote the intelligent in the spiritual church; or the primary doctrines of intelligence and wisdom, thus which are in accordance with truth and good, 6890, 7062, 7912, 8578, 8585, 8773, 9376. The seventy elders, considered as the representative chiefs of the people, denote all who are in the external sense of the Word only, 9421—9422. Generally, elders denote all who are in good from truth, and in truth from good; abstractly, goods derived from truth, 9404, 9411, 9930. As to the elder born, see ELDER.

2. *Harmony of Passages* [so many years *old* is not according to the Hebrew idiom, but a son of so many years; for such passages therefore refer to the article *Numbers*, 6, etc.] The men of the city from a boy even to an old man besetting the house of Lot (Gen. xix. 4), denotes fakes and evils, recent as well as confirmed, against the good of charity, 2348. Our father old, and not a man in the earth, said by the daughters of Lot (chap. xix. 31), denotes the state of the church in which there is no longer any good or truth, 2465. Thou shalt be buried in a good old age, said to Abram (chap. xv. 15), denotes the fruition of all celestial and spiritual good by those who are in the Lord, 1854. Abraham and Sarah called old (chap. xviii. 11), denotes the human in the Lord as to rational good and rational truth about to be put off, 2198, 2203, 2204. Isaac born and called the son of Abraham's old age (chap. xxi. 2), denotes the existence of the divine rational in the fulness of state when the human was put off, 2624, 3154. Abraham said to be old and come into days, and Jehovah blessed him in all things (chap. xxiv. 1), denotes the state when the human of the Lord was made divine, 3016. Abraham said to die in a good old age, old, and full (*satur*, chap. xxv. 8), denotes the end of that representation and the commencement of a new one by Isaac, 3253—3256. Isaac old and his eyes dim (chap. xxvii. 1), denotes the commencement of a new state of the representation, when the natural man is to be illustrated, because the rational, as yet, has no discernment therein, 3492, 3493, 3497, 3498. Isaac dying, old and full of days, and his sons Esau and Jacob said to bury him (chap. xxxv. 29), denotes the fulness of that state and

the resuscitation or newness of life in the natural man, 4618—4621. Joseph loved by Israel because he was the son of his old age (chap. xxxvii. 3), denotes the conjunction of the divine spiritual of the rational with the divine spiritual of the natural (the change of state when the life of the one is in the other being now represented), 4675, 4676; see also 5678, 5803, 5804, 5807, 6092—6098. The eyes of Israel dim because of his old age (chap. xlviii. 10), denotes the obscure apperception of the natural man made spiritual, and the representation again about to change, 6256—6258. All the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt said to go up with Joseph to bury his father (chap. l. 7), denotes the adjunction of scientifics, all such as agree with good, and all such as agree with truth, when the church is resuscitated, 6523—6525. All the elders of Israel gathered together to receive the message of Moses (Exod. iii. 16), denotes the intelligent in the spiritual church instructed by truth divine, or the law from the divine, 6890—6891, 7062. All the elders of Israel called by Moses, and commanded concerning the passover (chap. xii. 21), denotes the illustration of their understanding by the influx and presence of truth divine, when about to be liberated from falses, 7912. Moses to pass on before the people with some of the elders of Israel (chap. xvii. 5), denotes the leading and teaching of the spiritual from primary truths, 8577—8578. Aaron and all the elders of Israel coming to eat bread with Moses' father-in-law (chap. xviii. 12), denotes the truth of doctrine and the primary truths of the church, appropriated from good, 8681—8682. Moses said to call the elders of the people, when they reached Sinai, and to put the words of Jehovah before them (chap. xix. 7), denotes the election of essential or primary truths whereby to form good, and influx from the divine, 8773, 8774. Nadab and Abihu and seventy of the elders of Israel to ascend with Moses (chap. xxiv. 1, 9), denotes doctrine from the Word in both senses, and the chief truths of the church in accordance with good, 9375—9376, 9403—9404. The elders commanded to sit down while Moses ascended higher (ver. 14), denotes the state of those who remain in the external sense, 9421—9422 cited above. Four and twenty elders described as sitting round the throne (Rev. iv. 2), denotes the all of divine truth, and the all of faith in the complex, 5313.

OLD TESTAMENT. See WORD.

OLIVE. See OIL (2).

OMEGA. See ALPHA.

OMER. See MEASURE.

OMNIPOTENCE is predicated of quantity considered as magnitude, thus of infinite good, of divine love, of the divine will; but omniscience is predicated of quantity considered as multitude, thus of infinite truth, of divine intelligence, 3934. It is the good of charity that corresponds to omnipotence, the truth of faith to omniscience, 3934. The acknowledgment of the Lord's omnipotence was represented by parts of the sacrifice put in the hollow of Aaron's hand and the hands of his sons; passages cited 10,082. It would be possible for the Lord to lead man to good by omnipotent force, but it is an inviolable divine law that charity and faith are to be implanted in freedom, 5854.

OMNIPRESENCE, the, of the Lord in heaven is the cause of its universal form, which is that of one man, 1276. The omnipresence of

the Lord in the Holy Supper could not be acknowledged in the church unless his human were divine, 10,738.

OMNISCIENCE is predicated of divine truth; omnipotence of divine good, 3934. Omniscience includes prævidence and providence, and is an attribute of divine good, 8688. Omniscience is predicated of the Lord because the divine and the human are reciprocally united in him, 2569; compare 5477.

ON, the priest of, denotes good; the subject here being the reciprocal marriage of good and truth, 5332. See TRIBES (*Joseph*).

ONAN denotes evil from the false of evil, in which the Jewish nation came to be principled, 4823, 4824, 4836, 4837. His trespass denotes their aversion and hatred against the good and truth of the church, and the destruction of conjugal love, 4836—4838. See JEW (6), TRIBES (*Judah*).

ONCE. See NUMBERS (17), 10,209, 10,211.

ONE. See NUMBERS (417).

ONYCHA denotes the affection of interior truth in the natural man, 10,293. See INCENSE.

ONYX-STONE [*schoam-lapis*]. See PRECIOUS STONES.

OPEN, to [*aperire*], predicated of opening a sack or a box, denotes observation, introspection, investigation, 5494, 5656, 6735; also manifestation, 5768. To open a door of a house or room is to communicate, 5370. To open the womb, has reference to the conception of truth and good, and the production of the doctrinals of the church, 3856, 3967, *sh.* 4918. To open the womb is to give the power by which truth may be born, and this is done by good; hence the first-born is called the opening of the womb, and denotes good, 4925 end. To open the eyes, denotes internal dictate (which is intermediate between perception and conscience), *sh.* 212. How the sense of the soul is opened, and solace afforded in certain states, 2693.

2. *The Open Mind*.—When man is in the true order of his creation, all his thoughts, ideas, words, and actions, are open to heaven, and to the Lord, 99. The ideas of the thought when in this order are like pictured images, opening with inexpressible variety and beauty, one scene within another, 1869. The ideas of children, especially, are open to the Lord, as becomes manifest when they repeat the Lord's Prayer, 2291. The nations without the church have their minds open and receptive of truth, like children, and hence they receive truth, if not in this life, in the next, 9256.

3. *Open Truths*.—So far as scientifics are loved for themselves alone they are closed against the Lord, but so far as they are regarded for the sake of human society and the Lord's kingdom, they are more and more opened, 1472. Scientific and rational truths are vessels which ought to be open to the influx of celestial and spiritual truths; hence all instruction is only an opening of the way to interior things, 1495; the former especially, 9922 and citations seriatim. The internal cannot flow into the external unless its organic vessels are open, the means of opening which are scientifics, knowledges; pleasures, and delights imbibed by means of the senses, 1563. The way of influx for the internal man may be either opened or closed by scientifics, 4156, 8628; 9922 cited above. When the scientifics of the natural man are open to influx, they are disposed into order and vivified by light from the inter-

nal man, 3086, 4156, 10,067 end. Scientifics are of various degrees, and they open the mind according to such degrees, which are more and more interior, 5934; see below (4), 9594. All truths that are really such are living, and open to the Lord, and this in the other life is manifestly perceived, *ill.* 8868. The truths of faith and goods of love are what open and form the internal man, 10,067 end; 10,099 end.

4. *The Opening of the Interior Mind* can only take place with those who are in innocence, in love to the Lord, and in charity towards the neighbor, 3224, 3427. The interiors are opened by illumination from the Word, for thus influx and communication is received from heaven, and through heaven from the Lord, 3708. Ideas of truth and good, or the interiors of man, are open to heaven when he is in charity, but otherwise they are open to the world, 7506. The loves of self and the world must be removed in order that the way may be opened for the love of the Lord and the neighbor to flow in, 7750. The interiors of the regenerated are open to the Lord, and hence the whole mind is disposed in a celestial form from inmost to outmost, 8456. Whatever is done according to divine order is open to the Lord, and contains heaven in it, but whatever is done not according to order is closed against the Lord and heaven, *ill.* 8513. The intellectual part of the mind is open in all who are in good, and hence in the affection of truth, and such are illustrated when they read the Word, because angels are in consort with them, 8694. The interiors of all are open to heaven if they are principled in good, and they perceive by virtue of influx from the angels that the Word is holy, 8971, 8975; further *ill.* 10,551. The internal man cannot be opened in those who know what evil is, and yet do not repress it, hence they cannot have spiritual life, 9075. When the fire of evil passes from the voluntary part into the intellectual part of man, the intellectual is closed above or towards heaven, and opened below or towards hell, *ill.* 9144. The internal man cannot be opened in those who live evilly, or if it be opened it is by a total inversion of the life, which must occupy many years, *ill.* 9256. The mind of man can be opened in three degrees, according to his good, corresponding respectively to the three heavens, *ill.* 9594, 9701—9709; see below, 10,099, 10,367. The opening of the internal takes place successively from boyhood to adult age, 9755. So far as the internal man is open to heaven and the Lord, he is so far in the fire of heaven and the will of good; and the contrary of this, 9798, 9801. The interiors can only be opened successively, and they are opened by divine truths, which are vessels recipient of the good of love from the Lord, 10,099 end; see below, 10,367. When the interiors are opened man is elevated by the Lord into the light of heaven, hell is removed from him, the world is subject to him, and he then first knows what is good and evil, *ill.* 10,156. The internal is not opened by truths of doctrine merely, but remains closed unless man is in good, 10,367. When the internal is opened, man is really in heaven, because heaven is not in place, but in the human interiors, 10,367, 10,578; in further verification of this, that the internal man never comes into hell, 10,483 cited below (6); and still further how it comes to be closed, 10,492. It is the same thing whether we say the internal is opened and closed, or whether we say heaven, 10,492 end.

5. *The Exteriors opened.*—The exteriors are opened, and the internals closed when man is merely natural and sees all things in the light of the world, *ill.* 10,156; see also 9801 cited above (4).

6. *That all the thoughts of man are openly manifested in the other life,* 4689, 8944. The discourse of the angels is clearly perceived to be open to the Lord; so likewise all truths in which the Lord is, *ill.* 8868.

7. *Openings of the Hells.*—A great opening into hell described, as seen by the author, 5715. The opening of the hells for the reception of the damned, *ill.* 8146. How rarely the profound and direful hells of profaners are opened, 10,287. The openings into hell represented by the gates of the camp, at which the Levites stood to slay the idolatrous Jews, 10,483. The hells are only opened according to necessity and want [*indigentia*], and the openings to them are guarded by angels, 10,483.

8. *Harmony of Passages.*—The cataracts of heaven opened (Gen. vii. 11), denotes the extreme of temptations as to things intellectual, 757. The promise of the serpent, that their eyes should be opened (Gen. iii. 4, 5), denotes self-intelligence, 204—206. The eyes of them both opened, and they knew that they were naked (ver. 7), denotes the interior dictate whereby they knew and acknowledged that they were no longer in innocence, 211—212. God said to open the eyes of Hagar (chap. xxi. 19), denotes the interior sight or understanding, which is opened by interior influx, 2701. Said to open the womb of Leah (chap. xxix. 31), denotes the conception and birth of doctrinals whereby the church comes to be, 3856. Said to open the womb of Rachel (chap. xxx. 22), denotes the faculty of receiving and acknowledging goods and truths, 3967. Joseph said to open all [the storehouses], when the famine prevailed in Egypt (chap. xlix. 56), denotes communication from remains, 5370. One of the brethren of Joseph opening his sack, which contained provender (chap. xlii. 27), denotes observation previous to reflection upon scientifics, 5494, 5495. When we came to the inn, and opened our sacks, behold the silver of every one in the mouth of his sack (chap. xliii. 21), denotes introspection in the exterior natural, and then the free gift of truth, 5656, 5657. They opened every man his sack, and found the cup in Benjamin's (chap. xlv. 11, 12), denotes the manifestation of interior truth in the natural man, that it is from the celestial in the midst, 5768—5771. The ark opened, and the child Moses discovered in it (Exod. ii. 6), denotes investigation, followed by apperception of the divine law, 6735. All that openeth the womb to be sanctified (chap. xiii. 1, 12; xxxiv. 19), denotes all that is of the regenerate life, and hence of charity, or all the good of innocence, 8043, 8074, 8075—10,660; the ass excepted (chap. xiii. 13; xxxiv. 20), 8078, 10,663.*

* Some passages in the Authorised Version, contain the verb or adjective "open," when it does not appear in the original, thus (Gen. i. 20), "open firmament," properly, "faces of the expanse;" (Gen. xxxviii. 14, 21), "open place" and "openly," properly, "gate of the fountains," "at the fountains;" (Exod. xxi. 33), "open a pit," properly, "dig a pit." These differences of expression, many of which are idiomatic, may sometimes, in many other instances as well as the present, occasion a little difficulty to the English reader in the application of correspondences, but really there is an advantage in them, as they enlarge and vary the terms by which the spiritual idea is expressed, and shew the living usage as well as the mere anatomy of the original language.

9. *The re-opening of Ancient Truths*, denoted by Isaac returning and digging again the wells of water that had been dug in the days of Abraham, 3419.

OPERATE, *to*, in the sense of "to make," or work a thing into fashion, is to regenerate, 8329. Signs wrought [operated] in Egypt, denotes what is done spiritually to deliver those who are infested, 7634.

OPERATIONS. There are four common operations of heaven by influx into the body; described from experience, 3884. The conjoint operation of the heart and lungs in the body described and compared with the marriage of good and truth, 3889. The operation of the societies of heaven is upon those parts of the body to which they correspond; so of infernal societies who are in the contrary principles, 5060. The operation of angels cannot be perceived by man while he is in the world unless his interiors are opened, and not then unless the Lord gives him sensitive reflection and perception at the same time, 5171. The plane into which the angels operate [not the four common operations of heaven treated of in the above passages], is formed by the implantation of the truths of faith, 5893. The angelic operation in the plane of truths is by an imperceptible influx, or, if perceived, it appears like light flowing in, 5893. All operations of the mind are variations of form, which variations are more perfect as the forms are purer, and agree with states of the affections, 6326. The influx and operation of the Lord is into all genuine worship, and every act of the mind pertaining to it, *ill.* and the author's experience cited, 10,299; also, that there is divine worship in all that man does, when he is regenerated, 10,143.

OPERATORS, used in the sense of laborers, meaning those of the spiritual church, 1069, 3820 compared.

OPHIR, one of the sons of Joktan, denotes a ritual of the Hebrew church, 1245, 1247. See EBER.

OPHIR, GOLD OF. See GOLD.

OPINION. Description of those who tenaciously adhere to the opinion they have once conceived of anything, 806, 5386.

OPPOSITES. Many words and names have an opposite as well as a right sense, because goods and truths become changed into evils and falses, 1066, 3322, 5268; see also 245. The internal and external of the Word appear like opposites, but the reason is, the external and internal man are opposites, *ill.* by examples, 3425, 5422. Those are said to be in opposites whose external and internal man are not in correspondence, 3425; their opposition, *ill.* 3913, 4104, 4612. The false and evil represented as the opposites of faith and charity, in the prophetic description of Simeon and Levi, 6352. The opposition of those who are in falses against those who are in truths represented by the oppression of the Israelites by Pharaoh, 6907.

OPPRESS, *to* [*opprimere*], is predicated of infestation by evils of life; to afflict, of infestation by the falses of faith; both in reference to those who desire to be instructed in the truths of the church, 9196, 9268.

OPPRESSION, the, of the Israelites in Egypt denotes the infestation of the spiritual by infernal spirits, or by those who are in falses, *ill.* 6639, *ill.* 6657, *br.* 6863.

OPPROBRIUM, or reproach, applied to what is against the religion of another, in the case of Dinah, 4463.

OPULENCE. See RICHES.

ORACLES [*oracula*: the author inserted this word in his own Index with a reference to the Treatise on the *Sacred Scripture*, n. 44, where the Urim and Thummim, or the signification of the breastplate, is briefly explained]. See REPRESENTATIVES.

ORB denotes the church in a universal sense, earth in a particular sense, *sh.* 6297, 10,248; more particularly as to the earth, 9325 and citations.

ORDER, ARRANGEMENT [*ordo, ordinatio*].—1. *That Divine Truth is Order and Divine Good the essential of Order*, 1728, 2258; see below, 4839, 7995. Divine truth is order itself in the Lord's kingdom, and all the laws of order are truths; but divine good is the very essential of order, and its whole procedure is a series of mercies, 1728, 2258, 2447 cited below. The Lord is order itself, and from himself he governs all things in order, not only in the universal but the most singular, 1919; see below, 5703—5704. The Lord, when he was in the world, was in the perception of all things in heaven and earth, such being their order, connection, and influx, that he who is in the perception of one is in the perception of the other, 1919. Since the human of the Lord was made divine, he is one with Jehovah, and therefore above order in the heavens and the earths; yet from himself he rules order, 1919. All order is from Jehovah, that is, from the Lord, who rules all and everything from good and truth, but with a difference, namely, from his will, from his good pleasure, from leave, and from permission; each *br. ill.* 2447. When man separates himself from good, he becomes subject to the laws of order, which are of truth separate from good, and these are such that they condemn all to hell, 2447. The essential of order is good, which elevates all to heaven; but the secondary of order is truth, which condemns all to hell, 2258, 2447. Divine order is really the perpetual command of God; hence laws of order or of good and truth, are signified by the several commands given in the Word, *ill.* 2634, 3693; see below, 7206. Divine order is the Lord himself in heaven, because good and truth from him are order itself; good the essential of order, truth the formal, 4839. Divine order, when represented in form, appears as a man, because the Lord who governs all order is alone man, 4839. Order itself is divine truth from divine good, and all are in that order who are in truth from good, but not who are in the truth or the false from evil, 5076. The Lord is order itself; hence, where he is present, all things are disposed into order; and, consequently, wherever there is order he is present, 5703. Universal order flowing in from the Lord, comprises in itself singulars, and most singulars, and by its action all things are reduced into order in the heavens; and it is the same by common influx into the human body, 6338. Divine truths are the same things as laws of order from the Lord's divine human, or what is called the Word, by which all things were made, 7206; passages cited 9987 end. Divine truths are laws of order in the internal form, as were the statutes which represented them in the external; the complex of which is divine truth from divine good, 7995. Divine truth arranges all order in heaven, hell, and earth; and by its potency all the miracles of Moses were performed; in short, it is power itself, 8200.

Everything is possible that is according to order, that is, to divine truth; but everything against order is impossible, howsoever it may appear otherwise, 8700. Divine truth proceeding from the Lord makes order, and is order itself; consistent with which, divine order is meant by God, which is the expression used when truth is treated of in the Word, 8700, 8988; but that divine truth having in it divine good is meant, 9336.

2. *That Order is the same as the Divine Law*, 7186.—See above (1), 2634, 3693, 7206, 7995. That the laws of divine order are truths in heaven, 8999, 9290, 9987. That the statutes commanded to the sons of Israel were from the order of heaven flowing in; and that the expression “a statute for ever” denotes the eternal law of order from which they proceed, 7884, 8070. See LAW, JUDGMENTS, STATUTES, MOSES (1, 22).

3. *The Order of Influx and of all Existence* is from the Lord to the celestial, from the celestial to the spiritual, and from the spiritual to the natural; in this order all things are derived, and only in this order the Lord is present, 775, 880, 1096, 1495, 1702, 1707, 7270. There are three things which always follow in order of succession, ends, causes, and effects, in which latter the end of the love is imaged either in heavenly order or the contrary, 4104. All things in both worlds, spiritual and natural, exist in order from the first cause or fountain of life, and not only exist but perpetually subsist in such order from him, 4523—4524. Vegetable forms, and whatever things exist from light in the world, are disposed into order by the heat which proceeds from the fire of the sun and is in its light; this because the sun represents the Lord; its fire is divine love, and the heat proceeding from that fire his inflowing good, 5704. Influx from the Lord is by the spiritual world into the natural, and is distinguished as common and particular; common or general influx into all things that are in order, but particular into all things not in order, 5850; but that natural men are not willing to admit that all influx is from the spiritual world into the natural, because they are in inverse order, 5116. The influx of universal order from the Lord contains in itself the order of all things, to the most minute; unless this were so, heaven, hell, man, and all nature, would be involved in confusion, 6338. When universal order acts, it appears that goods and truths, or the subjects receiving it, act of themselves, 6338. Order is so instituted that the first esse is in derived existences both mediately and immediately; thus equally in the ultimate of order as in the first, 7004. See INFUX (1) 6063, 6307, 6472, 6473, 7270, 8719, 9682, 9683, 5147, 5150; (11) all the passages.

4. *That the influx of Order from the Lord ruling all things, is yet consistent with man's freedom*, *ill.* 6487. See LIBERTY, MAN (15).

5. *The true Order of life for man* is to love another as himself, but he is in the contrary of this order, 637 end, 2219 cited below. The true order of his life is the same as the order of heaven, celestial, spiritual, natural, 911, 5013. The order of his life requires the external to serve, and correspond to the internal, 911, 5127, 5305. According to order, the celestial flows into the spiritual and adapts it to itself; the spiritual into the rational; and the rational into scientifics, 1495. It is equally contrary to order for man to wait passively as if he were not able to do good, and to attribute the good he does to himself, 1712.

According to the order in which man is created, he should be distinguished from brute animals by love towards God and towards his neighbor, which also is the order of heaven, 2219, 4219. When genuine order obtains, good is elevated to the highest place in the affections, and truth is loved for the sake of good, 3563 end. The order of the regenerate man is the same as that of truths under good, which is the same as the order of heaven; hence he is a heaven in its least form, 5704, 6013. The internal man is formed in the order of heaven, the external in that of the world, 6057. The order of heaven consists in a life of uses, and in doctrine or worship so far as derived from a life of uses, 7884.

6. *The Order of life destroyed or inverted*; that this is the case with all in whom the love of self and the world rules, who are therefore images of hell; and that the love of self in particular is diametrically opposed to the order into which man is created, 911, 2219. Goods and truths in the natural man are in inverse order compared with the rational; hence it is impossible and contrary to order to discern spiritual truths from the light of the natural man, 4612, 5008 end, 5116. The life of man is utterly contrary to heavenly order, for which reason he cannot be ruled by common influx, but by separate spirits and angels, 5850, 5993. The state of man is such, that what ought to rule in him serves, and what ought to serve commands; his salvation requires this order to be completely inverted, which is done by regeneration, 8553. See EVIL (2).

7. *The Order of life before and after Regeneration*, is respectively inverse, for in the first state truth is primary, but in the second state good, *ill.* 3563, 3679 end, 3726 and citations, 4250, 4612; and the passages cited in MAN (26). He who is led of the Lord by good is led according to order, and is in the Lord, but he who is led by truth is not yet in order, 8510, 8512; but that divine truth is to be considered differently, see from a comparison of 8700; and the passages cited above (1), and what is to be done that such may enter into a state according to divine order, 8988. See RECTITUDE, but especially REGENERATION.

8. *The Order of life with the Spiritual and the Celestial, respectively*, is inverse; the spiritual do not perceive that intelligence flows in from the Lord, but the celestial perceive this to be the case, 99.

9. *The Order of Celestial Life*, namely, that it begins from the Lord, from whom is wisdom, from wisdom intelligence, from intelligence reason, and by reason the scientifics of the memory are vivified, 121, 123—124.

10. *Wisdom, Intelligence, and Science, described in Order*, 10,331; the same represented by Bezaleel, 121, 9598, 10,326—10,335.

11. *Wisdom, Intelligence, and Order*, as defined by a wise Gentile, 2592. See UNDERSTANDING, WISDOM.

12. *The Order of teaching and learning in the Word*, begins from the most general form of truths, *ill.* 245. The order of influx and instruction is such that celestial and intellectual truths flow down into and adapt scientifics to themselves; this, notwithstanding the appearance to the contrary, 1495. See IDEA, 3819, 3820; EDUCATION, INITIATION, IMPLANTATION, INAPPLICATION.

13. *The Order of the Lord's life when he was in the world* resembled that of other men; first, therefore, he imbued the affections of

celestial love, 1450, 1451, 1458, 1460, 1548, 1556. See LORD (22, 23). The Lord was born as another man, and instructed as another man, but according to divine order, 1414, 1488, 1450, 1457, 1461, 1487, 1489, 1554, 1555, 1557, 1864, 1902, 2500, 2523, 6716. The Lord made his natural divine according to the same order in which he regenerates the natural mind of man, 3726, 3993, 9987 end, 10,052. See LORD (61). The divine had no need of the means used by the Lord, but he willed that all should be done according to order, 4065; further *ill.* 4075. See LORD (21).

14. *The Order of Heaven* is such, that the Lord by the celestial governs the spiritual, and by the spiritual the natural; thus he governs the universal heaven as one man, 911, 3739; see below, 4939. All the societies of heaven are ordered or arranged according to correspondence with the Lord's divine human, 3189; see below, 7206. The arrangement of all the heavenly societies is according to the stupendous form impressed on heaven by the Lord; and the same form is impressed on the human brain, the circumvolutions of which correspond to the fluxion of heaven, 4040—4043, 6607. The whole heaven represents one man, because its order is from the Lord, who is alone man, 4839; and the passages cited below (23). The relation of superior and inferior principles is the same in man on earth as in the Grand Man of heaven, for the celestial is the first in order and flows into the spiritual, the spiritual is the second in order and flows into the natural, and the natural is third in order, 4939, 6013. Order in heaven rules all the societies there according to the arrangement of truths under good from the Lord, 5704, 9877. It is the influx of universal order from the Lord (containing in itself all things of order even to the most minute,) that arranges the societies of heaven and all angels and spirits into order; so in universal nature, 6338, *br.* 6470. The laws of order by which heaven is arranged are from the Lord's divine human, and are divine truths, 7206; the reception of which is *ill.* 7270; see below, 7931. Heaven is continually reduced into order by the Lord, and by the same procedure the evil are continually devastated, 7710. The inferior heavens are arranged into order by influx from the superior, and all the societies of heaven are disposed according to their respective good, and thence truth; *ill.* by the arrangement of the Israelites in tribes, families, and houses, and by the arrangement of organs in the human form, 7836. See HEAVEN (7). In the order of the three heavens, three goods succeed each other like end, cause, and effect; namely, celestial good, spiritual good, and natural good; and these three are so connected by the successive influx of one into the other, that they make one, 9812, 10,099. See HEAVEN (5, 6, 7). The order of heaven is to be understood as the order which commenced when the Lord began to arrange all things in heaven and earth from his divine human; hence the elevation of the spiritual into heaven, and the recession of the evil on all sides, 7931. The Lord, when he came into the world, subjugated the hells, and reduced all to order in hell and in heaven, in which order he now holds them to eternity because he has glorified his human, 10,659. See LORD (21).

15. *The Order of the Lord's kingdom* requires that the affection of good and truth be separated from every affection of the love of self, for otherwise profanation takes place, 1326; compare 3993.

16. *The Order of Good and Evil, respectively.*—Goods are arranged in heavenly order in man, the best in the midst; evil in the order of hell, the worst in the midst, 6028. There is order in hell as well as in heaven, but it is like the consociation of robbers, according to evils, 7773, 8226. See HELL (1), 693, 694, 3642, 6370, 6605, 6626, 7643, 7679, 7681, EVIL (3), 9336.

17. *The Order of Goods and Truths in Man*, how they are arranged by the Lord so as to hold the centre, while evils and falses are arranged subordinately towards the peripheries, 3993. The arrangement of goods and truths in the natural man, when regenerated, is according to spiritual ends, which are of love and charity, of which they become the images and mirrors, 4104. The arrangement of goods and truths is in a celestial order like that of heaven, in other words it is the same as the arrangement of the angels in societies, 4236; see below, 4302; and that this order obtains with the regenerate, but the reverse with the unregenerate, 5339. Truths are arranged into celestial order, more and more perfect according to the reception of good and its quality, 4250. Heaven is called the Grand Man because of the order in which truths and goods are arranged, 4302. The order in which truths must be when they enter good in the heavenly form is imaged in the human body, *ill.* 4302. In man who is regenerating there are many falses mixed with truths, which are arranged into order when he is regenerated, and acts from good; in this order truths occupy the inmost, and falses are rejected to the last circumferences; but with the evil the contrary takes place, 4551, 4552; see also 3993. The object of thought is immediately under the intuition, and in order round about it are such things of the memory as are in affinity with it, those in less affinity verging to the distance and to oblivion, 5278; the same order in reference to truths which agree with the loves, 5530, 5881; and with scientifics under the internal sight, or intellectual mind, 6068; see below, 6338. The order of goods and truths in the natural or external mind, is produced by influx from the internal, 5288. All goods and truths with the regenerate are carried down into scientifics in the natural mind, because scientifics are the ultimate of order, 5373. Scientifics in genuine order are arranged in the form of heaven; but in inverse order they are in the form of hell, 5700. Order consists in the right disposition of truths under good, in which good the Lord is present, 5703—5704. The order of scientifics and truths under good is more wonderful than man would ever believe, but it is apparent in the light of heaven and is known to angels, 5881. The order of spiritual good is in the interior of the natural mind, and in order round about it are goods and truths called natural, 6451. The order of all goods is from the Lord, who is in the inmost, by successive degrees to the outermost, 9683. The order in which all truths are arranged is from the one good, for truths are the form of good, 9863, 9864. See GOOD (21).

18. *Order in the procedure of Ideas.*—Unless the thoughts of man were arranged universally and singularly under the affections of his love, it would be impossible for him to think rationally and analytically, or to act rationally, 6338; *seriatim* passages on thought and its ideas, 6598, 6626; and see IDEA, 1008 and following passages.

19. *Successive and Simultaneous Order explained.*—Man begins truly to live when divested of corporeals, and he owes his ability so to

live to the disposition of his interiors, distinctly, in successive order, 634; more fully *ill.* 8691, 5114; compare 9216 cited below. The distinct degrees are three, formed in successive order according to the three heavens, *ill.* 5114, 5145; see below, 9866. The inmost or highest in successive order becomes the middle in simultaneous order, because the interiors flow down and subside together in the external, 5897, 6239, 6451, 6465. Successive and simultaneous order summarily explained; especially that simultaneous order is from the existence of interior things all-together in ultimates, 6451. All things in nature exist from interior things, not by continuity, but distinctly, by exertions and compositions, formed in successive order, *ill.* 6803. Successive order is the difference of degree between interior and exterior, as between life and the forms recipient of life, *ill.* 8603; or heaven, spirit, and body, 10,099. The prior or interior in order cannot exist without connection with the ultimate in order, illustrated by the skin, and the connection of heaven with the human race, 9215—9216; and by the belt as a common bond, 9828. Things in simultaneous order serve as the plane or fulcrum of things in successive order; and hence the preservation and state of the interiors depends on the exteriors or ultimate, of which, therefore, power is predicated, 9836. The supreme, or first, contains all the interiors together in order by means of the last, and subsists together with the interiors in the last, 10,044; see below, 10,329. The interiors in successive order are three, which make one when they close together in simultaneous order; thus every three make one in ultimates, and every one comprehends three, 9866, 10,099. From the order here described it follows that the first and the last both signify *all*, 10,044, 10,329, 10,335. See FIRST, DEGREE, MAN (19), INTERNAL (1), (10), 4618, 9216, EXTERNAL (1), 9824, HEAVEN (5); as to the order of succession by which divine truth is at length received in heaven as truth divine, see 7270, and compare 8603.

20. *The Ultimates or Extremes in which Divine Order is terminated*, are the gestures, actions, looks, speech, and external sensations of man, 3632, 3721, 5862, 5990, 6192, 6211. Interior and highest things, even to the divine, all close in together in the ultimates of order, 3701, 3721, 3739. See EXTERNAL (1), 6451, 6454, 9828, 9824, 10,614, 9826, 10,044. The natural mind of man is the ultimate of order, and the gate by which all things of nature ascend to the divine, and through which the divine flows into nature, 3721 and citations. See MAN (29), NATURAL (14). The ultimate of order is truth, because it is the recipient of good, 3726 and citations, 3739.

21. *Worship according to Heavenly Order*, consists in the exercise of good according to the Lord's commands, not essentially in congregational worship, morning and evening, 7884. See EXTERNAL (3), WORSHIP.

22. *Maintenance of Order in the World*.—Order cannot be maintained in the world without governors (*Præfetti*), having the power of reward and punishment, 10,790. Without governors, and laws to restrain the evil within bounds, the human race would perish, 10,791. There must be order also (secured by the subordination of the inferior to the superior) among governors, who must be skilled in the laws, wise, and God-fearing men, 10,792. To secure such order there are governors in ecclesiastical affairs, or priests, who are appointed to teach and lead

men according to the doctrine of their church, and there are governors over civil affairs, such as kings and magistrates; the duties of each respectively, 10,789, 10,793—10,806. See GOVERNMENT.

23. *Summary of Passages concerning Order* (some of the foregoing citations repeated, but differently arranged). The universal heaven, consisting of innumerable angelic societies, is disposed by the Lord according to his own divine order; this because the divine proceeding of the Lord, received by the angels, makes heaven, 551, 1274—1277, 1376—1382, 1590, 2859, 3038, 4839, 7211, 8192, 9144, 9338, 10,125, 10,151, 10,157. See ANGEL, INFLUX (7), HEAVEN (8), LORD (17). The form of heaven is a form of order, because from the Lord who is a divine man, 4040—4043, 6605, 6607, 9877. See FORM, 6605 to end, HEAVEN (7). It is in man that all things of divine order are collated, and hence from creation he is divine order in form, 4219, 4283, 4523, 4524, 4931, 6013, 6057, 6605, 6626, 9279. See MAN (7), particularly 9706, 10,156, 10,472; LIFE (2), CORRESPONDENCE. Every angel is a recipient of divine order from the Lord, and is in a human form, perfect and beautiful according to reception, 322, 553, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4803, 4985, 5199, 5530, 6054, 9879, 10,177, 10,594. See ANGEL, BEAUTY, LIFE (14), MAN (14). The whole angelic heaven also, in its whole complex, is in form as a man, for which reason heaven is called the Grand Man; this because the universal heaven as to all the angelic societies there, is arranged by the Lord according to divine order, 2996—2998, 3624—3649, 3636—3644, 3741—3750, 4218—4228, 4625. See HEAVEN (7). It is the divine human of the Lord which gives birth to the order and form of heaven, and to the order corresponding thereto, and the forms within forms of the human body, 2996, 2998, 3624—3649, 3741—3745. See LORD (27), LIFE (2). Man is not born into good and truth, thus neither into divine order, but against it, and in contrary order; hence he is born into mere ignorance, for which reason it is necessary that he be born again, or regenerated; this is effected by divine truths from the Lord, whereby he is initiated into order, and made really a man, 210, 215, 1047, 2307, 2308, 2577, 3701, 3812, 5660, 5786, 8480, 8550, 10,283, 10,284, 10,731. See MAN (1, 7, 10, 22, 24, 25, 29); EVIL (2), REGENERATION. When the Lord forms man anew, that is, regenerates him, he arranges all things appertaining to him according to order, thus into a celestial form, 5700, 6690, 9931, 10,303. See GOOD (20), HEAVEN (7, 9), MAN (25); and see above (17). The interiors are open into heaven, even to the Lord, with that man who is in divine order, but are closed with him who is not in order, 8513. See IDEA, INTERNAL (2, 3), OPEN (2, 3). So far as man lives according to order, so far he has intelligence and wisdom, 2592. See UNDERSTANDING. The Lord rules the first principles of order, and at the same time the last, also he rules the last from the first, and the first from the last, and thus all things are kept in connection, 3739, 9828. See FIRST, INFLUX (1). Illustrations of successive order, and the ultimate of order in which successive or interior things are together in their order, 634, 3691, 5114, 5145, 5897, 6239, 6451, 6465, 8603, 9215—9216, 9828, 9836, 9866, 10,044, 10,099, 10,329, 10,335; see above (19). Evils and falses are contrary to order, still they are ruled by the Lord, though not according to order, yet from order, 4839, 7877,

10,778. Evils and falses are ruled from permission, and this is for the sake of order, 7877, 8700, 10,778. See LORD (9), LIBERTY, PROVIDENCE; and see above (4). Everything is impossible which is contrary to order, thus that a man who lives in evil can be saved from mercy alone, that in the other life the evil can be consociated with the good, that man can be compelled to live well, and similar fancies, 8700.

24. *The Order of Life in brute animals*; that it is not perverted as in man, 637 end, 5859, 5992. See other passages collected under INFLUX (13), LIFE (12).

25. *Various laws of Order*.—It is a law of order in the other life that evil and the false incur their own punishment, 10, 11. It is a law of order that no one is cast into hell by the Lord, but that the evil cast themselves in, and this to full consummation, 1857, 2258, 2447, 9320. The law of order by which the evil are separated from the good, and rush into punishment, is a law of mercy lest they should do hurt to the good and destroy the order of heaven, 2258. It is a law of order that no one can enter into heaven except by purification of the heart, and so far as man submits himself to this law the order of heaven is formed in him, 2634. It is a law of order in the Lord's kingdom, that when good spirits are affected by any love of self, they are remitted a little into their natural state, in which they imbue knowledge of good and truth concerning that particular fault, 3693. In the other life, so far as any are in evil or contrary to order, they appear as monsters, but so far as they are in good, or in order, they appear as men; this because all good is according to divine order, and the Lord from whom all order flows is alone man, 4839. It is a law of order that inferior or exterior things be subject to superior, 5127, 5305. It is according to divine order that the evil who infest should be removed gradually, and the spiritual church be delivered gradually, 7186, further *ill.* 7710; applied immediately to regeneration, 9336. It is according to order in the other life, that all should be consociated according to the life they have acquired to themselves in the world, 8700. See LAW, pp. 502—503.

26. *Order represented in the Word*.—The order of life in the celestial man represented by a garden in Eden from the east, 99, 121, 122—124. The order of the Lord's life in the world represented by the journeyings of Abram, 1450. The order in which he proceeded to intelligence and to wisdom until the whole human became wisdom itself, represented by the transactions between Sarai and Abram, first in Egypt, 1489, 1493, 1495. All things that are of divine order denoted by the precepts in the Mosaic law, 2634. The presence of highest things in the ultimates of order, their eternal communication and conjunction, represented by the angels of God ascending and descending in the dream of Jacob, 3701. The Lord's kingdom in the ultimate of order denoted by the house of God (after Jacob's dream), 3739. The order in which the universals of good and truth, or of love and faith, are received in various states, denoted by the arrangement of the names of the twelve tribes, 3862. The order into which goods and truths are disposed when mixed with evils and falses, represented by the removal of all the speckled and spotted cattle, etc., 3993; see 4551, 4552 cited above (17). The elevation of truths and the affections of truth, and their arrangement in common principles or effects, denoted by Jacob

setting his sons and his women upon camels, 4104. The arrangement of goods and truths in celestial order, denoted by the camp of God, and by the encampings of the Israelites, 4236, 6335, 8561. The preparation and arrangement of goods and truths in the natural man to receive good flowing in from the divine, represented by Jacob when he prepared his people and his flocks and herds to meet Esau, 4250. Truths not yet disposed in order to enter good, denoted by Jacob halting upon his thigh when he passed Penueel, 4302. The order in which truths are insinuated into good denoted by the wives of Jacob, and the handmaids and their children, arranged to receive Esau, 4342—4345. The contrary of divine order denoted by what is evil in the eyes of Jehovah, by sinning, etc., 4839, 5076. Those who are in genuine order, thus who are in the goods and truths of the church, denoted by the Hebrews, 5701. Those in whom the truths of the church are brought into order under Christian good, denoted by the sons of Israel, 5704. The new disposition and ordination of truths in the natural man, when good is present, denoted by Joseph's brethren troubled when he discovered himself to them, 5881. The order of the truths of faith and goods of love in the natural man, denoted by Jacob calling his sons around him, 6335, 6338. The order of spiritual good in the midst of natural goods and truths, denoted by Israel gathered to his people, 6451. Liberation from falses, according to the laws of divine order, denoted by the deliverance of the Israelites with great judgments, 7206. Divine order in heaven, denoted by a "statute for ever" when so expressed in the Jewish law, 7884, 7931. The order in which the interiors are disposed when man is about to undergo temptations, denoted by the encampment in Rephidim, 8561. Divine truths in successive order denoted by Moses, and Aaron and Hur, in the battle with the Amalekites, 8603. Perpetual obedience the means of leading those into divine order who are not yet in good, but in truths, denoted by the statute concerning the Hebrew servant, 8988. The order in which goods and truths succeed in the regenerate and in heaven, represented in the tabernacle, 9596, 9688. Divine truths in their order from divine good, denoted by the precious stones in the breastplate of judgment, 9863—9873. The law of order according to which the Lord glorified his human, represented in the ritual of consecration, 9987 end. The order in which the interiors are arranged when the good of innocence and charity in the internal man is about to be purified, or when the internal human of the Lord was about to be glorified, denoted by the preparation of the burnt-offering, 10,048, 10,052. The ordination and disposition of the truths of faith and goods of love, denoted by taking the number of the sons of Israel, 10,217.

27. *The Order in which the Sons of Jacob and the Tribes of Israel are named*, denote the universals of love and faith, in the several phases of the regenerate life, 3862, cited above (26). See TRIBES.

28. *The Order of the Precious Stones in the Breastplate*, is given in the Word, but it is not stated what particular tribes correspond to the several stones, 3862. The precious stones in the breastplate, the variations of light in them, represented in one complex the order of truths and goods the same as the various order of the tribes, 6335, particularly 9863—9873. See PRECIOUS STONES.

29. *Order, or ordering, named in the Word*.—Abraham laid the

wood in order upon the altar (Gen. xxii. 9, *disposuit ligna*), denotes the merit of justice adjoined to the divine human when the Lord was about to undergo the direst temptations, 2811, 2812, 2814. Aaron and his sons shall order it from evening to morning, meaning the lamp (Exod. xxvii. 21—*ordinare*), denotes the perpetual influx of good and truth from the Lord, in every state, 9786—9787.

30. *Order, Ecclesiastical and Civil*; see above (22).

ORDINANCES [*observanda*]. See OBSERVANCES.

ORDINANCES [*statuta*]. See STATUTES.

ORGAN [*organum*]. See MUSIC.

ORGANS, OF THE BODY. See LIFE (1), 2888, 3001, 3484, 3629; (3), 290, 5077, 6451, 6472, 9276; (4), all the passages; INFLUX (9); MAN (10); generally, that there is but one only life, to which all forms, which are substances or organs, correspond, and that their correspondence is according to their quality as recipients of life, 3484.

ORGANS, OF EXCRETION AND SECRETION, description of the spirits that correspond to them, 5380—5390.

ORGANS, OF GENERATION. See MARRIAGE (12).

ORGANS, OF THE SENSES. See SENSE.

ORGANICAL FORMS. See FORM, VESSEL.

ORIGINAL SIN, not true as commonly understood, yet that man is nothing but sin, *ill.* 5280. See EVIL (2).

ORNAMENT AND ADORNMENT [*ornatus*], in the general sense of fine clothes, denotes holy truth, also what is divine in externals, *sh.* 10,536, 10,540. In the opposite sense, where the whoredom of Samaria with the Assyrians is treated of, ornamental clothes and vessels denote truths perverted, thus falses, and knowledges of good and truth turned to confirm falses, 2466. A crown of glory [*corona ornatus*, Isa. xxviii. 5], denotes wisdom from divine good; a diadem of beauty [*ciliaris decoris, ib.*], intelligence, predicated of truth from good, 9930, 10,540 and citations. See MITRE.

ORNAMENT [*monile*], in the sense of jewellery. In ancient times it was customary to present the bride with a nose ornament and bracelets; the nose ornament was a token of good, the bracelets of truth, because good and truth make the church, and the church was represented by the bride, 3103, 3105; *ill.* by the story of Rebecca, 3132. This sort of jewels [*monilia*], when applied to the ears, likewise signify good, but good in act; in the opposite sense, evil in act, 3103 end. The monilia were put on the forehead above the nose, and were the representative badges of good; the same word in Hebrew means ear-rings, which were the representative badges of obedience, 4551 end. A nose ornament denotes the perception of good; ear-rings, the perception of truth, and obedience, *br.* 9930; compare 10,540. Ear-rings of gold were the representative badges of obedience and of the apprehension of the delights of external love, *sh.* 10,402. A seal denotes consent and confirmation, 4874, 5317 end; a ring put on the hand, the confirmation of power yielded by one to another, 5317, 5318; a chain of gold upon the neck, the conjunction of the interiors and exteriors by good, 5320, or truth from good as to influx, 10,540; bracelets, truths as to power, 10,540; bracelets on the arm of a king, divine truth in power, 3105. See RING, SEAL, CROWN.

ORPHAN. See FATHERLESS.

OUT, *to go*. See GO FORTH.

OUTERMOST [*extimum*]. The senses and appetites, which are corporeal, do not constitute the external man, but the outmost, 1718. The outermost is the most common or general, with which the inmost communicates, 3695. Illustration of the graduated order from inmost to outermost, 2973, 4154. What the outmost or lowest affections are in themselves, 4459. See CENTRE, MIDDLE.

OVEN [*clibanus*]. See FURNACE.

OVERFLOW. See FLOOD.

OVERTAKE [*assequi*]. To overtake, or reach to, or come up with (as when one follows another), denotes communication and influx, 8155. See MOSES (15), and compare the different treatment of the subject where Jacob is pursued by Laban, in JACOB (7).

OVUM [*ovulum*]. See EGG.

OWL [*noctua*]. See RAVEN.

OX [*bos*].—1. Flocks and animals of the flock in the sacrifices, denote interior or rational goods; those of the herd exterior or natural goods, 2180, and other passages cited in HERD. Oxen and young bullocks, or the sons of oxen, which are animals of the herd, denote celestial natural goods, 2179, 2180, 8937. The son of an ox denotes the celestial natural, which is the same as natural good, or good in the natural, 2184 end, 5895. See NATURAL (8), GOOD (3). An ox denotes natural exterior good; an ass, natural truth, 2781, 2830, 4244, 9086, 9134, 9255; the signification of some other animals also *sh.* 2781, 2830. Ox denotes the good of the church, 4502, 5895. Oxen and young bullocks signify natural goods; cows and heifers, natural truths, 5198. Oxen and young bullocks denote the external goods of charity, or goods of the external man, 5913, 6357; also goods of the exterior natural as distinguished from goods of the natural, 5642. An ox denotes the affection of natural good; an ass, the affection of natural truth, 8912. In the opposite sense, an ox denotes the affection of evil in the natural man, 9065, 9070, 9081, 9083, 9090. A young ox or bullock [*juvencus*], denotes the good of innocence and of charity in the external or natural man, *ill.* and *sh.* 9391, 9990, 10,122. Oxen denote goods in their power, 10,236. The idolatrous worship of the ox and the cow in Egypt, was derived from their correspondence, *ill.* 9391.

2. *Harmony of Passages*.—Abram had sheep and oxen [put for flock and herd], and asses, and servants, and handmaids, and she-asses, and camels (Gen. xii. 16), denotes, generally, the possessions of the external man which serve the internal, 1486. The son of an ox, tender and good, taken from the herd by Abraham (chap. xviii. 7), denotes celestial natural good which the rational chooses to conjoin to itself, 2180. Butter and milk, and the son of the ox, set before the angels by Abraham (ver. 8), denotes the celestial, the spiritual, and the corresponding natural, which must be conjoined in order to receive perception, 2183—2185. I have ox, and ass, and flock, and man-servant, and maid-servant, said by Jacob (chap. xxxii. 5), denotes goods and truths, exterior and interior, in order, 4244. Slay and make ready (oxen being understood), in the commands given by Joseph for the welcome reception of his brethren (chap. xliii. 16), denotes the goods of the exterior natural by which man is first introduced into celestial spiritual good, 5642. Their sheep and their oxen [put for flocks and

herds], mentioned in the slaughter of Shechem (chap. xxxiv. 28), denotes rational and natural good both destroyed, 4505. The hand of the Lord upon the oxen and upon the sheep [put for herd and flock], in the judgments upon Egypt (Exod. ix. 3), denotes the vastation of natural good, exterior and interior, 7504. The house and wife, man-servant and maid-servant, ox, and ass, of another not to be coveted (chap. xx. 17), denotes good and truth in general, the affection of spiritual good and truth, and the affection of natural good and truth, to be inviolable, 8912. An ox that gores a man or woman to be stoned to death, but the lord [owner] of the ox to be acquitted, if not aware of its character (chap. xxi. 28), denotes the affection of evil that hurts the good or truth of faith to be rejected, and evil not attributed to the internal man, 9065—9069. The ox that gores a person, after his character was made known to the owner (ver. 29), to be stoned, and the lord of the ox likewise to be put to death, denotes the damnation of the internal man if evil pass into the understanding, 9070—9075. A fine of thirty shekels of silver to be paid by the owner of the ox, when it gored a man-servant or a maid-servant (ver. 32), denotes full restitution by truth from the Word, 9081—9083. A man who digs a pit, to pay in silver the value of any ox or ass that falls into it and is killed (ver. 33, 34), denotes the means of restitution by truth when natural good or truth is perverted by somewhat false, 9084—9088. The ox of one that has wounded the ox of another, and caused its death, to be sold, and the silver divided (ver. 35, 36), denotes the alienation of a good affection if contrary to another good, and the dissipation of its truth, 9090—9093. Five oxen to be restored for one ox stolen, and four sheep for a sheep (chap. xxii. 1), denotes the full meed of punishment or suffering before exterior or interior good can be restored, if once alienated, 9098—9103. Double to be repaid by a thief in whose hand the ox or ass or sheep is found alive (the time after sunrise being spoken of, ver. 4), denotes the full restitution of good or truth, if any spiritual life remain, 9133—9137. Double to be paid, after legal decision concerning any manner of trespass (by the purchase of things stolen or otherwise), for ox, for ass, for sheep, for raiment, etc. (ver. 9), denotes full restitution of good and truth in those various degrees, after inquisition and adjudication by truth, 9148, 9157—9161. Ass, or ox, or sheep, entrusted to another, and afterwards dying, or being stolen, through neglect, to be restored by him (ver. 10), denotes the restitution of goods and truths which have unconsciously gone out of memory, 9162—9170. Not to repay the value if he bring evidence that the animal was torn [by dogs or wild beasts], (ver. 13), denotes that no punishment accrues to man for hurt done by the falses of evil without his own fault, 9171—9173. The firstling of an ox, or a sheep, to be seven days with its mother, and on the eighth day to be given to Jehovah (ver. 30), denotes the state of good exterior and interior, first with truths, afterwards with the Lord, when vivified by good from him, 9225—9227. The ox or the ass of an enemy found astray to be led back to him again (chap. xxiii. 4), denotes good and truth not genuine of those without the church to be restored by instruction and emendation, 9255—9256. Burnt-offerings and peace-offerings of young oxen offered to Jehovah at Sinai (chap. xxiv. 5), denotes worship from the good of love and the truth of faith, and the quality of good in such worship, 9391. One

young ox or bullock, a son of the herd, and two rams in the ceremony of consecration (chap. xxix. 1, 3), denotes the purification of the natural man, and also of the spiritual man as to good and truth respectively, 9990, 9991; (ver. 10—14,) 10,021, 10,023, 10,026. A bullock to be offered every day for a sin-offering (ver. 36), denotes the continual removal of evil and falses from the natural man by the good of innocence from the Lord, 10,122; anticipated 2830. A calf, or bullock, or young ox [*vitulum*], made of molten gold by Aaron (chap. xxxii. 4), denotes natural and sensual delight so fashioned that evils appear as goods, 10,406, 10,407, 10,423. The calf and the dancing seen by Moses when he descended from the mountain (ver. 19), denotes the state of infernal worship, and hell, its interior festivity, when seen from interior intuition, 10,459. The calf burnt with fire, and reduced to powder, and sprinkled on the face of the waters (ver. 20), denotes the nature of such worship filled full with the love of self, the infernal false therefrom, and its profane commixture with truths, 10,462—10,465. The explanation of Aaron, that he cast the gold into the fire and there came out this calf (ver. 24), denotes the process by which doctrine and worship are fashioned from the loves of self and the world, 10,472—10,478. Jehovah smote the people because they made the calf (ver. 35), denotes the devastation of truth and good by reason of worship from infernal love, 10,510, 10,511. The firstling male (that openeth the womb), whether of ox, or cattle [*pecus-pecudis*, the small cattle, sheep, etc.], to be Jehovah's (chap. xxxiv. 19), denotes all the good of innocence, internal and external, to be attributed to the Lord, 10,660, 10,662. An ox and an ass not to be yoked together for ploughing (Deut. xxii. 10), denotes that a divided regard for good on the one hand, and for truth on the other, is contrary to spiritual laws, 5895, cited 2781 end; compare 10,669 end. Twelve oxen to support the laver of purification, denotes all the goods of the natural and sensual man in one complex; their looking to all the quarters of the world, that the good of the natural man receives all that flows in from the world, 10,235. Four living creatures seen by Ezekiel, the sole of their feet like the sole of a calf's foot, etc. (i. 7), denotes the guardianship or providence of the Lord, and good in ultimates, 9091. A lion and a calf in the description of the four animals round the throne (Rev. iv. 6, 7), denotes providence effective by truth and the good of truth, 9391, cited 2180. The best robe and the fatted calf, bestowed on the returned prodigal (Matt. xv. 22, 23), denote common truths and goods corresponding to them, given to those who are repentant in heart, 9391. Citation of some of the above laws concerning the ox and ass, and that they are important in the spiritual sense because the natural man as to good and truth is represented, 2781 end; concerning sacrifices from the flock and the herd respectively, 2180, 2830, 8937, 9391.

P

PADAN-ARAM. See SYRIA.

PAGANS [*ethnici*]. See NATIONS (7).

PAIN [*dolor*]. All diseases and pains correspond to the lusts and passions of the soul, and are induced by evil spirits, 5711—5727.

The pain after circumcision denotes lust, because circumcision denotes purification from lust, the effect of which is grief and anxiety, 4496. Pain or grief, denotes anxiety of the heart or will, 5887. See GRIEF, DISEASE.

PAIRS [*paria*], or two and two, denote correspondence as between truths and goods, or evils and falses, *br. ill.* 747. See MAN (*order of the subject in Gen. vi. 7*), p. 663.

PALACES [*palatiæ*]. Besides the paradisiacal scenery of the other life, there are cities and palaces to be seen, surpassing all architectural art; a general description given, 1626—1629. The steps and porches of the heavenly palaces described; how life-like they are, and how they ever exhibit some new beauty and symmetry, 1627. The angels have magnificent habitations, corresponding to their state, and adapted to their mode of sense; how dead and comparatively worthless they consider our structures of wood and stone, 1628. The habitations of good spirits and angelic spirits, generally have a porch or arched court; how beautifully the walls are formed, sometimes decorated with flowers wonderfully entwined, 1629. As good spirits are perfected their habitations are changed into fairer ones; the signs by which they are forewarned of such changes, 1629. Those who were rich in the life of the body, but lived without charity or conscience, are at first surrounded with their accustomed splendor, and live in palaces; but soon the scene is changed, their palaces are dissipated, and they dwell in houses, which become viler and viler, till they even ask alms and are rejected from society, 1631. Palaces, like houses, when mentioned in the Word, denote the voluntary part; windows, the intellectual; the text of Jer. ix. 21, "Death is come up into our windows, and is entered into our palaces," *br. ex.* 2348. Palaces and also castles denote the internals of the church, and they are both expressed by the same word in Hebrew; courts, and villages or suburbs, in like manner denote the externals of the church, and are also both represented by one and the same word, 3271. Palace (Amos iv. 3), denotes the Word, and hence the truth of doctrine from good; to go out at the breaches (*ibid.*) denoted by falses from reasonings, 4926. Simile, concerning the divine providence, taken from the manner of erecting a palace; the design of which is known to the architect, but not to the laborers, who prepare the materials in quite a different order, 6486—6487.

PALESTINA. See PHILISTINES, especially 9340 (cited 1, 9).

PALLAS, PALLADES. The author, in discourse with Aristotle, mentions the appearance of a woman, such, as he was told, often appeared to the wise ancients; also, that such an one often appeared to Aristotle when he lived in the world, and, with a fair hand, stroked as it were his knee, 4658.

PALLIUM. See ROBE.

PALMER-WORM [*eruca*], occurs Joel i. 4, and Amos iv. 9. The devastation committed by this animal, signifies punishment arising from the non-reception of the good of faith and love, 9277; insects of this kind signifying falses and evils in the external sensual, 9331. See CATERPILLAR, LOCUST, WORM.

PALMS OF THE HANDS, THE, expanded in supplication towards heaven, is a gesture which corresponds to the supplication of the heart, 7596. See HAND.

PALM-TREES [*palme*], denotes the goods of truth, or spiritual good; also the affection of good; holy festivity from good; delight, *sh.* 8369. See **MOSES** (17). Branches of palms [*spathæ palmarum*, on which the dates hang] denote the good of faith, 7093, 8369; or, (understood perhaps without the fruit) the internal truths of good, 9296, and citations. The sculptures in Solomon's temple, cherubim, and palm-trees, and open flowers (1 Kings vi. 29), denote the state of heaven; the cherubim, providence; the palms, wisdom, which is of good from the Lord; the flowers, intelligence, which is of truth from him, 8369. The cherubs and palms being covered with gold (ver. 30), denotes the universal prevalence of the good of love in heaven, 8369 end.

PALPITATION OF THE HEART denotes fear, 5501.

PANCREAS. The spirits who correspond to it described; also those who correspond to the pancreatic, the hepatic, and the cystic ducts, 5184, 5185.

PANNICLE [*panniculus*] in the Authorized Version *bracelets* (Gen. xxxviii. 17), denotes outmost or lowest truth, 4875.

PANS [*lebetes*], to receive the ashes of the altar of burnt-offerings (Exod. xxvii. 3), denote the means by which the mere knowledges of good and truth are removed, when all that can conduce to the spiritual life has been extracted from them, 9723.

PAPACY. See **RELIGION**.

PAPS or **BREASTS** [*ubera*], denote the affections of good and truth, *ill.* and *sh.* 6432. Blessings of the breasts and of the womb, predicated of Joseph (Gen. xlix. 25), denotes the affections of good and truth from interiors, and their conjunction, or the heavenly marriage in the spiritual church, 6432—6433. Gird ye upon the loins, beating themselves upon the breasts (Isa. xxxii. 11, 12), denotes grief on account of lost good, and lost good of truth, 6432. The breasts fashioned, thy hair grown (Ezek. xvi. 7), denotes the affections of good and truth interior and exterior, 6432. Jerusalem and Samaria compared to two women, their breasts said to be pressed in whoredom (xxiii. 2, 3, 8, 21), denotes the falsifications by which the affections of good and truth are perverted, 6432. Let her remove her whoredoms from her faces, and her adulteries from between her breasts (Hosca ii. 2), denotes the falsifications of truth and the adulterations of good and its affections, 6432. Give them a miscarrying womb and dry breasts (chap. ix. 14), said of Ephraim, denotes no longer the affection of good and truth, but the lust of perverting, 9325. Blessed is the womb which bore thee, and the paps which thou hast sucked (Luke xi. 27), denotes those who hear the Word; or, abstractly, the affections of truth, and those who keep it; or, abstractly, the affections of good, 6432. The appearance of the Lord described as the Son of Man, girded around at the paps with a golden girdle (Rev. i. 13), denotes divine truth; and the good of love, 6432. Thou shalt suck the milk of the nations, yea, thou shalt suck the breasts of kings (Isa. lx. 16), denotes the reception of goods, and instruction in truths; or the insinuation of celestial good and truth, 2015, 6745, and citations. See **NURSE**.

PARABLES [*parabolæ*]. The Lord, like the prophets, spoke by parables on account of the people at that time, who had no regard for internal truths, *sh.* 2520; and lest they should profane internal truths,

3898. The Lord's parables are not common similitudes, but all is divine in them; and hence celestial and spiritual, 4637. The parable in Ezek. xvii. 2, and xxiv. 3, cited 3812, 3901; that concerning the fig-tree (Matt. xxiv. 32), 4231; and concerning the ten virgins, 4638. Various parables in the New Testament which shew the state of the Jewish nation at that time, 4314. See WORD.

PARACLETE. Divine truth proceeding from the Lord's divine human, or from divine good, is called the paraclete or spirit of truth, *br.* 4673; *sh.* 6788; *sh.* 8724; *sh.* and passages cited concerning the Lord, 9199; *sh.* at length, together with the various senses in which the word "spirit" is used, 9818. See HOLY (2).

PARADISE. The most ancient people represented the state of man as to intelligence by a garden or paradise, 99, 100, 108, 225, 4447. They did not merely compare the state of man to a garden, etc., but they applied such names to him as the proper descriptive terms, 108, 2702. The celestial church is described by the garden of Eden; its perceptions by all manner of trees; its goods by fruits, 1069. Paradisiacal representations were shewn to the most ancient people in their dreams, accompanied with a sense of their signification, 1122. Celestial paradises, exceeding in beauty all human imagination, are the actual products of influx from the Lord into the rational part of man; hence the rational mind, when celestial, is called the garden of Jehovah; when spiritual, the garden of God, 1588, 4014, 5376. Paradisiacal scenes in heaven are more real, even to every sense, than similar things in the world, and are of immense extent and variety; everything they contain, likewise, represents somewhat celestial and spiritual, and affects the mind itself with felicity, 1622. Infants walk in paradisiacal places in the other life, the flowers of which blossom with fresh life as they pass by, 2296. When the angels discourse of intelligence and wisdom, their influx into the societies of spirits who correspond with them falls into the representation of paradises, vineyards, woods, and meadows adorned with flowers; hence the signification of such things in the Word, 3220, further *ill.* 4411. The character and influx of the spirits described who correspond to the tunics of the eye; such spirits it is stated communicate with the paradisiacal heavens, 4412. The eye, or rather its sight, corresponds especially to those societies who are in the paradisiacal heavens, which paradises are in the first heavens, at the threshold of its interiors; the beauty of the scenes here presented to view described from experience, 4528, 4529.

PARALLELISM. Between the Lord and man there is parallelism and correspondence as to things celestial, which are of good, 1831, 1862, 2935; not as to things spiritual, which are of truth, 1832, 3451, 3514. There is a parallelism, and hence communication, between interior and exterior good, but not between interior good and exterior truth, unless the influx of good is according to genuine order, 3564. The intermediate between the Lord and man, when there is parallelism, is formed by conscience, 1862. See MIRACLES (1).

PARAN. Mount Seir and Mount Paran, denote celestial love pertaining to the Lord's human essence; in the opposite sense, the hells which were overcome by his first victory, 1675, 1676. Mount Seir denotes the Lord's human essence as to celestial love; Paran, as to spiritual love, 2714. God came from Teman, denotes the advent of

the Lord as to celestial love; the Holy One from Mount Paran, as to spiritual love, 2714. See SEIR, EDM, ESAU.

PARASITE. See COMPLAISANT.

PARCHED [*exustus*]. Ears of corn parched with the east wind (Gen. xli. 6), denote scientifics of no use because full of lusts, *ill.* 5215. Your cities parched (or burned) with fire (Isa. i. 7), denotes the truths of the church, or doctrinals, consumed by the evils of the loves of self and the world, 10,287. Parched places in the wilderness, salt earths not inhabited (Jer. xvii. 6), denote vastated goods and vastated truths, 2455.

PARENTS. See FATHER, MOTHER.

PARNASSUS and the virgins of the fountain, the horse Pegasus, the wooden horse of Troy, etc., were significatives derived from the ancient church, *br. ex.* 2762, 4966, 7729.

PART, used in the sense of lot, or portion, where the words of the Lord are explained (Matt. xxiv. 42), 4424. Submission in part to the Lord, or a divided mind, not allowable, 6138. Man said to consist of three parts, which are described in order as corporeal, natural, and rational, 4038. The whole man from inmost to outmost described in two parts, the one voluntary, the other intellectual, each of which pervades every other distinction of his nature, 5072, 5077, 5091, 5110, 5114, 5140, 5144, 5146, 5148, 5163, 5167, 7503. See MAN (17), MIND (1), MIRACLES (1).

PART, or DIVIDE, *to*. See DIVISION.

PARTICULARS. See COMMON, MEMORY.

PARTITION OF THE ISRAELITES. See TRIBES.

PARTRIDGE [*perdix*]. To get eggs as a partridge and not hatch them (Jer. xvii. 11), denotes the acquisition of knowledges, without use as the end, 10,227.

PASCHAL LAMB. See MOSES (13), PASSOVER.

PASS, *to* [*transire*]. This word, like *come*, *go*, *walk*, and similar words, is subject to numerous changes of meaning; where it is said the angels shall pass on after their entertainment by Abraham, it denotes the end of that state of perception, 2167—2168. Where it is stated that Jacob shall pass through all the flock, it denotes knowledge and perception in respect to good, 3992. In the covenant between Jacob and Laban, it denotes influx limited according to good on the one side, and truth on the other, 4205. Where it is said that God made a wind to pass upon the earth, it denotes the arrangement of all things in their order, consequent, of course, on influx from him, 842. Most frequently this word occurs in reference to the passage of the Red Sea, and hence it denotes *to be saved*, 8321, 8323. The spiritual are saved by their passage through the midst of hell, without hazard of infestation, which was represented by the passage of the Red Sea, 7849, 7889, 7939, 8039, 8099, 8125, 8159, 8182—8184, 8200—8206, 8234—8236, 8345. In the place where Moses is commanded to pass on before the people, in company with the elders of Israel, it denotes to lead and teach from the primary truths of intelligence, 8577. In other places, where it refers to the crossing of Jordan, to pass denotes initiation into knowledges of good and truth, 4255, 6538. When Jacob orders his servants, and flocks, and wives, to pass on before him over the Jordan, it denotes the insinuation of truth into good (signified by the coming of

Esau) in the order there treated of, 4266, especially 4271. When Jacob is afterwards said to pass on before them all, to humble himself before Esau, it denotes the ultimate insinuation of all truth into good, 4345 end, 4346. Where Esau is requested by Jacob to pass on before him, it denotes the more remote action, or the less immediate presence, of good, 4380. Where Joseph is said to pass through Egypt, it denotes the action of the internal upon the external, subordinating all things and reducing them to submission, 5338. Where Jehovah is said to pass through Egypt to smite the first-born, etc., it denotes the presence of the divine, which causes the damnation of the evil, 7869, *ill.* 7926. See MOSES (13), 7955, 7964—7965. Where it occurs in the Mosaic ritual, the animals being made to pass before Jehovah, etc., it denotes the affections which are to be attributed to the Lord, and to be sacred to him, 8074, 8078, 8088. Where the Levites are ordered to slay the idolatrous people (pass and return from gate to gate), it denotes a general survey and introspection wherever there is any opening from the internal into the external, 10,489. See MOSES (24). Where Jehovah makes all his good and his glory pass by Moses, etc., it denotes the divine upon the external separate from the internal, 10,575, 10,581, 10,616. See MOSES (25). To pass in peace [*safely*], and, The way he had not gone with his feet (Isa. xli. 3), has reference respectively to the will and the understanding, 683. How ideas of corporeal and worldly things pass by correspondence into ideas of celestial and spiritual things, 1430, 2015, 2333, 5648.

PASSAGE or OPENING [*transitus*], has reference, generally, to influx; description of those in whom the passage for the influx of light from heaven is closed, 6971. See COMMUNICATION, GATE, OPEN.

PASS AWAY, *to* [*transire*], used in the sense of dying, 5726.

PASSED or EXPIRED, in reference to time, denotes the conclusion of a state treated of, 6510.

PASS THE NIGHT, *to* [*pernoctare*]. To pass the night in the street, said of the angels who visited Lot (Gen. xix. 2), denotes to judge from truth, 2328, 2335. To pass the night in the house (ver. 3), denotes in the good of charity, 2333. To pass the night, denotes to remain or to abide according to the subject; where the servant of Isaac is promised a place to pass the night in (Gen. xxiv. 25), it denotes the state of the affection of truth, specifically the obscure state in which it begins, 3115. To pass the night, considered as a term that implies rest, denotes internal peace when nothing evil or false disturbs the affections of good and truth, 3170, 4213 cited below. To pass the night in the forest, said of Arabia (Isa. xx. 13), denotes to be desolated as to good, or to be no longer in the goods of faith, 3240. Jacob said to pass the night in a certain place (Bethel), because the sun had set (Gen. xxviii. 11), denotes to live in a state of obscurity as to good and truth, 3693. Jacob and Laban said to pass the night in the mount (Gen. xxxi. 54), denotes tranquility from the good of love; remark on an ancient custom, 4213. Jacob said to pass the night at Mahanaim (Gen. xxxii. 13), before he met Esau, denotes the obscure state of the natural man as to truth before conjunction with good, 4261. To pass the night, denotes a state in the proprium; hence the fat of the sacrifice and the passover not to be left through the night (Exod. xxiii. 18; xxxiv. 25),

denotes that the good of worship is never from the proprium, but always new from the Lord, 9299, 10,679.

PASSION OF THE CROSS, *the*, was the last of the Lord's temptations, by which he fully subjugated the hells and restored the heavens to order, and at the same time glorified his human, 10,026, *ill.* 10,152. All that was merely human died in the passion of the cross, 2818; passages cited 4287. The Lord suffered temptations, and the passion of the cross, which represented the last and direst of all temptations, not as divine truth or the Son of God, but as truth divine or the Son of Man, *ill.* and *sh.* 2813. See LORD (47, 48).

PASSIONS, *the*, of the soul are the causes of disease, and correspond to diseases, 5712, 5726, 8364. See DISEASE.

PASSIVE AND ACTIVE, that they form as it were a marriage through all the organization, even to the most minute parts, and that this is from the heavenly marriage, 718, 5194.

PASSOVER [*Pascha*].—Explanation of the passover anticipated, in a general summary concerning the diet of unleavened bread and the Paschal Lamb, 2342. The passover represented the glorification of the Lord, and his conjunction with the human race, which is by love and charity, 2342. The chief representative signs in the passover were these;—that it was ate in the night; that the flesh was roasted with fire; that the unleavened bread was ate with bitters [*azyma super amaribus*]; that it was to be roasted whole [*caput super crura*—the head upon the legs]; that it was neither to be raw nor boiled; that no portion of it was to be left till morning; and that the part not eaten [*residuum*—the bones, etc.] was to be consumed with fire, 2342; see also 8020. Unleavened bread (which was commanded to be ate all the days of the passover), denotes pure love, purified from all that is false, 2342, 7853, 7886, 7887, 7902, 9286, 9287, 9289, 9292, 9992. The passover, in the supreme sense, denotes the glorification of the Lord, and the Paschal Lamb is the Lord himself; in the representative sense it signifies the regeneration of man, and the Paschal Lamb is the essential of regeneration, which is innocence dwelling in charity, 3994; the latter, 7831—7832, 7836. The chapter concerning the passover (Exod. xii.), treats of the deliverance of the spiritual from falses, that is, from damnation, and at the same time of the damnation of the unfaithful, when the Lord was glorified, 7093 end, 7822, 7823, 8038, 9197, 9286—9292, 9992. It is called the passover of Jehovah because it represented the presence of the Lord and the deliverance of those who are of the spiritual church by the divine human of the Lord when he rose again, 7867 and citations, 8017, 9197, 10,134 near the end. The manner of eating the passover (so many together, and sometimes more than one family), represented the initiation of the spiritual into a full state of truth and good, and also consociations as they are in heaven, 7836, 7849, 7997; hence to eat the passover is to be one with those angelic consociations, or to consociate, 8001; not to eat it, the contrary, 7996. The statutes of the passover are laws of order for those who are delivered from damnation, and from infestations by falses, 7995, 8020, 9290. The feast of the passover (including the feast of unleavened bread), was instituted in remembrance of the glorification of the Lord's human, and of deliverance from evil and from the falses of evil; it also involves thanksgiving for such deliverance, 10,655. See FEASTS [*festas*], MOSES (13).

PASTOR. See SHEEP.

PASTURE [*pascuum*], denotes that which supports spiritual life; thus scientifics in which are the goods of truth, *ill.* and *sh.* 6078, 6277. By another mode of expressing the same thing, pasture denotes truth and the good of truth (Lam. i. 6); cited 6413. To feed is to instruct; hence pastors or shepherds denote instructors; and pasture, instruction; passages cited, and a remark on the appearance of gardens, pastures, flocks, etc., in the spiritual world, 5201. Pastures trodden down, and water defiled (Ezek. i. 18, 19), denotes the good and truth of the Word destroyed by those who are in faith only, 4783 end. A joy of wild asses and a pasture of flocks (Isa. xxxii. 14), denotes vastation, pre-dicated of truths and goods respectively, 1949. See SHEEP.

PATH. See WAY.

PATHRUSIM. See EGYPT.

PATRIOTISM. See LOVE (18).

PAU, the name of a city (Gen. xxxvi. 39), denotes doctrine, 4650.

PAWN [*arrhabo*]. See PLEDGE.

PEACE [*pax*].—1. *The State of Peace, such as enjoyed by the Celestial Man*, exceeds all idea of delight, and the external tranquility flowing from it, is described by all that is sweet and healthful in nature, 92, 93. Peace comprehends in one complex all and everything of the Lord's kingdom; and in the state of peace exist all the happy states flowing from love and faith in the Lord, 925; see below, 5662. By peace is meant the Lord's kingdom, and his kingdom consists in mutual love, in which alone is peace, 1038, 1726. Peace in the Lord's kingdom is as day-dawn or spring in the world, and affects all there with ineffable and interior happiness, 1726, 2780, 3780, 5662, 8455, 8665, cited below. Innocence in heaven exists in peace, and this peace is such that it affects all things of faith and love with a common blessedness, 2780; see below, 5052, 5662. In the supreme sense, peace is the Lord; in the representative or internal sense, it is his kingdom; thus it is the divine peace inmosty affecting the good in which all in heaven are principled, *sh.* 3780, 8722. Peace and tranquillity are from the good of love and charity, 4213. By peace the ancients understood the Lord, also his kingdom and life therein, or salvation; externally, it expressed safety and health in the world, 4681, *br.* 4712, 4713, 5662. The sweetest peace is in the inmost heaven, for the angels there are the most wise of all, and from innocence appear to others like infants; this because they are in conjugal love beyond others, 5052; their state of peace represented in a dream, 5051; see below, 8665. Those are in peace who accept a celestial proprium from the Lord, for they confide in him, and know that no evil can happen to them; besides which they are led in freedom from good to good, 5660, *ill.* 8455. Peace is the inmost of all felicity and blessedness; therefore it is the universal of all, which affects every perception of delight insensibly, 5662. Peace can only flow in when the lusts of self and the world are removed, for these destroy peace, infest the interiors of man, and make rest consist in unrest, 5662. Peace, meant in the Word, immensely transcends every idea of peace on earth, 5662. None but those who are in faith from charity can have peace, for otherwise they continually cast themselves into anxieties and lusts, 6325. Man is so far in peace as he is in love to the Lord, and this state of peace withdraws him from all evil,

especially self-confidence, 8455. When man is in a state of peace the Lord leads him to good, and if he would then lead himself, even by truth, the state of peace is dissipated, 8517. The conjunction of good and truth is effected in a state of peace, 8517, 9278. Man is in peace when in good, because evil spirits fly from him on the first apperception of good; but he is not in peace when in truth, because truth is exposed to their assaults, 8722. Peace is the divine in good, and it makes the felicity of those who are in good, 8722. When peace is predicated of the divine in heaven, the state of the inmost heaven is meant, which is called divine celestial, 8665. Man is in peace when in good because he is then led by the Lord according to the laws of order in heaven, 8993. The first state of the regenerate is to be led by truths to good, and the second to be led by good; in this state man is led by the Lord, and he is then in heaven and in the tranquility of peace, which is denoted by the seventh day, 8506, 9274, 9278, 9431, and citations, 10,668, and citations.

2. *Peace represented by the Sabbath.*—By the seventh day or the Sabbath, is meant peace in the heavens and earths, because it denotes the union of the human and divine in the Lord after his combats with the hells; also the conjunction of good and truth in man after temptations; and the conjunction of man with the Lord, 10,360, 10,367, 10,374, 10,730. The celestial man is especially meant by the Sabbath, because he is no longer tempted, but in good, and therefore in peace and rest, 85—88, 8491, 8494, 8495, 8506, 8510, 8517, 8889, 8890, 8893, 9274, 9296, 9741 end, 10,353, 10,360, 10,367, 10,370, 10,374, 10,668. See SABBATH.

3. *That Peace in the Supreme Sense is the Lord Himself, who is called the Prince of Peace, and Shiloh, which means Peace, sh.* 3780, 4681, 4712, 4713, 5662, 6373, 8722. See SABBATH (10).

4. *The Truth of Peace and of Faith.*—The truth of peace is like the light of morning, for it is truth divine in heaven, which makes heaven and affects all there with internal felicity, *ill.* 8455. The truth of faith derives its life from the truth of peace, *ill.* 8456.

5. *Tranquility; Tranquility of Peace.*—Tranquility and delight are predicated of the external; felicity and peace of the internal, 85 end. Tranquility is predicated when the spiritual man begins to be made celestial, and is called the tranquility of peace, 91—93. The tranquility of peace is not the mere cessation of combats, but it is a life flowing from interior peace, 92. The Author mentions a state of tranquility, almost like a state of peace in one society that he visited, 1275. Man cannot come into the tranquility of peace, or be a whole man, before the rational and natural are conjoined, because the one fights with the other, 2183, 8893. Tranquility is a state of external peace, produced from internal peace when cupidities and falses are removed, 3696. All who become regenerate are in this state of tranquility at the beginning of regeneration, and they return into it again at the end when temptation combats have ceased, 3696. Those enjoy tranquility and peace who are conjoined as to good and truth, 4213. Those are in the tranquility of peace who are principled in interior truths, that is, who have imbued them in faith and life; such also are in the Lord's kingdom, and they regard the restlessness of exteriors as one who looks from an eminence upon a raging sea, 4393, 4394. Those are in the tranquility

of peace who are in the perception of the Lord's presence, and their tranquility varies as that perception varies, 5963, differently expressed, 6325 cited. Description of the tranquility and delight of heart which the spirits of Jupiter inspired, 8113.

6. *That States of Peace are given to those who sustain the Combats of Temptation*, and that such states are signified by Shalem, and by bread and wine brought forth by Melchizedek, 1726. A similar state represented by Jacob's arrival at Shalem, 4393.

7. *Rest, Restlessness*.—Rest is an external expression, meaning in the internal sense to have peace, 3170. All unrest is from evil and the false; all peace from what is good and true, *br.* 3170, 3696, 5662. Rest or peace denotes the Lord, and good from the Lord; thus good works done without a view to reward, 6391. Rest, and the seventh day, named together, denote peace and the good of love which brings peace, 8893. See SABBATH, especially (6).

8. *That Rest is attributed to the Lord* when man is in good, after the six days' labor of regeneration, because it is not man that fights but the Lord for him, 63, 84, 87, 88, 8506, 8510. An odor of rest to Jehovah is a common form of expression in the Word, especially in reference to the burnt-offerings and sacrifices, and it denotes the grateful perception of peace, 925. The rest of Jehovah is peace and safety, enjoyed by angels in heaven and by men on earth, in consequence of his victories over the hells, 10,374, 10,730; the former cited below (11).

9. *The Rest of Interiors in Exteriors*, *br. ill.* 10,567.

10. *Rest and peace variously represented in the Word*; by the Sabbath, see above (2); by a covenant of peace, because it denotes the presence of the Lord in love and charity, 1038; by passing the night, 3170, 4213; by laying in a place to sleep, 3696; by rising in the morning, 2780; by the morning, the dew and manna on the ground, 8455, and following passages; by avoiding strife, in Joseph's advice to his brethren, 5963.

11. *Rest and Peace named in the Word*.—God said to rest in the account of the creation (*Gen.* ii. 2, and elsewhere), denotes the cessation of temptation combats in the regeneration of man, 83—87, 10,373—10,374. The dove said to find no rest for the sole of her foot (*Gen.* viii. 9), denotes that nothing of the good and truth of faith could yet fix itself, 875. Jacob's enquiry, whether it was peace to Laban (whether he were well, *xxix.* 6), denotes whether the good which Laban represented was of the Lord, 3780, 3781. He rested and was refreshed (or *breathed, respiravit*) said of Jehovah (*xxxi.* 17), denotes the state of good when the church is established, or when man is regenerated, 10,374. Those men are peaceful with us, said by Hamor and Shechem, of the sons of Jacob (*chap.* xxxiv. 21), denotes agreement as to doctrine, 4479. They hated him and could not speak peaceably to him (meaning Joseph, *chap.* xxxvii. 4), denotes aversion from divine truth, 4681. Joseph sent to enquire whether it were well (peace) with his brethren, and well (peace) with the flocks (*ver.* 14), denotes the advent of the Lord, or truth from the Lord giving perception, 4712—4713. Joseph's brethren greeted with peace by the steward of his house, when they were alarmed on account of the silver returned to them (*chap.* xliii. 23), denotes the perception that all is well, after the state of despair occasioned by the change of state when truth is no longer ascribed to self, but to the

Lord, 5662. The enquiry of Joseph concerning the peace (or health) of his father (ver. 27, 28), denotes perception concerning good, and spiritual life therewith in the natural man, 5677—5680. He saw the rest that it was good, said of Issachar described as a bony ass, etc. (chap. xlix. 14), denotes the peace which attends good works when done without a view to recompence, 6391. The locusts said to rest (or lodge themselves) in all the borders of Egypt (Exod. x. 14), denotes the false principle pervading the natural mind to its very ultimates, 7684. Every one commanded to rest, etc. (abide in his place, chap. xvi. 29), denotes the state of peace as represented by the Sabbath, 8517. Moses and Jethro asking each other of their peace (welfare, chap. xviii. 7), denotes consociation in the celestial state, 8665. All this people shall come upon their place in peace, said of the Israelites (ver. 23), denotes the state of the spiritual when in good, 8722. No peace to any flesh (Gen. xii. 12), denotes no good by which the vastated church is affected, 8941.

12. *Peace enjoyed by the Evil*, is the delight of their cupidities, which eventually turns to unhappiness, 8455. The evil can never know truly what peace is, because their only rest is in the opposite of peace, 5662.

PEARL [*margarita*]. The precious or beautiful pearl denotes charity or the good of faith, 2967. [Pearls signify knowledge of good and truth both celestial and spiritual, *A. R.*, 727, 899; especially the knowledge and acknowledgment of the Lord, *ib.* 916. As there are pearls of a yellow and red tint, as well as silver-grey, and white, it is probable that *peninim*, translated *rubies* (Job xxviii. 18; Prov. iii. 15; viii. 11; xx. 15; xxxi. iv.; and Lam. iv. 7, may mean pearls of a beautiful red tinge]. See PRECIOUS STONES (*Ruby*).

PECULIAR TREASURE [*peculium*, Exod. xix. 5; Ps. cxxxv. 4; and *peculiar people*, Deut. vii. 6; xiv. 2; xxvi. 8], denotes those who have the Word, or who form the church because such are especially the possession of the Lord, 8768.

PEG [*paxillus*]. See NAIL.

PEGASUS. See PARNASSUS.

PELEG, in the first genealogy of the Shemitic families, signifies the internal of the Hebrew church; Joktan, its external, 1137, 1240, 1242. In the second genealogy, Peleg denotes the Hebrew church, when entering upon a period wholly external, 1345. See EBER.

PELLUCID. The natural mind becomes pellucid when light from heaven is admitted into it, that is, when it corresponds to the rational, *ill.* 3493. The literal sense of the Word is pellucid from the spiritual sense, *ill.* 9407. See ILLUMINATION, ILLUSTRATION, LIGHT, PRECIOUS STONES.

PENIEL, meaning in the original "the faces of God," denotes a state of the heaviest temptations, 4298, *ill.* 4299. In the internal historical sense it denotes that representations were commenced; for "I have seen God faces to faces," denotes that the Lord was representatively present, 4310. See JACOB (8, 10).

PENUEL denotes a state of truth in good; Jabbok, mentioned immediately before, denotes the first insinuation of truth, *ill.* 4301. In the internal historical sense it denotes the juncture at which representations were commenced, namely, when they came into the land of Canaan, 4313. See JACOB (8, 10).

PEOPLE [*populus*].—1. *Peoples distinguished from Nations*, denote truths; in the opposite sense, falses, *sh.* 1259, 1260, 2349, 3272, 4250. Families predicated of peoples denote truths; but predicated of nations they denote goods, *br. sh.* 1261. A people denotes the truth of faith, or those who are in the truth of faith, 1316, 7108. Peoples denote truths, etc.; in a more general expression, whatever is spiritual, as distinguished from celestial, 2069. A people denotes those who belong to the spiritual church, because such are they whose conscience is formed by the truths of faith, 2928, 2950, 7108, 7277, 7439, 7551 and citations; see below, 7789. Peoples denote truth, and also the good of truth, because such good in its first existence, or in itself, really is truth, 3294—3295. Truths denoted by people are spiritual truths, called also truths of the church; but truths of good, denoted likewise by people, are the goods of charity, properly called truths, 3581. In the Hebrew tongue, the word translated people is not the same when the truths of good are signified, as when it denotes truths; but the two words are in affinity, 3581. People (in this case called *men* likewise) denote the truths of good, understood as truths proceeding from internal good when it enters the external man, 4385; compare with this and with the citations immediately preceding, 4557. People denotes doctrine, because the truth of the church, 4468. When predicated of the natural mind, people denotes the knowledges of good and truth and scientifics, because these are truths to the natural man, 5312, 6146, 6152; see below, 6653. In the same sense it denotes the external truths of the church corresponding to internal, 5409, 5418. Peoples in large numbers or multitudes, denotes the indefinite increase of truths, 6232. When all the tribes of Israel are meant by people, it denotes all the goods and truths of the natural man, considered in their order under spiritual good, 6451, 6465. In the right sense, a people denotes truths, or scientifics ruled by truth; in the opposite sense, falses, and also scientifics separated from truth, 6653; the latter, 6692; as to falses, 8311. To become the Lord's people, is predicated of the spiritual when elevated into heaven, which was done by the Lord's victories over the hells, 7207, 7277; passages cited 9229 end. People denotes all who are in the truth of good, and in the good of truth, also in truth from the divine; comprehensively, all of the spiritual church, 7789, 8321, 8805, 10,288. The people at Mount Sinai denote the spiritual church as to good in which the truths of faith are about to be implanted, 8805, 8816. When a people is called poor, it denotes those who are in need of truth, thus of instruction, 9209. When those who belong to the church are called a people, the spiritual church is meant; when called a nation, the celestial church, 10,288. See NATIONS (12).

2. *Kings and Peoples understood together*.—By a people in the Word, is meant those who are under a king, and a king denotes truth; people, those who are in truths, 6653; compare 7396. The Jews were at first a nation, but after they had kings they are called a people, 1259 end.

3. *The Lord's People* are so called who have been elevated to heaven after death; likewise all who are in heaven as to their souls, though they are yet in the body, 7207; cited above (1). The Israelites were called the people of Jehovah, because they represented those who

belong to the Lord's spiritual kingdom, not because they were better than other nations, 7439, 9229 and citations, 10,393, 10,394, 10,396 and citations. That Moses and the people together represented the Lord's spiritual kingdom, 8261, 8645, 8760, 8805 cited in Moses (4).

4. *To be gathered to his Fathers, to be collected to his People*, was a proverbial mode of expression among the ancients, because they understood that man really went to his own after death, 3255, 4619 cited below. In the representative sense it denotes that the person meant ceases to represent; at those places in the Word, therefore, the representation changes to another, 3255, 3276. As man is in society with spirits and angels, even while he lives in the body, to be collected to his people, is to come among his own associate spirits after death, 4619. In the internal sense, to be collected to his people, is to be understood as referring to the truths and goods in which the people or the society is principled; thus peoples are either the truths in which societies are agreed, or the societies which are in those truths, 4619. To be collected to his people, where the death of Israel is treated of, denotes the existence of spiritual good henceforth in the midst of the goods and truths of the natural man, 6451, 6464, 6465.

5. *Harmony of Passages*.—The people one, and their life one (Gen. xi. 6), denotes the truth of faith and doctrine before perversion by the love of self, 1316. That soul shall be cut off from his people, said of the uncircumcised (chap. xvii. 14), denotes eternal death to those who are in truths and at the same time in the love of self, 2055, 2058. Kings of peoples shall be from her, said of Sarah (ver. 16), denotes truths (which are truths of the internal church), from conjoined goods and truths, 2069. The men of the city, the men of Sodom, from a boy to an old man, all the people from every quarter (*ab extremo*) said to surround the house (chap. xix. 4), denotes those who are in falses and evils, recent and confirmed, in general and in singular, against the good of charity, 2346—2349. The people of the land, the sons of Heth (chap. xxiii. 7), denotes those with whom a new spiritual church could be raised up, those who are in truths, 2928. The field and the cave I give thee in the sight of the sons of my people, said by Ephron the Hittite (ver. 10), denotes the prepared state, especially as to the understanding, of such as are first initiated into truths, 2916, 2947. Called the people of the land only (and not at the same time the sons of Heth, ver. 12), denotes the state of those who are in progression, as distinguished from those who are first initiated into truths, 2950. Abraham said to be collected to his people when he died, and afterwards to be buried in the field of Ephron the Hittite (chap. xxv. 8—10), denotes the end of the representation by him, and the church resuscitated among the spiritual, or such as receive truth and good, 3255—3257. Two nations are in thy womb, and two peoples shall be separated from thy bowels, said of Rebecca (chap. xxv. 23), denotes good and truth conceived in the natural man, both of which are interior and exterior, 3293—3294. A people shall prevail over a people, and the greater shall serve the less (ver. 23), denotes the state in which truth is held superior to the good of truth, 3295—3296. Let peoples serve thee, and peoples bow down to thee, in the blessing of Jacob (chap. xxvii. 29), denotes the truths of the church and the truths of good understood distinctly, 3581. Jacob said to divide, or halve, the people who were

with him, and the flock, and the herd, and the camels, into two camps, before Esau met him (chap. xxxii. 7), denotes the preparation and disposition of truths and goods in the natural mind, when good from the Lord is about to flow in, 4250. Esau's proposal to leave some of his men with Jacob (chap. xxxiii. 15), denotes that the truths which proceed from internal good may be conjoined, 4385. We will dwell with you, and we will become one people, said to the men of Shechem (chap. xxxiv. 16), denotes conjunction as to life and as to doctrine, 4468. Jacob said to arrive at Luz, or Bethel, he and all the people that were with him (chap. xxxv. 6), denotes the natural man and the truths of the natural when about to be regenerated, 4556, 4557. Isaac said to be collected to his people when he died (ver. 29), denotes the new life of the divine rational in the goods and truths of the natural man, 4619—4621. All the people of Pharaoh to be ruled by Joseph (chap. xli. 40), denotes the subjection of all the truths of the natural man (which are scientifics and knowledges of good and truth), to the celestial spiritual, 5312. Joseph, governor over the land, selling (provisions) to all the people of the land (chap. xlii. 6), denotes the celestial spiritual which rules scientifics, 5416—5418. All the people, when their land was bought, translated to the cities by Joseph (chap. xlvii. 21), denotes the reference of scientific truths to doctrinals, 6146. Joseph said to speak to the people (ver. 23), denotes influx from the internal, or celestial spiritual, into scientific truths, 6152. A company of peoples from Jacob (chap. xlviii. 4), denotes the indefinite increase of truths, 6232; compare 4574. Jacob, called Israel, said to be collected to his people when he died (chap. xlix. 33), denotes the existence and life of spiritual good in the midst of natural goods and truths, 6451, 6465. The king of Egypt and his people after the time of Joseph (Exod. i. 8, 9), denote the state of scientifics separated from, and opposed to, the truths of the church, 6651—6653. The people of Israel said to be multiplied (ver. 20 and chap. v. 5), denotes the continual production of truths, 6688, 7108. Pharaoh commanding his people to cast every son born to the Israelites into the river (ver. 22), denotes common influx into scientifics opposed to the truths of the church, and the immersion of such truths in falses, 6692, 6693. Jehovah said to see the affliction of his people when the Israelites were oppressed (chap. iii. 7), denotes the mercy of the Lord towards the spiritual when infested by falses, 6851. Thou shalt deliver my people, the sons of Israel, from Egypt, said to Moses (ver. 10, 12), denotes the deliverance of the spiritual from infestating falses, 6865, 6871. I will give grace to this people in the eyes of the Egyptians (chap. iii. 21; xi. 3; xii. 36), denotes the fear of those who are in falses on account of the spiritual, 6914, 7771, 7969. The people of Israel said to believe and to hearken to Moses (chap. iv. 31), denotes faith and hope given to those of the spiritual church, 7065. Let my people go, in the message to Pharaoh (chap. v. 1), denotes that the truths of the church are no longer to be infested by falses, 7092, 7096. Wherefore do ye, Moses and Aaron, withdraw the people from their works, and the people commanded to resume their works (ver. 4), denotes that the divine law and doctrine do not exempt the spiritual from the grief of combats, 7104. Exactors or taskmasters appointed over the people (ver. 6, 10), denotes the subject spirits or emissaries of hell by whom

the spiritual are more closely infested, 7111, 7124—7125. The people not to have straw [*palea*] to make bricks (ver. 7), denotes that the lowest scientifics shall not, under the circumstances predicated, be any longer applied to the falses which are fabricated and injected by evil spirits, 7112, 7113. The people dispersing themselves through all the land of Egypt to find straw (ver. 12), denotes inquisition into the natural mind to find some scientific truth, 7130—7131. Wherefore hast thou done evil to this people (in the appeal of Moses, ver. 22), and, Since I came to Pharaoh to speak in thy name he hath done evil to this people (ver. 23), denotes the infestation of those who are in truths and goods, and why permitted, when yet it is contrary to the law from the divine, 7165—7168. In delivering thou hast not delivered thy people (ver. 23), denotes that they are not exempt from infestation by falses, 7169. The promise of Jehovah to deliver them with great judgments, and to accept them for his people (chap. vi. 7; xiii. 4), denotes the deliverance of the spiritual according to laws of order from the divine human, and their elevation to heaven, where they are added to those who serve the Lord, 7203, 7206, 7207, 7277. The demand several times repeated, Let my people go (chap. vii. 16; viii. 1, 20; ix. 1, 13; x. 3) denotes, as above, that falses shall no longer infest, 7312, 7349, 7439, 7500, 7540, 7641. The sons of Israel called an army, a people (chap. vii. 4), or a people only (chap. viii. 32; ix. 17), denotes all kinds of good in truths, and those who are in spiritual truth and good, 7277, 7474, 7551. Pharaoh and his servants, and his people, distinctly mentioned in the account of the miracles (chap. viii. 3, 4, 8, 9, 11, 21, 29, 31; ix. 14), denote falses in general and in particular, or in all and singular things of the natural mind, 7355, 7357, 7322, 7396, 7402, 7441, 7465, 7471, 7543, 8143, 8147 cited below. Pharaoh's promise to let the people go, if the frogs were removed (chap. viii. 8), denotes that the evil cannot infest those who are in goods and truths with mere falses, 7393. Jehovah is just, and I and my people wicked [*improbis*, chap. ix. 27], denotes the divine good by which the malice of those who infest is rendered ineffective, 7590. Moses commanded to speak in the ears of the people when their deliverance was nigh (chap. xi. 3), denotes the information and obedience of the spiritual, 7769. Get thee out and all the people that follow thee [*qui in pedibus tuis*, ver. 8], and, Get ye out from the midst of my people, ye and the sons of Israel (chap. xii. 31), denotes the separation of those who are damned from all who are in truth from the divine, from the highest to the lowest of such, 7789, 7956, 7957. The people urged and hastened to depart by the Egyptians (ver. 33), denotes the aversion and fear of those who are in the mere false from evil, in respect to those who are in truth from good, 7964. The people, departing in haste, said to carry away their dough before it was leavened (ver. 34), denotes the first state of truth from good in which there is nothing of the false, 7966. The people led by the desert, and not by the way of the land of the Philistines (chap. xiii. 17), denotes the providence of the Lord leading the spiritual to confirm goods and truths by temptations, not into combats concerning the mere truth of faith, 8096—8098. Pharaoh told of the flight of the people, and the heart of Pharaoh and his servants turned against the people (chap. xiv. 5), denotes the thought of those who are in falses concerning their separation from those who are in truth, and

their state changing to one of evil against them, 8142—8143. His chariot made ready to pursue them, and all his people with him, and six hundred chosen chariots, and all the chariots of Egypt, and tertian leaders over all of them (ver. 6, 7), denotes the doctrine of the false, the whole mass of falses in general and particular, doctrinals principal and subservient, and all these in infernal order or series opposed to the spiritual church, 8146—8150. Moses commanding the people, Fear ye not, stand ye still, and see the salvation of Jehovah (ver. 13), denotes the elevation of the spiritual from a state of despair by truth divine, and salvation from the Lord alone, 8170—8172. Thou hast led forth in thy mercy that people thou hast redeemed (chap. xv. 13), denotes the divine influx with those who abstain from evils and thus receive good, and are delivered from hell, 8307, 8308. The peoples shall hear and be afraid, sorrow shall take hold of the inhabitants of Philistea (ver. 14), denotes the terror of all who are in the falses of evil, and the despair of those who are in faith separate from charity, 8311—8313. Till thy people pass over, O Lord, even till this people thou hast possessed thyself of [*possedistis*] pass over (ver. 16), denotes the salvation of the spiritual described as those who are in the faculty of receiving the truth of good and the good of truth, without danger of infestation, 8321—8323. Bread made to rain from heaven and the people to go out and collect it (chap. xvi. 4), denotes celestial good flowing in, reception and life therefrom, 8416—8418. Some said to go out from the people to collect manna on the Sabbath (chap. xvi. 27), denotes the will to act from the truth of faith contrary to order, 8510. The people (afterwards) said to rest on the seventh day (ver. 30), denotes the conjunction of good and truth, which can only be effected in a state of peace, 8519. No water for the people to drink at Rephidim, and the people chiding with Moses (chap. xvii. 1—2), denotes the defect of truth and of recreation from truth in a state of temptation, 8562—8563. The people thirsted there and the people murmured against Moses (ver. 3), denotes the increased desire for truth and increasing grief, 8568, 8569. Moses crying to Jehovah, What shall I do unto this people, they be almost ready to stone me (ver. 4), denotes interior lamentation because of the non-reception of truth, and almost violence to truth divine, 8573—8575. Pass thee on before the people, and take with thee of the elders of Israel (ver. 5), denotes truth from the divine to lead and teach, and this from the primary truths of wisdom and intelligence, 8577, 8578. Smite the rock, and water shall come out from it, which the people may drink (ver. 6), denotes urgent prayer to the Lord, the truths of faith from him, and spiritual life thereby, 8582—8584. Moses sitting to judge the people, and the people said to stand by him [*super Moschen*], from morning to evening (chap. xviii. 13), denotes the disposition of truth divine received from immediate influx, and obedience to it in every state, 8685—8686. All that Moses did to the people seen by his father-in-law, Jethro (ver. 14), denotes the omniscience of divine good, 8688. Why sittest thou alone, and all the people stand by thee, said by Jethro (ver. 14), denotes the first state of the spiritual when they are obedient to truth alone, not to truth as from good, 8689, 8690. Because the people come unto me to enquire of God, in the answer of Moses (ver. 15), denotes that they only will to act from the dictate of the Word, 8692. Thou wilt surely wear away

[*Marcscendo marcesces*], both thou and this people that is with thee (ver. 19), denotes that their truth must perish, 8699. Be thou to the people God-ward [*apud Deum*], and bring the words to God, in the advice of Jethro (ver. 19), denotes the office of divine truth immediately proceeding from the Lord intercessory and mediatory 8704—8705. Provide [*videas*] out of all the people men of strength, fearing God, men of truth, hating lucre (ver. 21), denotes the election of subservient truths to which good can be conjoined, pure truths separate from any worldly ends, 8709—8711. Let them judge the people at all seasons, and all this people shall go to their place in peace (ver. 22—23, 26), denotes the orderly disposition of truths in perpetuity, and the state of the spiritual in good, 8716, 8722, 8728. Men of strength elected and set as heads over the people, rulers of thousands, of hundreds, of fifties and of tens (ver. 25), denotes such truths as above spoken of become the channels of influx for truth divine, and hence the just order of primary and subordinate truths established, 8725—8727. Moses afterwards ascending from the people to Jehovah, communicating the law to the people, etc. (commencing with chap. xix.), denotes truth from the divine, and truth mediating, thus the Word in various senses, 8805, 8806, 8817, 8840, 8841, 8844, 8928, 9370, 9372, 9374, 9378, 9379, 9382—9383, 9403, 9414, 9415, 9419—9421, 9426, 9437. See particulars, and the subsequent passages where *people* occurs, in MOSES (21, 23—25); as to passages from the Prophets, and other parts of the Word, see 1259—1261, 1416 end, 2015, 2928, 9209 end, 9256; also in NATIONS (10), 5897; (13), 10,566.

6. *That the People themselves were represented by Moses in his Mediatorial Character*, 9415; and this when he was in the camp, 10,566. See MOSES (1).

PERCEPTION.—1. *The Quality of Perception Described*, first, such as it was in the most ancient times, 104, 125, 371, 483, 495, 501—503, 521, 536, 597, 607, 784, 805, 895, 1121, 1442, 1616, 5121; and as it is with the spiritual, 5228; see below (4). The men of the most ancient church were in continual perception from the Lord, and they knew, the instant they began to think from the memory, whether it was truth and good, 125. All who have perception (such as the celestial men of the most ancient times, and the celestial angels), think from love only, not from sensuality and scientifics, 202, cited below (17). The principal characteristic of the most ancient church was perception, and the difference of the churches, when the age declined, was a difference of perception, 483. The perception of the church was a perception from the Lord concerning the good of love and the truth of faith, such as that of the angels; not of good and truth in matters pertaining to civil society, 495. Perception in that age was not a mere perception of good and truth, but happiness and delight was perceived in doing good, without which the perceptive faculty is not living, *br. ill.* 503, 511. Those who have perception (as the celestial men of the most ancient church) have no need to learn from doctrine, because good and truth flow in from the Lord by an internal way, *br. ill.* 521. The perceptions of the celestial cannot be described, for it comprehends the most minute and singular things, and this with all variety according to the state and circumstances, 521. In the most ancient church they were informed in general truths by immediate revelation (through con-

sort with spirits and angels), likewise by visions and dreams; the common principles thus made known to them were confirmed in innumerable particular ways by perceptions; which innumerable subjects of perception were the particulars or singulars of the common principle in each case, 597; see also 865, 895, cited (5). The perception of the most ancient church was derived from love to the Lord, but proximately from communication with heaven by means of internal respiration; their own account of such perception given as communicated to the author, 1121, 1384. The most ancient people, and, in a less degree, the ancients, were in the instant perception of good and truth, because there was an influx from the Lord, through heaven, into their rational minds, 2144. The perceptions of the most ancient people were inferior, in the degree they were in scientifics, and superior in the degree they were elevated above scientifics to the celestial things of love and charity, 2145. Such life from the Lord was in the internal sight and perception of this people, that it made inanimate objects appear living; hence they saw in all things the images of that life, 3702; see also 3887 cited below (31). That those who are in celestial perception are in the light of heaven, which is from the Lord, in which light is intelligence and wisdom, 4302.

2. *That Genuine Perception is from the Lord* (heaven understood as the medium); that it affects the intellectual part spiritually, and leads it perceptibly to think as the thing really is, with internal consent, 5121; compare, as to the Author, 1640, 5171, 7055, 8685. It appears to those who have perception, that it is in themselves, and that it flows from the connexion of things, but it is a dictate through heaven from the Lord, received in the interiors of the thought, 5121. So long as man cannot perceive sensibly the influx of good from the Lord, he does good as from himself, yet is able to acknowledge that it is from the Lord, *ill.* 10,219; further, as to the difference between acknowledgment and perception, 10,093, 10,155 cited below (20).

3. *Collection of Passages (in the same order as cited in the Author's Treatise, De Nova Hierosolyma, 145).* Perception consists in seeing what is true and good by influx from the Lord, 202, 895, 7680, 9128. Perception is given to those only who are in the good of love from the Lord, thus who are principled in love to the Lord, 202, 371, 1442, 5228. The angels who have perception are such, as when they lived in the world, committed the doctrines of the church immediately to the life, not first to the memory; thus, whose interiors are formed to the reception of influx from the Lord, 495, 503, 521, 536, 1616, 5145. The field of wisdom opens even to the Lord, in all who have perception; and hence their wisdom is ineffable, 2718, 9543. Those who have perception do not reason concerning the truths of faith, for by reasoning perception would perish, 122—129, 233, 301, 585—586, 1385, 5897. Those who believe they know of themselves and become wise of themselves cannot have perception, 1386. The experience of the Author, shewing that the learned cannot comprehend perception, 1387. Those who are in the Lord's celestial kingdom have perception, but those who are in his spiritual kingdom have conscience in place of it, 104, 371, 597, 607—609, 805, 895, 1442, 1919, 2144, 2831, 5145, 8081. The celestial do not think from faith, like the spiritual, but they have perception of all things of faith from the Lord; hence the discourse of the

celestial is represented by the command of the Lord, "Let your communication be, Yea, yea; Nay, nay," 202, 337, 597, 607, 784, 1121, 1384, 1387, 2715, 2718, 3246, 4448, 7877, 8780, 9166, 10,155, 10,786. The celestial, who know the truths of faith from perception, are not willing even to name faith or truth, as a thing by itself, 202, 337, 3246, 4448. Passages concerning the difference between the celestial angels and the spiritual, 81, 202, 337, 765, 784, 895, 1155, 1577, 1824, 2023, 2048, 2088, 2227, 2507, 2669, 2708, 2715, 3235, 3240, 4788, 8521, 9277 and citations, 10,093, 10,295. Concerning the perception of those who were of the most ancient church, which was a celestial church, 104, and passages cited above (1). Concerning interior and exterior perception, 1616, 2145, 2171, 2831, 3562, 5920. Concerning perception at this day; that there is a perception of justice and equity, or natural good and truth, but rarely of spiritual good and truth, 2831, 5937, 7977. That the light of perception is altogether different from the light of confirmation, although to some it may appear similar, 7680, 7950, 8521, 8780.

4. *Perception predicated of the Spiritual* proceeds by knowledges [*cognitiones*], derived from doctrine or from the Word, because such knowledges become of the faith and conscience, 2722 end, *ill.* 2831; see below, 7935. The spiritual cannot have a perception of good and truth because good and truth are not implanted in their voluntary part, but in the intellectual part; hence they cannot come even to the first light in which the celestial are, 2831; their different states in respect to the voluntary and intellectual part, further *ill.* 5113; 5145 cited below; 9716 end. The celestial perceive that it is divine truth which becomes rational truth in them; but the spiritual cannot perceive that it can be divine if it is rational; this because they attribute truth to themselves, *ill.* 3394. Celestial perception is enjoyed by those only in whom the interior rational is terminated; spiritual perception by those in whom the next inferior degree is terminated, 5145. Spiritual perception is from the discourse or the thought of the angels attendant on man flowing in; which only those who are in the good of love or charity can receive, 5228. They are in the perception of spiritual things who are in the affection of truth from good, for they continually desire to know truths, and hence their intellectual part is illuminated, 5937. The first plane of instruction or introduction into truths is formed by things received sensually, the next by scientifics, and from these, judgments or conclusions are formed; so, in the regeneration, the first plane is formed by the common doctrines of faith, afterwards the particulars of doctrine and of faith are insinuated, and so on to interior truths, which are at length illustrated by light from heaven; hence the spiritual faculty of perception, 6751; further *ill.* 9103. With those who have perception, truth immediately from the Lord is conjoined with truth acquired doctrinally; but those who have not perception confirm themselves in the doctrinals in which they have been educated; such are those who have no affection of truth for the sake of truth or of life, 7055; further *ill.* 8685, 9103. No one can have perception unless he is so far regenerated that he can be elevated from the sensual towards the rational, and thus to the light of heaven, 7055. Perception consists in seeing that truth is truth, and good, good; that the false is false, and evil, evil; not in the discernment of means by which falses and

evils are confirmed, 7680; and to the same effect, 4741, 7012, 7950, 8521; but particularly 8780 cited below (16). Interior perception is predicated of the spiritual, and is otherwise called conscience; this conscience is formed from the truths of the church, when they have become of the life, and are so impressed in the interior memory that they are exhibited in the actions, and in the very gestures and looks, without premeditation, 7935. The spiritual must acquire good by truth in which they are to be instructed; for they have a perception of civil and moral truth and good (these being in agreement with things of the world), but not of spiritual truth and good, 7977. See above (5, 6).

5. *Difference between Perception and Conscience.*—The celestial have perception, the spiritual conscience, 104, 597, 607—609. The spiritual have a perception of all things pertaining to faith, which appears like celestial perception, but is really a kind of conscience, 1203; or a dictate that may be called conscience, 607, 608; see below (31), 1384. Perception ceased when faith was separated from love and charity, and then conscience began, 371. Conscience is said to dictate or affirm positively (compare 202), but not in the same manner as perception, 371. Perception and conscience are altogether different states, co-existent with differences of respiration and of language, *ill.* 597, 607—609. The celestial man from perception apprehends the particulars which enter into general truths, and the singulars of particulars; not so the spiritual man of whom conscience is predicated, for he can only apprehend common or general truths, 865; see also 597, cited above (1). The men of the most ancient church were initiated from infancy into the perception of goods and truths by means of revelations; this because goods could be insinuated into the voluntary part; the man of the spiritual church, on the contrary, can only know when he learns, and instead of perception he acquires a conscience, and from conscience a kind of dictate concerning truth, 895. The celestial have perception from the Lord; the spiritual have something analogous to perception, called the dictate of conscience, 1442. Perception is from the influx of good into the rational mind; conscience is from the influx of truth; passages cited *seriatim*, 2144. Perception is the faculty of the celestial who are in love to the Lord; but the spiritual have conscience which dictates, and which is formed from knowledges derived externally, 2831. In those who have perceptions of good and truth (as the celestial angels), all the distinct planes or degrees exist in order from first to last; but in those who have conscience (as the spiritual angels), the first plane in which influx should terminate is wanting, *ill.* 5145.

6. *Perception, Dictate, and Conscience*, named in order, as the various means by which man is made acquainted with the combats of spirits and angels, 227. The perception ascribed to the spiritual is a kind of dictate or conscience, 203, 607, 608 cited above (5), 1442. The perception of the most ancient church was succeeded by a kind of dictate or conscience, intermediate between perception and what we call conscience at the present day, 608. Perception is a kind of internal speech, also all interior dictate, and even conscience; but perception is more interior or superior, 1822. See CONSCIENCE, DICTATE.

7. *That there is Thought from Perception, Thought from Conscience, and Thought from no Conscience*, *br.* *ill.* 2515, 2552. Only the celestial, who are principled in love to the Lord, think from perception; the

spiritual from conscience; and the evil from no conscience, 2515, 2552. Perception is not the same thing as thought, but thought flows from it; *ill.* by comparison with thought flowing in like manner from conscience, 1919, 2552. Perception is from good; thought from truth, 2619. Apparently, perception is from thought; but really thought is from perception, because from the influx of the discourse and thoughts of angels, 5228.

8. *Perception (understood in common) is from the faculty of Concluding*, and this faculty exists by influx from the spiritual world, 5937 cited below (27).

9. *Perception adjoined to sensitive Reflection* briefly mentioned as the means by which the operation of spirits can be discerned by man, 5171.

10. *That Perception is really Sensation*.—All the varieties of sensation have reference to the sense of touch as the one universal and common sense; the sense of touch also is the external perceptive, and the perceptive is the internal sensitive, 3528. The perceptive faculty, or internal sensitive, is all from good, not from truth unless secondarily, because the influx of life from the Lord is into good, 3528. All perception and all sensation is from the Lord, by influx through the internal man, and every appearance to the contrary is a fallacy, 5779 cited below (25).

11. *That all Perception and Sensation, all Power and Action, are from Good and Truth*, 3887 end. In connexion with this (especially the power of action), see the explanation of halting, 4302. See also concerning the arrangement of truths from good, which form the very man or spirit himself, 8370, 10,298.

12. *That Superior Intuition and Perception are from Good*, because influx from the Lord is by good and into good; hence good is actually and substantially first, but truth apparently, 4925; compare 10,729. The truths of the church are apprehended in a manner altogether different by those who are in good, and those who are not in good, *ill.* 5478. They only have perception of truth in whom immediate divine influx is conjoined with mediate, thus who suffer themselves to be led by good, *br. ill.* 7055; further *ill.* 8685. All such must be in the love of truth from good, which good must also be genuine, 8685 end. The reception of good by man, and reaction in consequence, is the cause of perception, *ill.* 10,729.

13. *That the Natural Man can Perceive Good and Truth*, but only in the natural degree, not spiritual, *ill.* 3768. That natural perception is from the light of heaven received in natural light, and is proportionate to its reception, 4302; see below, 5121, 5937. The natural man perceives somewhat of heaven in good, when he begins to act it from the will, not when he does good from the understanding or from truth only, 4353 end. The influx of perception from the Lord is into the interiors of the thought, and it regards such things as are above the natural and sensual, thus, which are of the spiritual world and of heaven, 5121; see below, 9103. The perception of the natural man is from the celestial internal, not the contrary, because the order of perception is the same as the order of influx, 5937; see below, 3525, 3549. The natural man is first in light from the world, afterwards light from heaven flows in, so that he discerns, not only between truths, but between truths in these truths; still he cannot have perception, unless

the light of heaven is received in knowledges derived from revelation, 9103. When perception is predicated of the natural man it is called apperception and is to be understood as from the rational, 3525, 3549; compare 4214.

14. *That the Perception of Good and Truth succeeds to Vastation* (namely, when the spiritual are treated of), because the proprium is then softened; also because the sphere of perception, and the extension of its limit, is actually formed from relatives, 2694; the latter subject further *ill.* 5962. That goods and truths are implanted in man by temptations, and their arrangement is effected in the succeeding state of tranquillity: hence illustration from truth and delight from the affection of good, 8367, 8370; see also 10,685.

15. *That Perception is Internal Revelation*, 5097.—That there is revelation from internal perception which only the celestial can have; and revelation from discourse with angels; the difference *ill.* 5121. See INSPIRATION (2); and see 8694, 8780 cited below (16).

16. *Illustration and Perception named together*; illustration as the cause of perception, 8685, 8694. Illumination and perception (the former meaning the same thing as internal revelation) are from the light of heaven affecting the internal sight, 8694, 8780. The light of perception (or that by which the internal sight is illustrated), is from the divine, affecting those who are in the affection of truth from good; but the light of confirmation is sensual and infernal, *ill.* 8780. Man is illustrated, and perception is given to him, when he reads the Word; but this, according to his desire for truth, which desire again is proportioned to his love of good, 10,290; further *ill.* 10,551; as to sight from interiors or the internal man, 9128; and other passages cited below (25); see also LIGHT (5), INTERNAL (2), LIFE (2).

17. *That Perception Obtains when Love is Principal, or that Perception is the Procedure of the Love*, through all the understanding, 202, 371, 597 end, 1121, 1384, 1442, 1616; cited below, 5121, 8370. As to the perception and acknowledgment of the divine from love, which is predicated of the Lord and of no other, 6872; see LOVE (20).

18. *That Perception is the Celestial Faculty itself* [*ipsum cœleste*], given by the Lord to those who are in the faith of love, 536, 597 end. This fact, and other similar truths, confirmed to the Author by the sons of the most ancient church, 1121, 1384. That all perception is from celestial love, and that all who arrive at the celestial state, or in whom the external and internal are conjoined, receive perception from the Lord, 1442, 1616. As to the perception of those who are in common celestial good, that is, who are intermediate between the celestial and spiritual, 8802.

19. *That Perception is really Divine Influx into the Intellectual Faculty*, 2513; see also 2701.

20. *That Perception is attributed both to the Voluntary part and the Intellectual part*, but perception of the intellectual part is still from the voluntary part, or from good flowing in, 3619. The perception of truth from good is predicated of the intellectual part; the perception of good and truth of the voluntary part, 9716 end. In the spiritual kingdom divine truth is received in the intellectual part, and is said to be acknowledged; in the celestial kingdom it is received in the voluntary part, and is said to be perceived, 10,093, 10,155. Understanding is

predicated of the intellectual part alone; belief of the intellectual part and the voluntary part together; perception of the voluntary part alone; each of these is denoted by *cognoscere*, to know, according to the sense in which it is used, 10,155. See MAN (17, 18).

21. *Perceptions and Truths explained organically*.—Truths are the vessels, rational or natural, into which good or life from the Lord flows; perceptions are predicated of the variations of the forms of such vessels, which are subject to continual change according to state, *ill.* 3318. Perceptions are clear or obscure according to the order of truths in good, *ill.* 4302. Perceptions of good and truth, properly so called (namely, celestial), are only given to those in whom the interior rational degree is terminated, consequently in whom all the degrees are opened and exist distinctly from first to last, *ill.* 5145. See MAN (19).

22. *The Perfection of Perception* consists in seeing particulars distinctly, 502, cited below (29); also 597, cited above (1).

23. *The Species and Varieties of Perception*; first, that they are innumerable, 483, 536. Perception, in general, consists of three kinds; the perception of good and truth in things celestial and spiritual, such as the men of the most ancient church and the interior angels enjoy; the perception of what is just and equitable in civil life, such as all in the world have who are rational; and the perception of honesty or virtue in moral life, 2831. All the varieties of the sensitive and perceptive faculties have reference to one only common and universal sense, which is that of the touch, 3526; see above (10).

24. *That innumerable Interior Perceptions concur in forming one common Idea*, *ill.* 6622—6623. See IDEA.

25. *Interior Perception; the Interior Man*.—Perception becomes more and more interior, in the degree that the external man is conjoined to the internal, 1616, 2144—2145. Perception is predicated of the internal man seeing in the external, not the contrary, 1701, 1914, 1953, 5427, 5477, 5779, 5937. Perception is natural, rational, and internal; but the latter is divine and pertained to the Lord alone, 2171; compare the citation from the same number (31). He who has inmost perception is in the perception of all that is below, because inferior things are but the derivatives or compositions of superior, 3562. Perception is clearer and more exquisitely delicate in proportion as it is more interior, 5920. While man lives in the world he cannot perceive anything that is transacted in the internal man, but from the internal he sees what is done in the external, 10,236, 10,240, 3679. In like manner, while in the world, man cannot think perceptibly in the internal, but from the internal in the external, 10,685. To see from interiors, or from the internal man into the external, is to see from the Lord, *ill.* 9128; as to the state of reception in the external, and the contrary, 10,702. See INTERNAL (3), LIGHT (5), INFLUX (6), LIFE (3), MAN (7), MEMORY (3).

26. *How obscure Perception is while Man lives in the body*, even if he is regenerated, 2367; see also 2514, 6622.

27. *That Perception is now unknown even in its most common form*, 483, 536, 2144, 5228. Perception is from the faculty of concluding, and no one could have this faculty, except by influx from the spiritual world; in our day, however, it is occupied with worldly things, not spiritual, which are taken on trust, *ill.* 5937; see also 7977.

28. *That Phantasy has the appearance of Perception*; also that it really takes its place with those who are confirmed in evils and falses, *br. ill.* 7680.

29. *Historical Notices; the Decline of Perception.*—In the most ancient times they had the fullest knowledge of perception, 104. The revelations and the perception of the most ancient church were succeeded by the knowledge [*cognitio*] of truth and good derived from what had been previously revealed, and later still from the things revealed in the Word, 125. The perception of the most ancient church was co-existent with its celestial love, and it perished in the degree that such love declined, 371. The differences which arose in the most ancient church were differences of perception corresponding to its innumerable genera and species existing in heaven, 483. The houses, families, and nations of the early ages, were preserved thus distinct in order that such genera and species of perception might be preserved, 483. The perception of the most ancient church diminished from particular to more common, from distinct and clear to obscure, and so vanished, 501, 502, 511. From the perceptions of truth and good which characterized the most ancient church, and the churches immediately succeeding it, doctrine was fashioned which afterwards served as the rule by which good and truth might be known, 519, 521, 609. All perception perished when the doctrinals of faith were immersed in the lusts, and in place of it, a deadly persuasion prevailed, 585, 607 end. With the change of perception there also took place a change of the respiration and the manner of expressing thought; hence the first language of words and the method of instruction by doctrinals in the external way, in brief, a complete change in man's state, 608, 805. In our day, the spiritual light that flows in and gives perception is obscured and almost extinguished by the delights of self-love and the love of the world, 5937.

30. *Communication with Heaven by Perception and Respiration.*—The men of the most ancient church had internal respiration, and only external tacitly; hence their connexion with angels, their profound ideas of thought and their ineffable, nay, their incredible perception 607, 1121. When internal respiration ceased, the communication with heaven, and hence celestial perception ceased also, 608, 784, 805.

31. *Perception of the Angels.*—The angels perceive what is true and good, what is from the Lord, what from themselves, 104, 1383, 1384; see also 10,219, cited above (2). Angelic perception is from the Lord by love, not of faith separate from love, 202. The angels have an exquisite perception of whatever is opposed to the truth of faith and the good of love, 228. The perception of truth and good is universal in heaven, and consists in innumerable species and varieties, 483, 536. Those who lived in the most ancient times dwell together in heaven because they are in similar perceptions, and the distinctness of their perceptions was preserved in the world by their marriages with those in affinity, or the preservation of houses, families, and nations, 483. The celestial angels are in a state of perception similar to that of the most ancient church, which was a perception from the Lord of innumerable things confirming the general truths otherwise revealed to them, 597, cited above (1); 895, cited above (5). Celestial angels are in the perception of good primarily, and from good of all things which are of truth, 1384. Spiritual angels have perception, but not like the celestial;

the varieties of such perception briefly described, 1384; see 203 cited above (5). The celestial angels think from perception, the spiritual from conscience; but angelic perception is hardly anything compared with that of the Lord when he was in the world, because it was from the divine itself, 1919. Those who have perception (as the angels), know very well in what degree of perception they are, whether in natural or rational, or in that still more interior degree which, to them, is divine, 2171. The celestial angels are more in the Lord than others, and everything in their presence is living, because immediately from the Lord; the difference between the celestial and spiritual, and the influx of the one into the other illustrated by the heart and lungs, 3887. The celestial angels have perception because the interior rational is opened, or influx from the Lord is received in an interior plane; but the spiritual have conscience, and not perception, because influx is received in the next inferior plane, without termination above, *ill.* 5145. The angels enjoy a continual perception of the Lord except in states of short duration, in which states they are not affected with good; these states are denoted by the evening, and by their recurrence the angels are continually advanced to perfection, *ill.* 5962, 10,200. Generally, that the changes of state in heaven as to illustration and perception are like the times of the day in the natural world, 5672, 5962, 6110, 8426, 9213, 10,605. That the angels are kept in the tranquillity of peace by the perception of the Lord's presence, 5963, 6325.

32. *Perception of Spirits in the other Life.*—The ideas and thoughts of another are clearly perceived among spirits, for every idea is a pictured image of the man, and from a single idea it is possible to evolve and exhibit his every word, thought, and action, during the whole period of his life in the world, 1008; *seriatim*, 1383—1399, 1504—1520. There are two kinds of perceptions in the other life; the one, angelic, is a perception of what is good and true, what from the Lord, what from themselves; the other, common to all spirits (but in the highest perfection to angels), is a perception of the quality of others the instant they approach, 1383, 1384, 1388; also 104 cited above (31). The perception of the quality of others is from the influx and communication of ideas; for there is a communication of all thoughts and affections, and this by real transmission from one to another, 1388, 1390—1393; see below, 1504. All are consociated in the other life, according to such perceptions as are here described, for one instantly knows another, and agreement and consent conjoins, but the want of it disjoins, 1394, 1398 end. So exquisite are the perceptions of spirits, that the evil cannot approach the sphere of the good, but feel torment at the very threshold of heaven, 1397; nay, that myriads of evil spirits cannot endure the presence of one angel, 1271, 1398. The quality of another as to love and faith is instantly known by perception; the cause of which is the activity of the human interiors, which forms a sphere around man, and even extends to a distance, 1394, but particularly 1504. The perception of another's quality by angels and spirits, may be illustrated by a similar faculty in the world, where often the looks, the gestures, etc., discover a nature different from that assumed, 1388, 1640. The community of perception in the other life derives its origin from the Lord's will that all goods should be communicable, hence from mutual love, 1388 end; also from the more perfect state of spirits (as

to the same faculties they had when they were in the body), 1389. The Author relates that he had learned much concerning this kind of perception from actual experience; by way of example, he mentions the case of a deceitful spirit whose quality he perceived, 1395; and an example of perception from a distance, 1396; see also 1640, 4628 and following passages. Spirits who have made wisdom consist in reasonings concerning good and truth, have little perception, 1385. Those who are in the conceit of self-intelligence, who lead themselves, and fancy they are wise of themselves, have no perception, 1386. Some who were learned in the world are in such denial of influx from the Lord, that they know not what perception is, and cannot be instructed, 1387. An argument with some, to convince them what innumerable things are perceived as one only by grosser spirits, 6622—6623. See further, as to some of the above points in COMMUNICATION, CONJUNCTION, SPHERE.

33. *Perception of the Angels in Man*.—The angels perceive a thousand times better than the man himself whatever enters into him opposed to the truth of faith and the good of love, *br.* 228. The least movement of man's thought [*minimūm cogitationis*], is as perceptible to the angels as the greatest, *br.* 228. Ordinary spirits perceive the thoughts of man better than the man himself; angelic spirits perceive the interiors of his thought; and angels the causes, and ends, of which little is known to man, 1931.

34. *The Perception of Evil Spirits in Man*, a brief illustration of what occurs with the regenerate and the unregenerate respectively, 1695. Perceptions are predicated of infesting spirits, so long as any remains of the knowledges of the church exist with them; thus till they are altogether vastated; not so, illustration, 7680.

35. *Concerning the imagery of Perception*, how instantaneously such things appear in spiritual light, 3342. That perception is in the things themselves thus represented, 5411. See REPRESENTATION.

36. *The Perception of Infants* is such that inanimate things appear living to them, 3202; also the passages there referred to, 2297, 2298. The functions of the thymus gland belong especially to infancy, and the spirits pertaining to that province are remarkable for their quick and unpremeditated interior perception; their perception also regards the goodness rather than the truth of things, 5172.

37. *The Perception of the Lord when he was in the World*; first, that it commenced in his boyhood, and that it progressed according to order, 1440—1443, 1446, 1616, 1785, 2000, 2137, 2144, 2145, 2171, 2249. The perception of the Lord was most perfect, far above the perception of men and angels, because from communication and internal discourse with Jehovah, 1786, 1791, 1815, 1919, 1921, 2144, 2171, 2245, 2500, 2515, 5121 end. The perception of the Lord was infinitely beyond that of all men and angels, because his love was infinitely greater and the influx of wisdom is into love, 2500. The Lord's perception was divine and human reciprocally, for he so prepared himself that the divine was lowered nearer to his intellectual state, and his human was elevated nearer to the divine, 2137, 2161—2163, 2165 and following passages, especially 2166, 2186, 3382. The Lord's perception was from the divine according to reception in the human, 4571. Why so much is said concerning the union of the divine essence of the Lord with the human in him, and concerning his perception and thought, 2249. That

his perceptions and thoughts could be foreseen and expressed in the internal sense of the Word, because from the divine, 2523, 2540, 2551, 2574. See particulars in LORD (43).

38. *Perceptibly to receive the Divine*.—Man is not such from his outward form, nor from speech, nor even from thought; but from the ability to think truth and will good; and then, when he thinks truth and wills good, to regard the divine (by intuition), and perceptibly receive the divine, 5302. See above (31), 3887; MAN (9); LORD (23, 24; especially 30, 2520, 4724); see also CONNEXION.

39. *The Perception of the Lord's Presence*; the tranquillity that it brings, and the perfect confidence it inspires (in the regenerate here treated of), that no evil can happen to them, 5963.

40. *The Grateful Perception of Peace by the Lord in heaven*; signified by an odor of rest in the sacrifices, 925. See ODOR (6), PEACE (8).

41. *The Correspondence of Odor or Smell, and of the Organ of Smelling, to Perception*, in seriatim passages concerning the Grand Man, 4624—4638. That those who belong to the nostrils are in common perception, with a difference as to exterior and interior, 4625—4627. That perceptions, or the spheres of perception, really become odors, 4626, 4628, 4748. That the perception and grateful reception of worship when from love and charity, is denoted by the fragrant odor of incense, 10,292, 10,298. See ODOR, INCENSE.

42. *Perception and Thought from Perception, denoted by Speaking, Saying, and similar expressions*, 371, 1602, 1791, 1815, 1819, 1822, 1898, 1913, 1919, 2032, 2061, 2080, 2238, 2260, 2287, 2506, 2515, 2552, 2619, 2807, 2862, 3029, 3367, 3395, 3509, 3619, 4571, 5000, 5111, 5121, 5228, 5259, 5779, 5877, 5937, 6251, 7094, 7107, 7191, 7226, 7244, 7935, 7937, 8786, 10,234, 10,290, 10,551, 10,702. See LANGUAGE (7, 8).

43. *Perception or Apperception denoted by Hearing*, 3163, 5017, 5254, 5477, 8360, 8645, 8802. In its full sense, hearing denotes to perceive, to understand, to have faith; but this when conjoined with obedience, *br. ill.* 8361. The all of the perceptive faculty of divine truth from divine good, represented by the putting of blood upon the auricle [or little ear] of Aaron's ear, 10,061. See EAR, HEARING.

44. *Illumination, Perception, Apperception, Understanding, etc., denoted by Seeing, by Lifting up the Eyes, by Opening the Eyes, and similar expressions*, 1584, 2148, 2325, 2701, 2789, 2807, 2829, 3529, 3764, 3827, 3863, 4083, 4404—4420, 4526, 4567, 4723, 5304, 5400, 7017, 8160, 8792. The difference between sight and hearing; that sight is predicated of the intellectual part, hearing, of the will and the intellect together, 3869. See EYE.

45. *Perception denoted by Touch*.—The sense of feeling denotes the inmost and the all of perception, because it is the universal, or the one common sense, to which all the senses are reducible, 322, 3528, 3559, 3562. See to FEEL.

46. *The Affection of Wisdom and Perception denoted by the Taste*, 4793. See LANGUAGE (1), TASTE.

47. *Perception denoted by expressions which imply Motion, Procedure, etc.*—To come, to come near, and similar expressions, denote perception; because perception is from influx, 2513, 3572, 3574. To

go and meet another, to go up or come down from the mountains, to enter in, and similar expressions frequently precede speaking, or saying, because influx is the cause of perception and of thought from perception, 7016, 7020, 7025, 7056, 7058, 7306—7308, 7435—7440, 7497—7499, 7538, 7539, 7549—7551, 7631, 7637—7640, 7650, 8760, 8781—8782, 8792—8793, 8840—8844, 10,551, 10,605, 10,611, 10,689—10,690, 10,702. To arise, especially to arise in the morning, denotes elevation of state; the nearer presence of the Lord; illustration in spiritual and celestial things, 2401, 2785, 2912, 2927, 3171, 3458, 3723, 4103, 4881, 6010, 9387. To be elevated towards interiors, is to emerge into celestial light, to think interiorly; thus influx and illustration from the Lord, or life from him received in the external man, 4881, 6007, 6183, 6210, 6262, 6309, 6315, 6954, 9227. The heave-offering, or elevation of part of the sacrifice (Exod. xxix. 27), represented the divine celestial, or divine good perceived in heaven and the church; the wave-offering (*ibid.*), the divine spiritual, of which acknowledgment, not perception, is predicated, 10,093 and preceding numbers.

48. *That Perception is signified by Trees* [the trees of Paradise understood], but only when the celestial man is treated of, *br.* 103; further *ill.* 1443, 1616, 2163. Trees in general denote perceptions relative to the celestial church, but knowledges [*cognitiones*] relative to the spiritual church, 2722 end, 2972, 4013; compare 2682. Abstractly, the various species of trees denote goods and truths interior and exterior, because goods and truths are the subjects of perception and knowledges, 4013; for particulars, see TREE.

49. *Apperception as distinguished from Perception* is predicated of the natural man, but it is from the rational, 3525, 3549, cited above (13). Apperception is described in three kinds, or degrees, viz., from the sensual or exterior natural, from the interior natural, and from the rational, 5141. The cause of apperception is influx, the operation of which is described from the Author's experience, 6200.

PEEL, to [*decorticare*], denotes the removal of exteriors, in order that the interiors may become manifest, 4015.

PERDITION is spoken of from appearances as an act of the Lord, but it always signifies to perish by reason of evil, 2395, 2397, 2402, 7643. The devastation of evil or perdition comes by influx from hell, 7879, 7929. See DAMNATION.

PEREGRINATION. See to JOURNEY.

PEREZ. See PHAREZ.

PERFECTION. Men possess all their faculties in much greater perfection in the other life, *ill.* by the more copious thought and speech of spirits, etc., 1524, 1642. The state of man, even when he becomes an angel, never can be perfected, but is one of continually advancing perfection; accordingly, regeneration is progressive, not instantaneous, 675, 3200, 4803. The regenerate state is advanced as the new voluntary part is perfected by the implantation of truth, 9296; further *ill.* 9568. The perfection of perception consists in seeing distinctly particulars, and the singulars of particulars, 502, 597. Perfection increases with the numbers associated in unanimity, or with the more perfect correspondence, 3629. Interiors are more perfect than exteriors, because nearer to the divine, 5146, 9666. That the number *three*

denotes what is perfect, or complete from beginning to end, *ill.* 9825, 9866. See NUMBERS (pp. 46, 47.)

PERFECT MAN. The Lord alone is perfect man, *ill.* 1414, 4803. Man is called whole and perfect when good is all and all with him, *ill.* 9568.

PERFIDY. To act perfidiously (*transl.* deceitfully, Exod. xxi. 8), denotes against divine order, or against truth and good in heaven, *sh.* 8999; compare 8998 end.

PERFORATE or BORE THROUGH. See EAR.

PERFORATED, understood of basket work (Gen. xl. 16), denotes without terminations or distinct planes; hence the dissipation or misdirection of influx, 5145.

PERICARDIUM. Description of the spirits whose influx is into the diseases of the pericardium, the pleura, and other parts of the chest. 5188.

PERIOD. See AGE.

PERIOSTEUM. An adulterous spirit described, whose presence occasioned pain in the periosteum of several parts, 5714.

PERIPHERY or CIRCUMFERENCE. See MIDDLE.

PERISH or DIE, *to*, is predicated of damnation, or the state in hell, 7655.

PERITONÆUM. Description of the spirits who correspond to the peritonæum, and how they defend themselves from the renal spirits, 5378. The appearance presented when they defend themselves from the spirits of the colon, 5379.

PERIZZITE [*Perisita*]. The Canaanite denotes evil, Perizzite the false, or persuasions of the false, 1573, 1574, 1867. So long as any remains of the ancient church existed with them, the Canaanite denotes the church as to good; the Perizzite as to truth; afterwards when they became idolatrous, the Canaanite denotes evil, Perizzite the false, as above, 4517. Canaanites and Amorites denote evil in two kinds; the one originating in the love of self and the world, the other in false religion; in like manner Hittites and Perizzites denote falses in two kinds; the one originating from those evil loves, the other from doctrine or religion, 6859. See citations 10,638; and NATIONS (6).

PERMANENCE, that it is predicated of state, when truths become of the life, and was represented by the three great festivals observed every year, 9286. That truths are not permanent unless received with delight, 3502. See CONFIRMATION.

PERMISSION. See PROVIDENCE.

PERPETUAL. That is said to be perpetually in remembrance, which prevails universally in the mind, 8885, 8888. See SABBATH (17). Perpetually, or for ever (meaning, in the literal sense, to the end of one's life), denotes the state after death, thus eternity, 8991. See ETERNAL.

PERPLEXED [*perplexum*]. See ENTWISTING.

PERSECUTIONS (Mark x. 30, and other passages), denote temptations, *ill.* 4843, 9048; passages cited concerning afflictions, 1844—1846. See AFFLICTIONS.

PERSEVERE, *to*, or endure to the end, is not to be seduced, or succumb in temptations; hence it denotes the salvation of those who are in charity, 3488.

PERSON. The idea of person, whenever it occurs in the external sense of the Word, is changed into the idea of thing in the internal sense; thus into something of truth and good, 5225, 5287, 5434; see also 5253, 10,133 cited below. The angels always think abstractly from persons, and remain in the idea of the substantial things; this because the idea is fixed and limited when determined to persons; also because the idea of person in the other life excites those who are thought of, and even disturbs the societies in which they are, 8343; then in order, 6040 end, 8985, 9007. The names of persons and places mentioned in the Word do not enter heaven, but the things signified by them; passages cited 10,282. Such persons as Shem, Ham, Japhet, and others named in that portion of the Word, never really existed, but the history is significative, 1140, 1238. Persons named in the Word signify divine things in the sense which treats of the Lord, and things relative in man according to the subject treated of, 3979. Several persons named in connection in the Word denote various things in one person, 5095. Three things must be rejected in order to elicit the internal sense from the letter of the Word, namely, the idea of time, the idea of space, and the idea of person, 5253, 10,133. See LANGUAGE (6), ABSTRACTION, WORD.

PERSUASION. See PRINCIPLE.

PERTURBATION OF MIND, that it is caused by spirits, whose character is *br.* described, 5716. See CROWD, PHANTASY.

PERVERT, *to*, in the spiritual sense is to turn truth into the false, and good into evil, 9252. With those who are in natural light not spiritual, truths and the affections of truth cannot be elevated, but are either suffocated, or rejected, or perverted, *ill.* 4104; after which read 4214, 9265—9267.

PETER [*Petrus*]. Peter, James and John, denote faith, charity and the good of charity; preface before 2135, and before 2760; compare 3869, cited in TRIBES. The keys given to Peter denote the faith of charity, which is from the Lord alone, and by which heaven is opened to those who love the Lord and the neighbor, preface before 2760; 3750, 3769, 4738 end. Peter denying the Lord three times in the night when he was taken, denotes the state of the church in the last time when faith is taught, but the Lord rejected from the heart, 6000; or when faith without charity rejects the Lord, 6073 end; passages cited 10,184. The words of the Lord to Peter, When thou wast a boy thou girdedst thy loins and walkedst whither thou wouldest; but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thy loins, and lead thee whither thou wouldest not (John xxi. 18), denotes the faith of the church in its beginning and in its end, *ill.* and passages cited 9212; the same passage further explained, including the command addressed to Peter, Feed my sheep, and the reference to John who lay upon the Lord's breast, 10,087. That Peter is a simple spirit, and has no more power than any other, 3750.

PETULANTES, a class of vagabond spirits, so called on account of their impertinent curiosity, 5180.

PHANTASY [*phantasia*].—1. Phantasies are ascribed to the understanding when not occupied with truths; cupidities, to the will when not occupied with goods, 568. Fantasy takes the place of perception, and appears like it, when all good and truth are vastasted, 7680. The

antediluvians were in the perception of good and truth, which was lost when they immersed the doctrinals of faith in their lusts; in place of perception also, there then succeeded a dire persuasion, or a most obstinate and deadly phantasy, *sh.* 585; its character further *ill.* 806; and the experience of the author, 1270, 1512. Phantasies are from crowds of evil spirits, whose influx is like an inundation; such phantasies also are dissipated by companies of good spirits, whose influx is denoted by the east wind, *ill.* and *sh.* 842. Phantasies which are indulged in the life of the body, are turned into others corresponding to them in the other life; some examples given, 954, 1110, 1270, 1510—1512. A spirit described sitting at a mill and grinding, small looking-glasses by him; such are those who suppose all things to be phantasies, not real, 1510, 4335. Spirits, by phantasy, induce visions of things which appear as if they were real; especially in shade, or moonlight, 1967; read also 2385, 3224, 6400. The infernals are continually surrounded by phantasies, and they cruelly torment each other by means of them, 1969. Phantasies are believed to be truths by those in whom the interior mind is not opened to heaven, their phantasies also are mixed up with filthy and obscene objects, 3224. Evil spirits are hardly anything but phantasies and cupidities, 1969. The sensitive perception of spirits is of two distinct kinds, real in heaven, and not real in hell, where all is of phantasy because opposed to the divine, *ill.* 4623. Evil spirits, from the phantasy in which they are, appear like men, but in the light of heaven like monsters; this because evil is against order, thus against the human form, 4839 end. Evil spirits by phantasy form magical rods, and seem to exercise miraculous power; a shoulder is also sometimes represented by them from phantasy, as a sign of power, 4936, 4937. The arts by which truths are made to appear as falses, and falses as truths, correspond to the phantasies of evil spirits, which are a kind of sorcery, 7297. By the phantasy of evil spirits foul things are made to appear fair, and fair foul, 7297. The almost heavenly beauty of the spirits called sirens, and the fair scenes around them are all the effects of phantasy, and they are instantly dissipated by light from heaven, which discovers their filthy interiors, 10,286. Illustrated by these phenomena, what it is to imitate divine things by study and art, 10,284, 10,286. That phantasies concerning spiritual things are from sensuials, and that such phantasies are described in Isaiah (xxii. 1—5) by the valley of vision, 4715; read also 5125, 6400. As to the persuasions from which phantasies arise, see PRINCIPLE.

2. *Spheres of Phantasies*, in the other life, appear like clouds; a misty or cloudy rock described, where the antediluvians are, 1512; read also 1510. As to those who are imposed on by the phantasies induced by evil spirits, 1967, 1969, 10,286, cited above. See *MAJOR*.

3. *The Phantasies and the Cupidities of the Jews*, briefly described; also from experience in the other life, 4293.

PHARAOH.—1. *Signification*. In a good sense, Pharaoh and Egypt, both alike denote science, 1482, 4789; see below, 6015, etc. In the sense which treats of the Lord, Pharaoh denotes the science of knowledges from the Word, thus scientifics understood as the vessels of celestial and spiritual things; in respect to other men, it denotes science in general, 1462, 1487, 1491, 4789, 4964—4967; see below,

6236. Egypt (and consequently Pharaoh), denotes the natural mind, because science; when regeneration is treated of, the interior natural, or the natural man renewed, 4967, 4973, 5079, 5080, 5094, 5095, 5118, 5147, 5160, 5336, 5799, 5882, 6511. Pharaoh denotes the natural man, in general, or as a whole, because, in the case of the regenerate, the interior and exterior natural make one by correspondence, 5160, 5192, 5875. Pharaoh, as king of Egypt, denotes science in general, and also the natural mind in general, because truths and the vessels containing truths make one, 5882, 6147 and citations. Strictly, Pharaoh denotes the natural mind, not as to truths, but as to scientifics into which, as vessels, truths are to be initiated and insinuated, 6236. Pharaoh, therefore, denotes the scientifics of the church, or the natural mind in which they are; but in the opposite sense, scientifics separated, and opposed to the truths of the church, 6015, 6042, 6092, 6145, 6511, 6651, 6673, 6679, 6681, 6683, 7090. In general (continuing the opposite sense), Pharaoh and his people denote falses, and the persons themselves who are in falses and from evil infest others with them; such are all who have belonged to the church in the world, but have remained in faith alone and lived an evil life, 6867, 7097, 7107, 7110, 7126, 7142, 7161, 7187, 7280, 7317, 7429, 7498, 7502, 7506, 7766, 7926, 8049, 8132, 8138, 8146, 8148, 8165, 8275, 8364, 8528. Pharaoh without his people, called king of Egypt, denotes those who infest by the absolute false, because king in the genuine sense is truth, 6651, 7220, 7228. Pharaoh and his servants, or his people, understood distinctly, denote the natural mind, and all things of the natural mind from which man thinks and concludes, 7331, 7355, 7396, 7562, 7563, 7565. Pharaoh and his people, or Pharaoh and his servants, denote all falses in general and every false principle in particular; or all and each one of the persons themselves who are in falses, 8143, 8147. The servants of Pharaoh denote infesting spirits of the inferior kind, 7652; see also 7396. When the last of the plagues is treated of, and the Israelites are about to be delivered, Pharaoh denotes those who are damned, 7766 end. See EGYPT (2), 5275; and concerning the hell denoted by the Red Sea; EGYPT (7); MOSES (15); see also the summary cited below (4).

2. *Abraham and Pharaoh.*—Sarai going into Egypt with Abram, and she passing for his sister (Gen. xii. 10—13), denotes instruction in the science of the Word, and celestial truth first appearing to the natural man as intellectual truth, 1402, 1461—1477, 1495. The woman seen by the princes of Pharaoh, and commended to Pharaoh, and taken to the house of Pharaoh (ver. 15), denotes the influx of celestial truth into scientifics, the mind captivated by it, 1482—1484. Pharaoh said to entreat Abram well for her sake, and he had flock and herd, and he-asses and men-servants, and she-asses and maid-servants, and camels (ver. 16), denotes the multiplication of scientifics, and all that is serviceable to scientifics because of the desire for truth, 1484—1486. Pharaoh and his house meanwhile smitten with great plagues because of the word of Sarai, Abram's wife (ver. 17), denotes the destruction of such scientifics as are not serviceable to the internal man, 1487—1489. Pharaoh said to call Abram, and the words he addressed to him (ver. 18, 19), denotes the awakened attention, or animadvertence, which comes by science, and which teaches that truth is really celestial, 1492—1497. The

command of Pharaoh to his men, who then sent away Abram and his wife, and all that he had (ver. 20), denotes the state when scientifics are relinquished, and celestial things, truths and goods, make one, 1498—1502; the whole in a summary, 1495.

3. *Joseph and Pharaoh*.—Joseph sold into Egypt by the Midianites (Gen. xxxvii. 36), denotes the state in which divine truth is alienated, or referred to scientifics, by those who are in the truth of simple good, 4788. Sold to Potiphar the chamberlain of Pharaoh (ver. 36 and chap. xxxix. 1), denotes its reception in the interiors of scientifics, 4789, 4962, 4965. Pharaoh's anger against the chief of the butlers and the chief of the bakers (chap. xl. 2), denotes the commencement of a new state in the natural man; his aversion for the sensual things of the body, both intellectual and voluntary, 5073—5081. Joseph ministering to them in prison, and interpreting their dreams (ver. 4, 12, 18), denotes instruction as to these things, and the influx of perception into the natural man, 5088, 5121, 5142, 5150, 5168. The third day after, called the birth-day of Pharaoh, when he made a feast to all his servants (ver. 20), denotes the completion of the state when the natural man is regenerated, 5123, 5159—5161. The prince of the butlers restored to his office, and said to give the cup into Pharaoh's hand (ver. 21), denotes the sensual things of the intellectual part received and rendered subordinate to the interior natural, 5125, 5126, 5165, 5166, 5241. The chief of the bakers, at the same time, said to be hanged (ver. 22), denotes the sensual things of the voluntary part rejected and damned, 5156, 5157, 5167, 5242. Pharaoh, after these events, at the end of two years of days, said to dream, and in his dream to stand by a river (chap. xli. 1), denotes the foresight of the natural man after the state of conjunction (namely, of sensual things exterior and interior), that it extends from interiors to ultimates, 5193—5196. Seven kine ascending out of the river, fair in appearance and fat fleshed, and seen to feed (ver. 2), denotes the truths of the natural man, characterized by faith and charity, and instruction therein, 5197, 5201. Seven other kine, evil in appearance and lean in flesh, said to stand by the first seven on the brink of the river, and to devour them (ver. 3, 4), denotes the falses which appear with truths in the extreme natural, and truths apparently exterminated by them, 5202—5207. Pharaoh now said to awake, and then to sleep and dream a second time (ver. 4, 5), denotes the state of illustration when truths are apparently exterminated but really drawn into interiors, and presently a state of obscurity, 5208—5211. Seven ears of corn now seen to come up on one stalk, fat and good (ver. 5), denotes the scientifics of the church conjoined in their origin, and receptive of faith and charity, 5212—5213. Seven thin ears, blasted with the east wind, said to spring up after them, and to absorb the fat and full ears (ver. 6, 7), denotes useless scientifics, consumed with cupidities, exterminating the good, 5214—5217. Pharaoh said to awake again, and his spirit troubled in the morning (ver. 7, 8), denotes a state of illustration, and disturbance of the interior affection and thought, 5220—5222. The magicians and the wise men consulted by Pharaoh concerning his dreams, and no one able to interpret them to Pharaoh (ver. 8), denotes the reference to interior and exterior scientifics, and no knowledge therefrom concerning the event, 5223—5225. The chief of the butlers now speaking with Pharaoh concerning Joseph (ver. 9),

denotes thought reflected from the sensual part subject to the intellectual, and hence perception concerning the celestial spiritual, 5227, 5228. Pharaoh sending, and calling Joseph (ver. 14), denotes the new state when the natural man is in the affection of receiving the celestial spiritual, 5244, 5245. Joseph drawn hastily out of the pit, and shaved, and his vestments changed, and he came to Pharaoh (ver. 14), denotes the rejection of whatever impedes influx, the mutation of state as to those things which are of the exterior and interior natural respectively, and finally, communication, 5246—5249. Pharaoh now said to speak to Joseph (ver. 15, 17, 39, 41, 44), and Joseph to Pharaoh (ver. 16, 25), denotes the perception and thought of the celestial spiritual out of the natural, and conversely, of the natural from the celestial spiritual, 5251, 5255, 5259, 5262, 5308, 5315, 5325. The dreams of Pharaoh called one dream by Joseph (ver. 25), and a dream twice reiterated (ver. 32), denotes their reference to the interior and exterior natural respectively, which act as one mind by conjunction, 5263, 5282. The dreams given that Pharaoh might see what God intended towards him (ver. 25, 28), denotes that apperception is given to the natural man, 5264, 5274. Pharaoh to look out a man intelligent and wise, and place him over the land of Egypt (ver. 33), denotes the result of such apperception as to inflowing truth by which all things in the natural mind are now to be ordered, 5286—5288. Pharaoh also to appoint officers over the land, and take up a fifth part of the land in the seven plenteous years (ver. 34), denotes the common principle under which all arrangement must take place, and truths and goods (understood as *remains*) to be stored up, 5290—5292. Corn, by this means, said to be laid up under the hand of Pharaoh, and food in the cities (ver. 35), denotes the good of truth in the power of the natural man, in the interiors of the natural mind, 5295—5297. The intelligence and wisdom of Joseph acknowledged by Pharaoh, and his advancement over all in the kingdom (ver. 37—41, 45), denotes the perception of the natural man that truth and good can only be derived from the celestial spiritual, and hence, submission thereto, 5306, 5307, 5310—5312, 5316, 5324, 5329, 5333, 5338. The words of Pharaoh, "Only in the throne will I be greater than thou" (ver. 40), denotes the appearance that such order and authority are from the natural, because from the celestial spiritual by the natural, 5313. Pharaoh said to take his ring from off his hand, and to put it upon the hand of Joseph (ver. 42), denotes the abdication of power by the natural, and confirmation in power of the celestial spiritual, 5317—5318. Vestures of fine linen given to him, and a chain of gold put upon his neck (ver. 42), denotes the external state of the celestial spiritual resplendent from divine truths, and the conjunction of the interiors with exteriors by good, 5319—5320. His riding in the second chariot of Pharaoh, and the people commanded to bow the knee before him (ver. 43), denotes the doctrine of good and truth in which the celestial spiritual is acknowledged and adored, 5321—5323. Joseph now said to be a son of thirty years when he stood before Pharaoh king of Egypt (ver. 46), denotes the fulness of remains necessary for the presence of the celestial spiritual in the natural, 5335—5336. Said to go out from before Pharaoh, and to pass through all the land of Egypt (ver. 46), denotes the procedure of the celestial spiritual through all the natural, reducing all to order and submission, 5337—5338. The Egypt-

tians and the house of Pharaoh mentioned again when Joseph discovered himself to his brethren (chap. xlv. 2), denotes the ultimates, which are scientifics, and the whole natural mind affected by the manifestation of love, when the good of the internal is conjoined with the truths of faith in the external, 5874—5875. God hath made me a father to Pharaoh, lord of all his house, and master [*dominor*] of all the land of Egypt, said by Joseph (ver. 8), denotes the state of the natural mind, and all therein, now formed by the influx of good, 5902—5904. The report that Joseph's brethren were come, said to be heard in the house of Pharaoh (ver. 16), denotes the conjunction that takes place between the truths of the church and the celestial internal man, causing that such influx fills the whole natural mind, 5933. Their coming said to be good in the eyes of Pharaoh, and in the eyes of his servants (ver. 16), denotes the joy that is now diffused through the natural man, even to his lowest scientifics, 5935—5936. Pharaoh said to Joseph, Say unto your brethren, etc. (in reference to the settlement of Jacob and his family in Egypt, ver. 17), denotes the perception of the natural man from the celestial internal concerning the truths of the church which are now to possess the scientific mind, 5937, 5938 and following numbers. The wagons of Pharaoh conveying Jacob, and the infants, and the women (his sons' wives), into Egypt (chap. xlv. 5), denotes doctrinals from the scientifics of the church, now occupied with truth, and all things of innocence and charity, 6012—6015. The wagons previously said to be given by Joseph at the command of Pharaoh (chap. xlv. 21), denotes the origin of such doctrinals from the internal man, or internal good, according to the pleasure of the external man in them, 5952. Pharaoh told by Joseph concerning the arrival of his father and brethren, their flocks and their herds, that they came from Canaan and were in the land of Goshen (chap. xlvii. 1), denotes perception in the natural from the presence of the celestial internal, that now spiritual good, and all the goods and truths of the church, are in the natural mind, in the midst of its scientifics, 6062—6068. Five men, from among his brothers, taken by Joseph and stood before Pharaoh (ver. 2), denotes the insinuation of the truths of the church, in some measure, into scientifics, 6070—6071. Pharaoh's inquiry concerning their works (occupation), and their reply, We are shepherds, etc. (ver. 3), denotes perception concerning the uses of such truths, and the conclusion that they lead to good, 6073—6074. Pharaoh's name mentioned a second time in their reply, To sojourn in the land we are come, etc. (ver. 4), denotes the continuation of such perception, now as to life in scientifics, 6076—6077. Pharaoh now offering to Joseph the best of the land for the use of his father and his brethren (ver. 5, 6), denotes the state of the natural mind under the auspice of the celestial internal, to which spiritual good and the truths of the church are elevated out of the natural, 6081—6085. Jacob brought to Pharaoh by Joseph and stood before him, and said to bless him (ver. 7, 10), denotes the insinuation of common or general truth (as distinguished from particulars) into the scientific mind, 6089—6091, 6099. Jacob afterwards said to go out from before Pharaoh (ver. 10), denotes apparent separation between the periods of insinuation and conjunction, 6100. The silver of the Egyptians, and all their possessions, and the people themselves, and their land, all become Pharaoh's, in exchange for food (ver. 14, 17—

20, 23), denotes that all applicable scientific truth, all the goods of truth, and all that is receptive of such good and truth, thus the whole scientific mind, becomes subject to the natural under the auspice of the celestial internal, 6112, 6115, 6119, 6121—6128, 6135—6138, 6143, 6145. Pharaoh not allowed to buy the land of the priests, but said to give them an appointed portion of food for their sustenance (ver. 22, 26), denotes that the original faculty receptive of good and truth is not in the power of the natural man, but exists by immediate influx from the internal, according to the arrangement and submission of all besides in the external, 6148—6151, 6167. A fifth part of all the land or its produce when it was again sown by the people, to be Pharaoh's (ver. 24, 26), denotes the storing up of all remains of good and truth in the interior natural, under the auspice of the celestial internal, as the means of future salvation, or regeneration, 6156, 6164—6166. The part of Pharaoh, and his servants, and the elders of his house, and the elders of Egypt, in the solemnities of Jacob's funeral (chap. l. 1—13), denotes the assent and co-operation of the natural mind, and all therein that agrees with good and truth, in the resuscitation of the church, 6497, 6509, 6511, 6517, 6519, 6523, 6535, 6554.

4. *Pharaoh and the Israelites* (commencing Exod. i.) First, the restored church is treated of when good is primary, and it is fructified by the multiplication of truths; afterwards, when those truths are infested by evils and falses in the natural man, 6634, 6635. For particulars, see EGYPT (6), MOSES (11—16), MIRACLE (7), NUMBERS (12), p. 55.

5. *Passages concerning Pharaoh in the Prophecies*, generally, that Pharaoh denotes those who have faith in scientifics, not in the Word (Isa. xix. 11; xxx. 2, 3; Jer. xlv. 25; xlvii. 1—3; Ezek. xxix. 2—4; xxxii. 2, 3, 7, 8), 6015.

PHAREZ AND ZARAH, the sons of Tamar, denote the strife whether truth or good is prior in the church, 3325; thus the manner in which truth and good or faith and charity are produced in that state of the church, 4918. See MARRIAGE (36).

PHICOL, the chief captain of Abimelech's army, denotes those who are in doctrinals, and are indifferent with regard to charity, 3447. See ABIMELECH.

PHILAUTIA (from the Greek), used to denote the love of one's own selfhood, or the proprium, 1326.

PHILISTIA. See below, PHILISTINES, 9340, etc.

PHILISTINES [*Philistæi*].—1. *Their signification in various senses.* Pelistim, or Philistim, according to the Book of Genesis, belongs to the same family as Mizraim, 1197, cited in EGYPT (1); but especially 1198. The Philistines are generally meant where the uncircumcised or foreskinned are mentioned in the Word, 4462 end. In the ancient church, all those were called Philistines who talked much of faith and salvation by faith, but had little of its life; for which reason they were also especially called the uncircumcised, that is, devoid of charity, 1197; see below, 3412. In consequence of this character, the Philistines denote all those who make the knowledges of faith consist in things of the memory; abstractly the knowledges themselves, or the science of such knowledges, understood as distinct from the science of natural things, 1197, 1198, *br.* 2726, 3365, 3410. The Philistines denote those

who are in the science of knowledges only, not in the life, and who have rejected the doctrinals of charity and acknowledged the doctrinals of faith; all such, because they are in the loves of self and of gain, are called the uncircumcised, 3412, 3413. The Philistines denote those who are in the science of knowledges, by which is meant the doctrinals of faith; and not the truths of knowledges or of doctrinals, which are all of the life, 3420. In a good sense, the Philistines denote those who are in the doctrinals of faith, and as to life in the good of truth; because they make faith the essential, and the good they do is from the doctrinals of faith, 3459, 3463; see below, 9340. In brief, the Philistines denote those who are in doctrinals of faith, and not in a life according to them, 4855, 5897. In words to the same effect, the Philistines denote those who are in faith alone, thus who are in truth not from good; also that the same thing in different periods is denoted by Cain, by Ham, by Reuben, by Simeon and Levi, by Tyre and Sidon, cities of the Philistines, and lastly by Peter when he thrice denied the Lord, 8093. The Philistines denote those who believe in salvation by faith alone separate from good; their errors of doctrine *ill.*, also their quality as manifested in the other life, 8313. In a good sense the Philistines, and the Sea of the Philistines, denote the interior truths of faith; Tyre and Sidon, which were situated on that Sea, in the border of Philistia, knowledges of good and truth; the land of Philistia, the science of the interior truths of faith; and all Canaan, of which it formed a part, the Lord's kingdom, *ill.* and *sh.* 9340. The proper signification of Philistia and the Philistines was derived from the ancient representative church existing there; hence, like all the nations of Canaan, they first represented the goods and truths of the church, afterwards its evils and falses, because the church was perverted and destroyed among them, 9340.

2. *The Philistines in the other Life* (understood in a good sense to mean those who are in the good of faith or of truth,) are separated from those who are in the good of charity; this because their good is not communicative, so that they are not in heaven, but at its threshold, 3459 end. The habitation of the evil Philistines, who oppose themselves to the good of faith or charity, is in hell, in a plane under the soles of the feet, but in front, to the right; here they dwell in a sort of city at the present day, in great numbers, 8096. The situation of the hell of the Philistines relative to the hell represented by the Red Sea [*Mare Suph*] fully described, 8099; see also 8137, cited in *Egypt* (7). How they infest the well disposed, 8096; and were therefore cast into hell at the Lord's Advent, 8311.

3. *Tyre and Sidon, cities of the Philistines*, denote those who possess celestial and spiritual riches, which are knowledges, 1156, 4453, 10,199, 10,227. Abstractly, Tyre and Sidon denote such knowledges themselves; Tyre, the interior; Sidon, exterior, *sh.* 1201. Sidon called the first-born of Canaan (Gen. x. 15), denotes exterior knowledges which occupy the place of faith, when the internal of the church is wanting; hence it is named in connection with Egypt, *br.* 1199, *sh.* 1201, 1202. Sidon is called the border of Israel, because it denotes exterior knowledges, 1201 end. Zidon in the way to Gerar, and as far as Assam (*Gaza*), named as the border of the Canaanites (ver. 19), denotes, as above, exterior knowledges, the extension of which among those who were in external worship without internal is here treated of, 1207—

1211. Zidon named as the border of Zebulon (chap. xlix. 13), denotes the extension of the heavenly marriage of good and truth to knowledges of good and truth, 6386. By Tyre (Ezek. xxvii. 8) is meant the ancient church as to knowledges of good and truth, 4453, 5319; see citations above (1), 9340. Tyre denotes the church as to knowledges of good and truth; the merchants of Tyre (*ib.* ver. 22), those who have such knowledges and communicate them, 40,199. The daughter of Tyre (Ps. xlv. 12), denotes the affection of truth; king (ver. 18), the truth itself, 10,227. In the opposite sense, the Prince of Tyre, or Tyrus (Ezek. xxviii.), denotes those who are in principles of the false, 4728. Hence the gain of whoredom, and fornication or whoredom with all the kingdoms of the earth imputed to her (Isa. xxiii. 17), 2466. See HELL, NATIONS (5).

4. *Gerar in Philistia and Abimelech the King of Gerar*, denote faith and the truth of faith, 2504, 3365. Gerar, named in the border of the Canaanites (Gen. x. 19), denotes what is revealed concerning faith; in general, faith itself, 1209—1211. Abimelech, king of Gerar, denotes faith as received in the rational mind; thus all who are in the doctrine of faith, who regard spiritual truths or the rational form of truths, in knowledges, 2504, 2505, 2509, 2510, 3365, 3391, 3392, 3447. In the supreme sense Abimelech denotes the Lord himself as received in doctrine, 3393. As to the valley of Gerar, the men of Gerar, and historical passages concerning it, see below (5).

5. *Abraham in the land of the Philistines*, denotes the instruction of the Lord in doctrinals of charity and faith; as his sojourn in Egypt signified instruction in scientifics, 2496. Abraham said to journey towards the land of the South (Gen. xx. 1), denotes progression in the goods and truths of faith, 2500. And he dwelt between Kadesh and Shur (*ib.*), denotes his specific state characterized by the affection of truth interior and exterior, 2502—2503. And he sojourned in Gerar (*ib.*), denotes instruction in the spiritual things of faith, 2504. Said to address Sarah his wife by the name of sister (ver. 2), denotes that spiritual truth is first thought of as rational truth, or from the rational mind, 2506—2508. Abimelech, king of Gerar, then said to send and to take Sarah (regarded by him as the sister and not the wife of Abraham, ver. 2), denotes the first thought of the Lord concerning the doctrine of faith, that the rational mind should be consulted, 2509—2511. God said to come to Abimelech in a dream by night, and say to him (ver. 3), denotes perception concerning the doctrine of faith, but as yet obscure, and thought from perception, 2513—2515. Behold thou shalt die because of the woman, for she is married to a husband (*quod illa maritata marito*, ver. 3), and if thou restore her not thou shalt die (ver. 7), denotes that the doctrine of faith must become nought if the rational is consulted, for that it is really spiritual truth, which also is one with good, 2516—2517, 2537—2538. But Abimelech had not come near to her (ver. 4), and, Therefore, I suffered thee not to touch her (ver. 6), denotes that the doctrine of faith (though first thought of otherwise,) derived nothing from consulting the rational, 2519, 2531. And Abimelech said, Lord, wilt thou slay also a just nation (ver. 4), denotes the providential reason why the doctrine of faith should appear such as it was first regarded, lest good and truth should perish together, 2520. He said unto me, "She is my sister;" and she herself said, "He is

my brother" (ver. 5), denotes that the Lord had so thought, and the rational mind itself had so dictated, 2523—2524. Abimelech said to have acted with rectitude of heart, and purity of hands (verses 5, 6), denotes that such thought with the Lord was from innocence and from the affection of truth, 2525—2526, 2529. Abimelech to restore Sarah to the man (Abraham) who is here called a prophet (ver. 7), denotes that the spiritual truth of doctrine is to be yielded up undefiled by the rational mind, as the Word teaches, 2533—2534. The promise that Abraham should then pray for him, and he should live (ver. 7), denotes that revelation is then given by influx into the perception and thought, and thus there is life from the Lord in the doctrine of faith, 2535—2536. Abimelech said to rise up early in the morning, and his exposition with Abraham (verses 8—10), denotes a state of clear perception, and the light of confirmation from celestial good, hence a process of reconsideration and conviction [*redargutio*], 2540, 2546. Abimelech afterwards said to take flock and herd, and men-servants and maid-servants, which he gave to Abraham and restored to him Sarah his wife (ver. 14), denotes that now the doctrine of faith is filled full with rational and natural goods, and with rational and natural truths because it is ascribed to the Lord, 2565—2569. The words of Abimelech, "Behold my land is before thee, dwell thou where it is good in thine eyes" (ver. 15), denotes the perception of the Lord concerning the doctrine of love and charity thus understood, and his presence wherever good is, 2571—2572. And to Sarah he said, "Behold, I have given a thousand of silver to thy brother" (ver. 16), denotes perception from spiritual truth and the infinite abundance of rational truth adjoined to good, 2575. The same called a covering of the eyes, etc., whereby Sarah was vindicated (ver. 16), denotes that rational truths are as the veils or clothing of spiritual truths, so that no fault or hurt is predicable, 2576—2578. So Abraham prayed to God, and God healed Abimelech, and his wife, and his handmaids, and they bare children (ver. 17), denotes revelation, and, concurrent with it, the wholeness of doctrine as to good, and as to truth, and as to the affections of doctrinals; hence fertility, 2580—2584. For Jehovah had closed up every womb of the house of Abimelech, because of Sarah, Abraham's wife (ver. 18), denotes that good could not produce itself through the rational mind if the conjunction here treated of had taken place, 2586—2588. A covenant afterwards made between Abraham and Abimelech (the story of Hagar and Ishmael intervening, chap. xxi.), denotes that divine doctrine is nevertheless invested with appearances taken from human thought and affection, for the sake of the spiritual church, 2719. Summary of the process (its fuller elucidation being reserved for the explanation of the similar covenant entered into between Isaac and Abimelech), 2720; the reason stated 2719 end.

6. *Isaac in the Land of the Philistines.*—The occurrences between Isaac and Abimelech (chap. xxvi.), which resemble those between Abraham and Abimelech, have reference in the internal sense to appearances of truth taken from the rational mind, which serve as the investiture of divine truth or doctrine, 2719 end, 3362. The relation, that Isaac went to Abimelech king of the Philistines, to Gerar, because of a grievous famine (ver. 6), denotes the divine rational, admitting doctrinals of faith, or appearances of truth to be adjoined, because of

the defect of knowledges of faith, 3365, 3384. The command that he should not descend into Egypt, but should sojourn in Gerar (ver. 2), denotes elevation above scientifics to human rational truths, otherwise called appearances of truths, and instruction therein, 3368—3369, 3384. The men of the place said to ask Isaac concerning his woman, and he said, "She is my sister" (ver. 7), denotes the inquiries which the spiritual make into divine truth, and the appearance that it is human rational, 3385—3386. He feared to say, "She is my woman," lest they should slay him for the sake of Rebecca (ver. 7), denotes that divine truths cannot be opened to the spiritual (who have not perception) and are therefore presented under appearances, to the end that divine good may be received, 3387. A long time said to elapse, and then that Abimelech king of the Philistines looked out through a window (ver. 8), denotes a state of reception, and thus of internal sight here predicated in regard to rational truths, 3390—3391. Isaac seen by him sporting with Rebecca (ver. 8), denotes that divine good is now seen in divine truth, 3392. The words of Abimelech to Isaac hereupon, "Behold she is thy woman, and how sayest thou she is my sister" (ver. 9), denotes the present perception of the spiritual that it is divine truth in the doctrine of faith, and the difficulty they have in conceiving that if it is divine it can be rational; or if rational that it can be divine, 3394. The reason assigned for his reproof, "One of the people might lightly have lain with thy woman" (ver. 10), denotes that thus divine truth might be adulterated and profaned, 3398. Abimelech therefore now said to command all his people, and to decree that any one touching Isaac (here called the man) and his woman should die (ver. 11), denotes that to those who are in the doctrine of faith only (otherwise called the spiritual), divine truth and good cannot be opened on peril of eternal damnation, 3402. For the remaining particulars, see ISAAC (2), commencing 3404, Vol. I., p. 432.

7. *The Land of the Philistines a Boundary of Canaan.*—From the Sea Suph (Red Sea) to the Sea of the Philistines (Gen. xxiii. 31), denotes from scientific truths to the interior truths of faith, 9340, cited above (1).

8. *Samson and the Philistines.*—Samson represented the Lord as to the divine natural; also the celestial man in power by the natural, or by truth in ultimates, *sh.* 3301, *sh.* 5247. The relation, that he took a woman of the daughters of the Philistines (here mentioned in the opposite sense), denotes conjunction with truth not from good, 4855. See NAZARITE.

9. *The Philistines named in the Prophets;* passages cited in both senses, 1197, but especially 9340; where called the uncircumcised, 4462. The destruction of the Philistines described by a flood of waters (Jer. xlvii. 2), denotes false principles and reasonings therefrom concerning spiritual things which inundate man, 705. I will slay thy root and he shall slay thy residue, said of the Philistines (Isa. xiv. 30), denotes the perishing of remains of good and truth, wanting which man is no longer man, 5897. Have not I made Israel to ascend from the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir (Amos viii. 7), denotes the initiation of those who receive spiritual truths and goods by scientifics; of those who are in interior truths by exterior; and of those who are in knowledges of truth and good, 9340.

The residue cut off from Tyre and Zidon, because of Jehovah wasting the Philistines, the remains of the islands of Capthor (Jer. xlvii. 4), denotes the vastation of the church as to the interior truths of faith, and as to exterior truths, 9340. Ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things, (Joel iii. 5), denotes the perversion of truths and goods, which are profaned by those who are in faith when they apply them to evils and falses, 9340. They shall fly upon the shoulder of the Philistines towards the sea, said of restored Israel and Judah (Isa. xi. 14), denotes that those who are in the good of faith and the good of love shall receive and take into possession the interior truths of faith, 9340. Philistia and Tyre to share in the glory of Zion, the city of God (Psa. lxxxvii. 4), denotes the science of the truths of faith, which receives life from the doctrine of faith, which is of the Word, 9340.

PHILOSOPHY. There are three classes of those whom the ancients called serpents; viz., such as assign sensual, scientific, and philosophical reasons, respectively, for denying the existence of the human spirit, and generally of heavenly things, *ill.* 196, 259 end, cited 5128. Philosophers think it more sublime to believe that the providence of the Lord is universal than that it is particular; yet it is a philosophical truth, that no universal providence can exist without a providence in particulars, 1919 end. Intellectual good begins to perish in the church in our day, because of philosophical reasons against divine things; also that voluntary good perished in the time of the most ancient church, 2124. Philosophy so called (meaning, as in the Author's time, *metaphysics* and *logic* especially), draws down the understanding into the dust, and substitutes mere terms for things; the terms "feculence" and "froth" applied to such subjects by the spirits of another earth, 3348. Metaphysicians and logicians described, as they were known to the Author in the other life; also remarks on the scholastic or philosophical method generally, in a conversation with them; finally, concerning Aristotle, whose state is described as very different from that of his followers, 4658. The procedure from thoughts to terms, as in the case of Aristotle himself, is not contrary to order, because the terms are but formularies which embody interior things; but the procedure from terms to thoughts, especially as it rarely goes beyond the terms themselves, is the means of becoming insane rather than wise, *ill.* 4658. The faculty of right reasoning (thinking well) is from the spiritual world, and to learn thinking by artificial means is destructive of it; comparatively as dancing is natural, and the dancer would only be impeded, if anxious about the movements of the fibres and muscles when about to dance, 521, 4658. The science and philosophy of the present day are altogether different from the scientifics of ancient times, which had reference to the correspondence between natural and spiritual things; the scientifics of the present day, on the contrary, rather withdraw the mind from such things, and often consist in mere words, 4966; compare 259. How impossible it is for sensual and scientific reasonings to lead into the doctrine of faith, 2588; instances from discourse with spirits who had been philosophers, 6317, 6326. See LEARNED.

PHINEHAS [*Pinchasus*], with whom it is said Jehovah made an everlasting covenant (Numb. xxv. 12, 13), denotes love, or the all of love, as represented by the priesthood, 1038.

PHLEGM, OF THE BRAIN [*pituita, phlegma*]. Brief description of the spirits who correspond thereto in the Grand Man, 5386, 5724.

PHYSICIAN [*medicus*]. Physicians, medicines, etc., denote the means of preservation from evils and falses, which are the truths of faith, *ill.* and *sh.* 6502. See MEDICINE, to HEAL.

PHUT [*Puth*]. See LYBIA.

PIA MATER. See BRAIN.

PICTURES. Truths without good correspond to the mere pictures of flowers and fruits, which, however beautiful externally, are nothing but clay, 10,194.

PIECES [*frustra*]. To be broken into pieces, where the calf of Samaria is treated of (Hosea viii. 6), denotes that good not from the Lord will become nought or be dissipated, 9391. See BROKEN, SEGMENTS, PART, DIVISION.

PIETY [*pietas*]. A life of piety, without a life of charity, conduces to no good, but piety and charity conjoined conduce to all that is good, *br.* 8252. The duties of piety and of charity respectively defined, 8253. That the worship of the Lord is essentially a life of charity, or the love of the neighbor; but piety without charity is the love of self, 8254.

PIGEON. See DOVE.

PILDASH. See NAHOR.

PILES [*hæmorrhoides*]. See EMERODS.

PILL, *to*. See PEEL.

PILLAR [*columna*].—1. *That its signification is derived from its use as a support*, because the natural of which it is always predicated is the basis or support of the spiritual; passages cited (Jer. i. 18; Psa. lxxv. 3; Rev. iii. 12; Job ix. 6), 8106 end. Pillars denote the goods of love and of faith, because it is by these that heaven and the church are sustained, *sh.* 9674, *br.* 9747, 9768. Pillars denote goods sustaining; bases of the pillars, truths sustaining, 9757. See NUMBERS (15); 9674, 9677, 9689—9692, 9747—9753, 9757; MOSES (23), 9388—9391.

2. *The Pillar and Cloud of Fire* between the Israelites and Egyptians, denotes the Lord's presence with those who are in good and truth, and with those who are in evil and the false respectively, 7989, 8197. A pillar of cloud by day and of fire by night, relative to the Israelites only, denotes his presence with the regenerate in their recurring states of illustration and obscurity, *ill.* 8105—8110; *br.* 5923. A pillar of cloud in the day-time, denotes the state of illustration tempered by the obscurity of truth, 8106. A pillar of fire by night denotes the state of obscurity tempered by illustration from good, 8108. When the pillar went from before the Israelites and stood behind them it represented the presence of the Lord, guarding the voluntary part, as previously the intellectual, 8195. Jehovah said to look out from the pillar of cloud and fire, denotes influx from divine good and divine truth, 8212—8213. Jehovah said to speak in the pillar of cloud, denotes divine truth in the literal sense of the Word, 9406. The pillar of cloud said to stand at the door of the tent when Moses had entered, denotes the dense obscurity of the Jewish nation in respect to the Word, 10,551. See CLOUD, FIRE.

3. *Pillar of Angels*.—The Author mentions his descent into the

lower earth surrounded by angelic spirits; and that such is the wall of brass mentioned in the Word (Jer. i. 18; xv. 20), 699, 4940. When the spiritual are delivered from infestation, they are led safely through the midst of hell guarded by a pillar of angels, of which the Author was an eye-witness, 8099. By the pillar that went before the Israelites, a company of angels is to be understood, in the midst of whom was the Lord, 8192—8195. A pillar of cloud by day, and of fire by night, represented the state of heaven, because the angels are continually perfected by variations and changes of state, 8108.

4. *A pillar descending from heaven*, described by the Author as representing by its cerulean hue the good of the celestial church, 4328.

PILLOWS or BOLSTERS. See NECK.

PINE [*tæda*]. See FIR-TREE.

PIPE [*fistula*]. Tabrets and pipes (Ezek. xxxviii. 13), denote affections and the joy thereof, 8339. See MUSIC.

PIPE [*tibia*]. The speech of certain spirits described, that it resembled the single note of a pipe, being void of all rationality, 2605.

PIPES [*calami*], in the description of the golden candlestick, denote truths from good, 9551, 9555, 9556. See REPRESENTATION.

PISON [*Piscon*], denotes the intelligence of faith, originating in love, 110. See EDEN, HAVILAH, MAN (43).

PIT [*fovea*]. Places of vastation in the lower earth are called pits, and are always meant by pits in the Word; this, because pits denote falses, and the bound in a pit those who are in falses, and are willing to be liberated from them, *fully sh.* 4728, *br. sh.* 5037, 5038, 5246, 6854. The casting of Jeremiah into a pit has the same signification as that of Joseph, namely, the rejection of divine truths among falses, 4728 end. Pits said to be empty and without water, denote falses, by which is meant doctrines of faith in which there is no truth because no good, *br. ill.* 4736, *sh.* 4744. A pit denotes the state of vastation and temptation; release from a pit (or a prison), the state of deliverance from temptations, 5246, 5249. A pit denotes the false; opening a pit, the reception of the false; digging a pit, the fashioning of the false, one's self; falling into a pit, perversion of the truth, falling by error, 9084—9086. Moab shall be as Sodom, the sons of Ammon as Gomorrah, a place for the breeding of nettles and salt-pits (Zeph. ii. 9), denotes good vastated, or evil, and truth vastated, or the false, 2455. They came to the pits and found no water (Jer. xiv. 2), denotes doctrines without truths, 2702. Israel a lion's whelp, the nations said to be against him, he was taken in their pit (Ezek. xix. 3, 4, 8), denotes the spiritual church fallen into evils, and the false of evil, 9348. The Rock whence ye were hewn, and the pit whence ye were dug, here used in a good sense (Isa. li. 1), denotes the Lord as to Divine Truth, 3703. See PRISON, BOUND, SNARE, CUSTODY, EARTH (*last paragraph*, Vol. I., p. 147), (MOSES, 13, 17). TRIBES, VASTATION.

PITCH [*pix, bitumen*]. Noah commanded to make an ark of gopher-wood, mansions in it, and pitched within and without, denotes the man of the church, distinguished as to will and understanding, and preserved from the inundation of lusts, 602, 638—645; particularly 645. The rivers of the land turned into pitch, the dust into sulphur, and the whole land burning pitch (Isa. xxxiv. 9), denotes dense and dire falses, or phantasies, and dire lusts, 648 end, 1299, 1861; more fully,

2446; cited also 6724. Bitumen for clay, in the building of the tower (Gen. xi.), denotes the evil of cupidity which took the place of good, 1299. The valley of Siddim, full of wells of bitumen (chap. xiv. 10), denotes the uncleanness of falsities and cupidities; the wells false, because they contained unclean waters, and the bitumen cupidities from the sulphurous stench in such water, 1688. Bitumen denotes good mixed with evils; pitch, good mixed with falses; hence Moses put in a coffer of bulrushes bituminated with bitumen and pitch, denotes the comparatively vile exteriors, and the good mixed with evils and falses, in which the divine law is first received, *ill.* 6724. Pitch when named with sulphur, is mentioned in place of fire, and fire in the opposite sense denotes evil, 2446, 6724. See SULPHUR; also NOAH (5), MOSES (6), LANGUAGE (6), 645.

PITCHER [*cadus*]. See WATER POT.

PITHOM AND RAAMESSES, treasure cities built for Pharaoh by the oppressed Israelites, denote the quality of doctrines from falsified truths, 6661—6662. See RAMESSES.

PLACE, or PUT, to [*ponere*]. See PLACE (14).

PLACE [*locus*].—1. *Phenomena of Place in the other Life.* How unreasonable it is to deny that the spirit is substantial, and that it can be in place, 446, 4622. In the other life, changes of place, distances, relative situation, presence and absence, etc., are changes of state, 1273—1277, 1376—1381, cited below (4). Changes of place in the other life are changes of state, while the body remains in the same place, *ill.* 1273—1278. The idea of place and distance is not real with spirits, but is varied according to their state of thought and affection; not so with the angels when they think from state, 1376, 1379. Place, mutation of place, and distance in the world of spirits, are appearances; and under certain circumstances, they are fallacies, 1376 end, 1377, 1380; see below, 3356. All souls and spirits whatsoever keep the same place eternally, notwithstanding that places and distances change according to state; this, because the common state rules the particulars, and after such changes the original situation returns, 1377. Space and time are proper to nature, but are of no account in the other life; they appear something in the world of spirits, because spirits recently separated from the body retain their natural ideas, 2625. All things in the other life appear as in space, and succeed as in time, but such spaces and times are in themselves changes of state; hence, fallacies caused by changes of state are induced on others by evil spirits, 3356; the latter fact repeated, 3640. It appears to spirits and angels that they move from place to place, in all respects like men, yet such appearances are really mutations of their states of life; hence, by places or spaces, and by times, are always to be understood states, 4882. There are no spaces and times in the other life, but states, which states produce in externals a real and altogether living appearance of progression and motion, as through space, 5605. The appearance of space and time in the other life, is as real as the appearance that life is in man, when yet the fact is, that it flows in, 5605. The appearance of place in the other life is according to the state of life, and, in itself, is state; passages cited, 9305 end. Spaces, distances and progressions, in the other life are appearances derived from changes of state of the interiors; such changes of state also are the first cause of spaces and distances in the natural

world; hence it is, that a man as to his spirit, can be transferred to any earth in the universe, 9440. Remoteness of place is an appearance produced by difference of state, and changes of state are according to differences of the interiors; the author's experience of this when he was led by the Lord to an earth remotely situated in the universe, 9967; another illustration also from experience, 10,734. All presence, and all idea of space in the other life is determined by affections of the love, and the affinities belonging to such affections, *ill.* 10,146. All turn themselves and thus come into place according to their loves; also, all things are communicated, received, and rejected, according to loves, 10,130; further *ill.* 10,189.

2. *Places of Vastation in the other Life.*—See *PIT.*

3. *Distances in the other Life*, are appearances, which denote diversity in the state of life, 9104, 9967. The societies of heaven appear at a distance from one another according to the difference of their affection as to truth and good, 6602. Motion, change of place, journeying, etc., in the other life, are all so many mutations of the state of life, 1273—1275, 1377, 3356, 5605, 9440, 10,734. Distance, understood spiritually, has for its object the divine instead of space; hence, all idea of space is relative to truth and good from the Lord; and to be far off is to be remote from the divine, or the internal in which the divine is, *ill.* and *sh.* 8918.

4. *Situation in the other Life*, treated in the seriatim passages cited above, 1273—1277, 1376—1381. Among the wonders of another life, these five are mentioned; *first*, that spirits and angels are distinct as to situation, though places and distances are only varieties of state; *secondly*, that their situation is constantly the same relative to the human body, in whatsoever direction a person turns himself; *thirdly*, that no distance can render an angel or spirit invisible, yet only so many are seen as the Lord concedes; *fourthly*, whatever the distance, a spirit can be instantly present when called to mind, so as to be heard, and even touched; *fifthly*, in the world of spirits there is no idea of time, 1274. The phenomena of place were manifested to the Author by his being led, simply by changes of state, from place to place [*per mutationes*], 1273, 5605. The general situation of spirits in the other life is such, that angels are at the right hand of the Lord, evil spirits at the left, the middle sort in front, the very evil [*maligni*] at the back, the aspiring above the head, and the hells under foot, 1276. The relative situation of spirits is constantly the same to eternity, not only in respect to the Lord, but to every man and angel, in whatsoever direction he looks, 1274, 1276. The place and situation of spirits relative to the human body, is briefly described from the Author's experience, 4403; and the similar situation of those in heaven, 10,189. It is from this constant order that all are most present to the Lord, 1277; for none are too distant to be seen, and societies are most distinctly situated, 1274 cited above. The situation of men as to their souls is the same as that of spirits in the Lord's kingdom; and hence, however distant they may be from each other in the body, they can discourse together and come into association, if only their internal sight be opened, 1277; see below 3644, 4067. There are two kinds of changes of place in the other life; the *first*, which keeps them in the same situation relative to the human body, which is an appearance; the *second*, that spirits can

present themselves in places where they have really no situation, which is a fallacy, 1376 end, 1377, 1378, 1380 end, 3356; see below, 3640. The true situation of spirits is constantly the same; hence, as to the organical substances of their bodies, they really are not where they appear in situation, 1378. Souls and spirits not yet allotted to their constant situation in the Grand Man, are seen in various places, now here, now there; a comparison of such wandering spirits with fluids in the body, 1381. Repeated statement of the above named phenomenon, that the societies of heaven preserve the same situation constantly, in whatsoever direction a man, spirit, or angel may turn himself, 3638. 3639, 4321, 4882, 10,379. The hells resemble the heavens in this particular, that their situation is constantly the same, but it is beneath the soles of the feet; also that the appearance of some in other places is a fallacy, 3640. All in hell are in a situation and position opposite to those in heaven, having the head downwards and the feet upwards, 3641. Every man in existence is situated as to his soul, either in the Grand Man, which is heaven, or out of it in hell, 3644. The situation of man in the society of spirits, is such that all his changing experience when regenerating is according to the change of societies, *ill.* 4067. Every one in the Grand Man holds a constant situation according to his state of truth and good; hence situations in the other life are states, 4321. The situation of all in the Grand Man is from the Lord, who constantly holds the centre, and is the source of life to all, 4321.

5. *The Situation of the Vessels recipient of Life in Man*, is contrary to the true order, 3318.

6. *The Situation of Sacred Buildings*, namely, east and west, derives its origin from representatives in the other life, 9642 end. See **QUARTERS**.

7. *Places in the land of Canaan*, derive their signification from the existence of the most ancient church, and afterwards of the ancient church, there, 567, 3686, 4447, 4454, 4516—4517, 4580, 5136, 6516; especially the summary, 9340. To be led into the land of Canaan, here called a place, denotes introduction into heaven understood as a state, 9305.

8. *A Holy Place, or Sanctuary*, denotes a state of love and faith, 3652; celestial love; the Lord as to his divine human, 3210, 6502; also, the good of love in which the Lord is present, 10,105, 10,129, 10,130. The holy place, the holy of holies, and the veil between them, represented heaven, 9678, 9680. See **HOLY**.

9. *To be led by the Spirit into another Place*, is predicated of a peculiar state of vision; the Author's experience, 1884. The spirit of man can go to any place, however remote, while his body remains in the same place, 9440, 9967, 10,734.

10. *The Places in which the Sun and the Planets appear in the idea of Spirits*, is constantly the same, *br. ill.* 7247, 7358, 7800, 9755.

11. *Signification of Place or Space*.—Generally, place denotes state, 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381, 9440, 9967, 10,146; all cited 10,580; from experience, 1273—1277, 1376—1381, 4321, 4882, 10,146, 1058, all cited above (1, 2). Place or space denotes state as to esse; time, as to existere, *br. ill.* 2625; see below, 8325, 8722. The name of a place in the literal sense of the Word denotes the quality of a state; and this, by a change of ideas from

natural to spiritual, 2837, 3111, 3115. Space and time denote state; and motion, being successive progression in space and time, change of state; this because there is no idea of space and time in the internal man, 3356. Places, distances, and all ideas relative to them in the Word, are appearances of truth, so expressed in accommodation to human ideas; but they denote states, *sh.* 3387. It is impossible for man to have the least thought but what partakes of space and time; angels however think of state as to *esse* instead of place, and state as to *existere* instead of time, 3387, particularly 3404, 3857, 4882, 7381, 8325, 8918. Time and space denote state, because as the former are derived from the apparent revolution of the natural son, so the latter from the sun of heaven, *ill.* 7381. Space denotes state as to *esse*, or as to good; time, as to *existere*, or as to truth, 8325. Place denotes state, here predicated as to good, 8722. Modified by other expressions, place may also denote state as to faith and charity, or faith, understood of charity, 8938. In order to a right understanding of the Word in the internal sense, all idea of place, of time, and of person, must be rejected, and states conceived of, 10,133.

12. *Passages in which Place is mentioned.*—Look from the place where thou art, northward and southward, and eastward and westward, said to Abram (Gen. xiii. 14), denotes the state of the Lord when illuminated, his perception of the states of all in the universe, past, present and to come, 1604, 1605. Sodom twice called a place, instead of a city, in the intercession of Abraham (chap. xviii. 24, 26), denotes the state of those whose truths could be filled with goods, these being the fifty just, 2251, 2253, 2262. Abraham said to return to his place, after pleading for Sodom (ver. 33), denotes that the Lord ceased to think from the maternal human, and that he returned to the state in which he was before, 2288. Thy son-in-law, and thy sons, and thy daughters, whatsoever thou hast in the city, bring out of this place, said by the angels to Lot (Gen. xix. 12), denotes the state of evil from which truths, and the affections of good and truth, are to be separated, 2393. Surely there is no fear of God in this place, said by Abraham when he caused Sarah to pass for his sister in the land of the Philistines (chap. xx. 11), denotes the state in which there is no regard for spiritual truth, 2553. Sarah to pass for his sister at every place in Philistia to which they should come (ver. 13), denotes that celestial truth is received for rational truth, in every conclusion from rational thought, 2562. Abraham said to lift up his eyes and see the place afar off, when he was about to offer up Isaac (chap. xxii. 4), denotes the Lord's intuition from the divine, and foresight in regard to state (the state here treated of being the union of the human to the divine and the salvation of the spiritual), 2789, 2790. Abraham said to give a name to the place, when he offered up the ram instead of Isaac (chap. xxii. 14), denotes the state of the spiritual, the quality of which is from the Lord's divine human, 2836. Is there in thy father's house a place for us to pass the night, in the questions addressed to Rebecca (chap. xxiv. 23), denotes exploration of state as to the good of charity, and in particular as to the affection for truth (which is only to be found in the good of charity), when truth is about to be initiated into good, 3111, 3115. Surely Jehovah is in this place (chap. xxviii. 16), how terrible is this place (ver. 17), said by Jacob, denotes the divine in the state

there treated of, which is one of illustration, and the holy fear which characterizes such a state, 3716, 3719. Jacob said to call the name of that place Bethel, which before was called Luz (ver. 19), denotes quality from the in-dwelling of good, whereas the prior state had its quality from truth, 3729, 3730. All the men of the place collected by Laban, and he made a feast, on the evening of Jacob's marriage (chap. xxix. 22), denotes all the truths of that state now passing through initiation, previous to conjunction, 3831, 3832. Send me away and I will go to my place and my land, said by Jacob after Joseph was born (chap. xxx. 25), denotes the desire of the natural man, after he has acknowledged spiritual good, tending to conjunction with the rational (understood by Isaac), 3973. Laban said to return to his own place after parting with Jacob and with his sons and daughters (chap. xxxi. 55), denotes the end of the representation by Laban, and the prior state resumed, 4217. Jacob called the name of the place Peniel, where he had wrestled with the angel (chap. xxxii. 30), denotes the state of temptation previous to the conjunction of natural truth with celestial spiritual good, 4298. God said to ascend from upon Jacob in the place where he spoke with him (chap. xxxv. 13), and Jacob set up a pillar in the place (ver. 14), and called the name of the place Bethel (ver. 15), denotes an interior state which is predicated of elevation to the divine, the holy principle of truth therein, and hence, the state of the divine natural, 4578, 4580, 4583. The men of the place questioned by Judah concerning the supposed harlot (chap. xxxviii. 21), and the men of the place answering him (ver. 22), denotes the consultation of truths concerning the state there treated of, and afterwards perception from truths, 4889, 4896. Joseph put into prison into a place where the king's prisoners were bound (chap. xxxix. 20), denotes the temptation to which spiritual good is subject in the natural man, especially among falses, 5035, 5038. The place upon which thou standest is holy ground, said to Moses when Jehovah spoke with him out of the midst of the bush (Exod. iii. 5), denotes the state in which the holy proceeding from the Lord can be received, 6845. The promise of Jehovah to lead the Israelites to a land good and broad, to the place of the Canaanites and Hittites, etc. (ver. 8), denotes the elevation of the spiritual to the good of charity and the truth of faith, in the region as yet occupied by evils and falses, 6856, 6858. No man saw his brother, and none arose from their place [*et non surrexerunt de-sub se*] during the darkness of Egypt (chap. x. 23), denotes no perception of the truth of good, and no elevation of mind with those who are in falses, 7716, 7717. Thou shalt bring them in, and plant them in the mountain of thy inheritance in the place thou hast made for thee to dwell in, O Jehovah (chap. xv. 17), denotes the introduction of the spiritual into heaven, and their continual regeneration, in a state of good which is from the Lord alone, 8325—8328. Abide ye every man in his place [*quiescite quisque sub se*], let no man go out from his place, on the seventh day (chap. xvi. 29), denotes the state of peace when the Lord leads by good, in which state the regenerate are enjoined to remain, 8517, 8518. The words of Jethro after his advice to Moses, "All this people shall come upon their place in peace" (chap. xviii. 23), denotes the change of state when the regenerate are led by good, previous to which judgment from truths is predicated, and truths must be arranged,

8722. In all places in which I put the memory of my name, I will come to thee and I will bless thee, said by Jehovah (chap. xx. 24), denotes every one's state of faith receptive of divine influx, 8938, 8939. A place of refuge appointed for him who should kill a man, without premeditation (chap. xxi. 13), denotes that no guilt, and consequently no punishment of guilt, accrues because of hurt done to the truth of faith when it is not done from the will, 9011. Behold I send an angel before thee, to bring thee into the place which I have prepared (chap. xxiii. 20), denotes the Lord as to the divine human, by whom the faithful are introduced into heaven, according to their state of life, 9304, 9305; the similar passage (chap. xxxii. 34) explained 10,507, 10,508. The flesh of the ram of fillings to be seethed in the holy place (chap. xxix. 31), denotes the preparation of good to the uses of life, which is done by truths of doctrine in a state of illustration from the Lord, 10,105. Behold there is a place with me, and thou shalt stand upon the rock, said to Moses, when he desired to see the glory of Jehovah (chap. xxxiii. 21), denotes a state of faith in God, 10,580.

13. *To put or to place* [*ponere*], meaning one thing upon another, is, in the spiritual sense, to adjoin, 2798. To put on, understood of garments, is to apply, namely, truths to goods, or scientifics to truths, 6918, 6919. To put upon the shoulder, in order to bear or carry, denotes preservation, 9836. Note: *to put*, is idiomatic, and has therefore many nice shades of meaning in the spiritual sense; generally it has reference to order, arrangement, application, influx, and one thing put in another may even denote the discovery of one thing existing in another; see 6725, 8712, 9933.

14. *To place, set, or appoint* [*constituere*], has reference to the arrangement in order of good and truth, 5288. To place, set, or stand [*statuere*], as when one is introduced and stood before another, denotes insinuation before conjunction, 6071, 6090. See PHARAOH (3).

PLAGUE. See PESTILENCE; and see MOSES (12).

PLAIN [*planities*]. A plain generally denotes whatever is of doctrine or truth, *sh.* 2418, *br.* 2450, 4236. Lot said to lift up his eyes, and look upon all the plain of Jordan (Gen. xiii. 10), denotes the external man when illuminated, and his perception of goods and truths, 1584—1585. Look not behind thee (to the cities) neither stay thou in all the plain, said to Lot (chap. xix. 17), denotes that doctrinals are not to be regarded, but love and charity (signified by the mountain whither he was to escape), 2417—2419. The cities overthrown, and all the plain, and all the inhabitants of the cities (ver. 25), denotes the separation of truths and doctrinals, and every good that was in truth, from the evil, 2449—2451. No city shall escape, and the plain shall be destroyed (Jer. xlviii. 8), denotes false doctrine and whatever pertains to it, 2418. Gog and Magog said to go up on the plain of the earth (translated *breadth*, Rev. xx. 9), denotes the vastation of all truth of doctrine by those who are in external worship void of internal, 2418, 4236. The Mount of Esau, and the plain of the Philistines (Obad. ver. 19), denote the good of love and the truth of faith, 9340.

PLANE [*planum*].—1. *General Description of Three Planes provided for Man's Regeneration.* 1. The formation of the will from infancy to boyhood. 2. The formation of the understanding by sciences and knowledges, which takes place in youth and adult age. 3. The

conjunction of the celestial remains of infancy with truths and goods, 1555. The regeneration of man begins from infancy, and continues to the last hour of his life in the world; yet all this is only to provide a plane for the continued perfection of his life to eternity; passages cited, 9334.

2. *General Description of Three Planes by which the Lord rules all Men.*—1. The interior conscience (when it exists), which is formed of spiritual truth and good. 2. The exterior conscience, which is formed from natural good and truth, the sense of what is just, equitable, moral, and right in civil society. 3. The outmost plane, by which even the evil are ruled, consisting in a sense of fear for the sake of reputation and self-honor, gain, self-love and the love of the world, 4167; further *ill.* 5145 cited immediately below; 6207 cited below (5). The three planes described above act as one with the regenerate, because the one flows into the other, and by the interior the exterior is disposed into a corresponding form, 4167. The three general planes which form the order of man's life are the terminations of so many distinct degrees, corresponding to the three heavens; how they are formed and by what terms they are distinguished, *fully ill.* 5145. The third, or outmost plane by which the Lord governs man in the world, namely, that formed by his own loves, is of no account in the other life, because he is then remitted into his interiors, 6495. When man is regenerated, however, the pleasures of the body and mind serve as the ultimate plane in which spiritual good, with all its felicity and blessings, is terminated, 8413. See MAN (19).

3. *The Plane Receptive of Good and Truth in Man*, is the internal freedom which he acquires by compelling himself to act according to the Lord's precepts *ill.* 1937. The plane or ground receptive of good and truth is called conscience, and must be acquired while man lives in the world, 3957. The plane receptive of spiritual and celestial things is in the interior natural, and this man carries with him into the other life, but the exterior natural is put off by death, *ill.* 5079. The plane for celestial and spiritual things is derived from sensuous, but it is by the action of the internal man upon them, whereby they are drawn into the service of the internal, *ill.* 5081. The plane in which good from the Lord is received and in which it rests, or is finished, is the interior conscience; without this plane it flows down into the exterior and is turned into vile delights, *ill.* 5145; see below, 6845. The plane of interior thought and affection is in exteriors, in which the interiors are reflected as in a mirror; hence the formation of this plane commences from infancy; *ill.* by the face, the eyes, and the speech, 5165. The first plane when man is regenerated is formed by scientifics, from which truths are afterwards concluded and in which they are terminated; in this way the understanding is formed which receives the truth of faith; in which faith, again, is received charity, 5901, 6750. When the influx of faith and love from the Lord is received by man, he is elevated above sensual things, and the divine no longer flows down into them but is received in the interior plane to which man is elevated, 6845.

4. *Innocence Described as the Plane in which Love and Charity from the Lord are received*, 4797. External innocence, such as that of infancy, is the plane of the new life, when man is regenerated; the

difference between external and internal innocence described; passages cited in seriatim order, 10,021. Innocence, or the good of innocence in infancy, is preserved in man till adult age, and unless destroyed by a life of evil, it serves as the plane in which truths are received in order to man's regeneration, *br. ill.* 10,110. See MAN (23).

5. *The Plane of Communication between Heaven and Man*, is in the exterior man, but the communication itself is by the interiors; *br. ill.* and the difference in the case of the Jewish church explained, 4288. Those who are in natural good not spiritual have no plane in which heaven can operate, *ill.* 5032, 7761; this, and the preceding citation both *ill.* 5036, 8002. The plane into which the angels operate is formed by the truths of faith, rooted in the affection for truth, and become of the life by act, *ill.* 5893; further *ill.* and shewn to be the same as the interior conscience, 6207, 6213, 8002.

6. *The various Planes in which Spirits and Angels appear*, with reference to the human body, described from the Author's experience, 4403. See MAN (32), INFLUX (7, 8), HEAVEN (7).

7. *The Genuine Face of an Angel Described as the Plane upon which other faces are induced*, according to his communication with societies, 4797, 6604; the similar case of evil spirits, 4798, 5717. See FACE.

8. *That there are two Planes from which all the Colors are reflected*; namely, opaque white, and black, 1042, 3993, 4530. See COLORS.

PLANET. See UNIVERSE.

PLANE-TREE [*platanus*], or chesnut, denotes natural truth, 4014. See FIR-TREE.

PLANKS, THE [*asserres*], of the habitation, or tabernacle, denote good sustaining heaven, 9634, 9636, 9642, 9649. See NUMBERS (15), p. 69.

PLANT, to [*plantare*, Exod. xv. 17], denotes to regenerate, *ill.* by comparison with a tree, 8326. To plant vineyards and drink the wine thereof (Amos ix. 14), is to cultivate whatever is of the spiritual church, and to appropriate its truths, 5117. See MAN (25); PERCEPTION (48).

PLATE OF PURE GOLD, THE [*bractea*] on which was inscribed "Holiness to Jehovah," denotes illustration from divine good, 9930—9932. See PRIEST.

PLATTER. See CUP, VESSEL.

PLAY, to, OR MAKE SPORT OF [*ludere, illudere*], denotes derision, predicated of those who are in truth and not at the same time in good; the case of Lot and the men of Sodom, 2403; that of Ishmael and Isaac, 2654; used in the sense of anger and indignation by the wife of Potiphar, 5014, 5026. To deceive by a *lie*, in the case of Pharaoh, expressed by the same word, 7467. How hurtful it is to quote the Word in sport, 961.

PLAY AND TO LAUGH [*ludere, ridere*], in a good sense denotes love, the affection of truth, the joy or festivity of the interiors, 3392; *ill.* and *sh.* 10,416. See DANCE.

PLEASURE [*voluptas*].—1. *The State of those who have lived in Pleasures contrary to order*. Those who make life consist in the indulgence of pleasures, appetites, and sensual things, are images of hell,

because the order of heaven is destroyed in them, 911. Those who have lived in mere pleasures, are first introduced into similar delights after death; but soon the scene is changed, and they are carried down into an excrementitious hell where they appear carrying filth, and lamenting their lot, 943, 4948, 5395. Women of low condition who have become rich and given themselves up to pleasures, when they meet in the other life, treat each other like furies, beat each other, and tear each other's hair, 944. Whatever phantasies have been indulged in the life of the body, are changed into corresponding delights hereafter; they whose highest good has consisted in pleasures, especially adulterers, dwell in places stinking as from urine, etc., 954, 1514, 4464, 5059. The number of those who have lived in mere pleasures is very great at this day in the other life; their influx is all in favor of self and the world, 6201.

2. *The Idolatry and Dominion of Pleasures.*—There are three universal kinds of idolatry, namely, the love of self, the love of the world, and the love of pleasure, *br.* 1357. When man is in such a state that the pleasures of the body and the senses are regarded as the sole end of life, and the external dominates over the internal, he is said to be in freedom from the proprium; this state contrasted with that of heavenly freedom from the Lord, when the internal has the dominion, 5786.

3. *Indulgence in Pleasures a cause of Disease*, 5712, 8378.

4. *That Good from the Lord is turned into mere Pleasure and Voluptuousness*, namely if it be not terminated by conscience, or, in a higher degree, by perception, *ill.* 5145. See MAN (19), PLANE (3).

5. *That Apperception is rendered obscure by Pleasures*, because the life is then in externals, with only sufficient influx from interiors to restrain from unseemly actions, 5141. Those who live in mere pleasures, adulterers and others, cannot be elevated above the sensual lumen, which prevails in hell, and is replete with scandals against heavenly and divine things; from experience, 6310; further *ill.* 6564, 8378.

6. *That Pleasures were relinquished by the Lord*, which also are here attributed to the voluntary part only; the sensuals of the intellectual part being described otherwise, 1542, 1547; comparison with man, 2204. See LORD (22).

7. *Pleasures allowable when not inconsistent with Order.*—Pleasures are not denied to man provided only they are not regarded as an end, and the interiors are good, 945, 995, 997, 3951. It is the interior affections that become manifest in pleasures, which also derive their quality from delight, either as heavenly or infernal, *ill.* 994, 995. The delight in pleasure is from use, for which reason conjugal love affords the greatest of all delights, its use being the most eminent, 997. Pleasures are of two kinds, those of the voluntary part, and those of the intellectual part; they are also distinguished as clean or unclean; or, into such as agree, and such as do not agree with celestial love, 994, 1547; see 1542, 1547 cited below (3). Pleasures are denoted by creeping things; and such as have good in them by creeping things that have life, *sh.* 994. Pleasure and what is pleasurable [*volupe*] in the body, exists from delight, which delight is called the good of the natural man, and when in order is from charity, 2184 end, 3951. The delights of the regenerate partake in some measure of worldly and sensual delights, but they are tempered by spiritual good from the Lord, 2204.

cited below (3). The regenerate are first introduced into the good of the sensual part, or the pleasurable [*volupe*], which good is denoted by Mount Gilead, and the healing truths conjoined to it, by balm in Gilead, 4117, 4124, 4748. The regenerate are not finally deprived of the pleasures of the body and mind, but enjoy them more fully; the difference is, that they no longer constitute the end of life, but spiritual good and its felicity is received and terminated in them, *ill.* 8413. Pleasures and worldly delights without good and truth, contrasted with the same pleasures when receptive of spiritual good; also that the use and end in pleasure renders it spiritual or not spiritual, 5025. That the pleasurable [*volupe*] to those who are in good is to render their good perfect by truths, hence their desire for them; the pleasurable to the evil, on the contrary, is evil confirmed by fables, 5623. See DELIGHT.

8. *The Good of Pleasure*; how it is to be understood in a proper sense, 2184 end, 3951, 4117, 4124, 4748 cited above (7). In the opposite sense, it is the good of the natural life separated from the celestial, 8410; the two states, *ill.* 8413.

PLEDGE, or PAWN, A [*pignus, arrhabo*], denotes certainty, 4872, 4873, 4877. The pledge of conjugal love is innocence, hence it was an ancient custom when intimacy with a wife was renewed to send her a kid, *br. sh.* 4871. The pledge given by Judah, was not one of conjugal love, but of external conjunction, because he regarded Tamar as a harlot; on this account she did not receive the kid, 4871, 4874, 4910. The raiment of another taken in pledge for something lent, and restored again (Exod. xxii. 26; Deut. xxiv. 10—13), has reference to the reception and communication of truth; the law of order concerning which is *ill.* 9212—9213; from what occurs in the other life, 9213 end.

PLENUM. See FULL.

PLEURA. Description of spirits who refer to diseased tubercles in the pleura and other membranes, 5188. The pleura mentioned by way of comparison with the peritonæum, 5378.

PLEXUS. Intermediate angels between the celestial and spiritual, by whom the two heavens are conjoined, correspond to the cardiacal plexus, 9670.

PLOUGHING [*aratio*], translated “earring,” but meaning when the ground is prepared for seed (Gen. xlv. 6), denotes preparation from good to receive truths; thus it denotes, in a general sense, good, *sh.* 5895. Ploughing, here translated “earring-time” also, but meaning especially “seed-time” (Exod. xxxiv. 21), denotes the implantation of truth in good, *ill.* and *sh.* 10,669. The law against ploughing with an ox and an ass together (Deut. xxii. 10), was derived from the ideas of angels, who cannot endure to think of good and truth as separate things, 5895. This law also denotes that states of good and truth are not to be confounded one with another, and has reference to the distinction of the Lord's kingdom into celestial and spiritual, 10,669 end.

PLUMMET or PLUMBLINE [*perpendicularum*]. See LINE.

PNEUMA. See SOUL.

POISON [*venenum*]. The ancients called those who reasoned against faith serpents; and their reasonings the poison of serpents, *sh.* 195. Poison denotes hypocrisy or deceit, and poisonous serpents the deceitful themselves, *sh.* 9013. Deceit is like a poison which penetrates to the interiors, and destroys the all of faith and charity, even

remains, 9014; evil generally compared to poison, 2438; the poisonous sphere of the antediluvians described, 1512. The malignity of the Amalekites, or genii so called, described; that it resembles a subtle and most deadly poison, 8625 end; farther on this subject, and that the sphere of such really is spiritual poison, and themselves serpents, 9013. Concerning the hell of those who commit murder by poison, 816, 817. See HELL (3).

POLL AND SHAVE, to [*tondere, radere*]. See HAIR.

POLLUTION, in the history of Dinah and Shechem, denotes conjunction not legitimate, 4433, 4439, 4460. Dinah regarded by her brothers as one polluted, as a harlot, denotes the truth of faith defiled, and finally the affection of falses, 4504, 4522. Pollute the house and fill the courts with the slain (Ezek. ix. 7), denotes the profanation of goods and truths, 4503. Polluted, filthy, or defiled garments in which Joshua stood before the angel (Zech. iii. 4), denote truths defiled by falses from evil, 5954. A few in Sardis that have not polluted their garments, and they shall walk with me in white (Rev. iii. 4), denotes truths not defiled with falses, 5954.

POLYGAMY, was permitted to the Jews, and the fathers of that nation, because they were not internal men, and the church could not be represented in their marriages, 3246, 4837. By several wives or concubines was represented the conjunction and subordination of various affections under one spiritual truth, 9002. Such connections were unknown in the ancient church, and were permitted to the Jews, and the Word written accordingly, for the sake of that nation, 10,603.

POLYTHEISM. See RELIGION.

POMEGRANATES [*malogranata*] of the candlestick (translated knops, Exod. xxv. 31), denote scientifics of good; its flowers (*ib.*) scientifics of truth, *sh.* 9552—9553. Pomegranates in the robe of the ephod (xxviii. 33), denote as before, scientifics, which are to be understood as doctrinals from the Word, *br. ill.* 9918. Golden bells were ordered to be put in the midst of the pomegranates on the fringe of the ephod, because bells signify the hearing and perception of doctrine and worship which is from the interiors of scientifics, 9922, 9923. See PRIEST, CORMORANT.

POND or POOL [*stagnum*]. See LAKE.

PONTIFF. See POPE.

POOR [*pauper*]. By the poor and rich are meant those who are such spiritually, 2129. By the poor and others to whom good is to be done, is meant the neighbor in various degrees, estimated from good and truth, 3688. To give to the poor without discrimination of their quality, is often to give the evil means of injuring the good; also to regard every one as a neighbor in the same degree, is often to expose one's self to be seduced to evil, 3820. To be poor and needy [*egenus*], in the sense of the Word, is to be rich and abounding, because it means that nothing of wisdom and power is from self, but from the Lord; such poor, in the other life, also really possess the riches of heaven and dwell there magnificently, 4459. By the doctrines of the ancient church, every form and degree of charity was taught, and also in what degree one was neighbor to another; hence the signification of the poor, the miserable, the blind, the lame, the hungry, the thirsty, the stranger, etc.; the Lord's words (Matt. xxv. 34—36), explained 4955,

4958. Natural truth, not spiritual, teaches that good is to be done to the poor, the widow, and the orphan; but truth, which at the same time is spiritual, teaches who are really meant by the poor, *ill.* 5008. The poor denote those who know and confess in heart that all the good and truth they can have is from the Lord as a free gift, 5008. To do good to the poor is the external of the church, to do good to those who are in spiritual poverty is the internal of the church, and in doing good regard should be had both to the internal and external, 9209. The poor denote those who are in good, but only in a small degree, because ignorant of truth; the needy those who are in little truth, because of ignorance, who, nevertheless, desire to be instructed; to these therefore the Gospel is preached, according to the words of the Lord (Luke vii. 22), 9209; signification of the needy (translated poor, Exod. xxiii. 6, 11), cited, 9260, 9275. The poor and the needy, of whom deliverance is predicated (Ps. xxxv. 10), denote those who are in little good and little truth respectively, and are infested by evils and falses, 9209. The poor man in the parable of Dives and Lazarus (Luke xvi. 19), denotes those within the church who are in little good because ignorant of truth, and who desire to learn truths from those who have abundance, 9231; also those out of the church who have not the Word, 10,227. The poor (Exod. xxiii. 3), denote those who are in few truths, and in falses, because of ignorance; some of whom are in good and desire to be instructed, but others in evil and opposed to instruction, *br.* *ill.* 9253. The rich and poor all to bring the same offering, the rich not more and the poor not less (Exod. xxx. 15), denotes that all, whatever their faculty, are to attribute the all of truth from good to the Lord, 10,227. Those who say they are rich and know not they are poor (or wretched, *miser*), and miserable, and needy, and blind, and naked (Rev. iii. 17), denotes the state of those who possess knowledges, but are not in the good of life, 10,227. The hungry, in the prophetic words of Elizabeth (Luke i. 53), are the same as those elsewhere called poor, namely, such as are without the knowledges of good and truth, and still desire them, 10,227. How it is to be understood that heaven is for the poor and miserable, when yet there are in heaven both the rich and dignified, 10,227.

POPE [*pontifex*]. Concerning a Roman pontiff seen by the Author in the spiritual world; his imaginary inspiration when presiding in the Consistory described, 3750. See RELIGION.

POPLAR-TREE [*populus arbor*], the white poplar being meant (Gen. xxx. 37), denote the good of truth, 4013. In Hosea (iv. 13) it denotes the same falsified, 4013 end.

PORCH. See TEMPLE.

PORT or HAVEN, A [*portus*], denotes the station where scientifics terminate and commence, or where there is a conclusion of truth from scientifics, 6384. See TRIBES (*Zebulon*).

PORTENTS or SIGNS [*portenta*], denote the means of power, 7030. See MIRACLES.

PORTION, in the sense of spoil, given to the men who went with Abram (Gen. xiv. 24), denotes the infernal spirits who are given into the power of angels, 1753, 1755. Is there now any portion and inheritance for us in our father's house, said by Rachel and Leah (chap. xxxi. 14), denotes the first state of separation, or conjunction ceasing

with the good represented by Laban, 4097. Jacob said to buy a portion of a field at Shalem (chap. xxxiii. 19), denotes the appropriation of good from interior truth, 4397. Portions of food sent to his brethren by Joseph, and the portion of Benjamin multiplied (chap. xliii. 34, translated *mess*), denotes the merciful application of good to every one, and the great abundance or superiority of good imparted to the medium, or interior, 5706—5707. One portion more given to Joseph than to his brethren, which Jacob said he took out of the hand of the Amorite (chap. xlviii. 21), denotes what is superior or essential in the church after victory over evil, 6305—6306. The breast of the wave-offering to be the portion of Moses (Exod. xix. 26), denotes the communication of divine truth in the Lord's spiritual kingdom, 10,090.

POSSESS, *to* [*possidere*]. To possess is predicated of celestial good; to inhabit or dwell of spiritual good, *sh.* 2712. To possess by hereditary right is predicated when good or the celestial is treated of; to inherit, when the subject is truth or the spiritual, 2658; further *sh.* 9338. To inherit or possess when predicated of man is to receive the life of the Lord; hence a possession denotes a station of the spiritual life, 2658, 6103. Cattle and possessions (Ezek. xxxviii. 13) denote truths by which good is acquired, and such good itself, 6049 end. The land of Canaan called a possession, and an eternal possession, denotes the Lord's kingdom given to those who are in love and faith, 2028, 2029; *sh.* 2658, 6233. To give possession has reference to good, and to have the good of the land involves the idea of possession, 5942. Jehovah called Possessor of the heavens and the earths (Gen. xiv. 19, 22), denotes the conjunction of the internal and external man, which is effected by good, 1733, 1746. Inheritance and possession, in the sense which treats of the Lord, are predicated of his human essence, because as to the divine he was the possessor of the universe, and of the celestial kingdom from eternity, 1817. The sons of Jacob invited by Shechem and Hamor to dwell in their land, and trade therein, and get possessions (Gen. xxxiv. 10), denotes oneness with the ancient church, entrance into its knowledges, and community in the same good, 4451—4453. The Israelites are called the possession of the Lord (translated the purchase, Exod. xv. 16), because they represented the redeemed and saved, who are in good and truth, 8323. See *HEIR, to INHABIT*.

POSSESSED, *to be*. See OBSESSION (6212).

POST-DILUVIANS. See NATIONS (2—5).

POSTERIOR or HINDER PARTS [*posteriora*], denote the exteriors, and those who see the exteriors of the Word without the interiors see nothing of the divine, 3416. The hinder part of the tabernacle over which the curtain was to hang (Exod. xxvi. 12) denotes the ultimate of heaven and its proceeding, 9628. To see the hinder parts and not the faces of Jehovah, is to see the externals of the Word, of the church, and of worship, and not the internals, *ill.* by the people as they stood looking after Moses when he entered into the tent (Exod. xxxiii. 8), 10,550, 10,551; and by the words of Jehovah when Moses desired to see him (ver. 23), 10,584. They see the back parts of Jehovah who believe and adore the Word in externals; but those who deny the Word do not so much as see his back parts, but are turned away from him, 10,584; compare 3416 cited above.

POSTS. See DOORS, 7847, 8989.

POT [*olla*]. Where the flesh pot of Egypt is mentioned (Exod. xvi. 3), pot denotes the corporeal or natural part of man; flesh the evil thereof; in a more universal sense, the man, the people, or the city, of which good or evil is predicated, *sh.* 8408. The pots like the other vessels of the altar were made of brass (chap. xxxviii. 3), because they signify the recipients and containing vessels of good, and natural good is denoted by brass, 8408. A pot for holy use, denotes doctrine, because doctrine contains the good and truth of the church, 8408; and by the boiling of flesh is meant the preparation of good, namely, for the use of life, 10,105. Pots denote the containing vessels of good, because food is prepared in them, and food in all its kinds denotes whatever nourishes the soul; passages cited, 8408 end. The pot in the story of Elisha denotes doctrine; and pulse or pottage prepared in it, the good of the external rituals of the Jewish Church, the falsification and means of amending which is there treated of, 8408. The parable of the boiling pot (Ezek. xxiv.) denotes violence done to good and truth, which are denoted respectively by the flesh and bones put into it, 3812; called an empty pot (ver. 11), denotes uncleanness from evil and the false, 4744; the city called bloody in this parable (verses 6—9), denotes the profanation of good, 8408; the pot with its contents, denotes doctrine from the Word, such as it was with the Jewish nation, full of uncleanness and falses, 10,105. See to BOIL, WATER.

POTIPHAR, the chamberlain of Pharaoh (Gen. xxxvii. 36; xxxix. 1), denotes the interiors of scientifics, namely, such as accede most nearly to spiritual things, 4789, 4965. Joseph in the house of Potiphar, here called his lord (chap. xxxix. 2), denotes the celestial spiritual when initiated into natural good, 4973. The wife of Potiphar soliciting Joseph (ver. 7), denotes truth natural not spiritual, lusting to be conjoined with good natural spiritual, 4988, 4989. The refusal of Joseph because she was the wife of Potiphar (ver. 9), denotes that natural truth can only be conjoined with natural good, 4996. Her false accusation of Joseph, after he had fled from her, leaving his garment in her hands (verses 13—18), denotes the state of natural truth, or those who are in natural truth, contrary and false to spiritual, when the ultimate is relinquished to it, 5011, 5020. See JOSEPH (TRIBES).

POTTAGE [*puls, pulmentum*], denotes a heap or congeries of doctrinals and scientifics; its being sod by Jacob (Gen. xxv. 29), denotes the commencement of the state when truth is conjoined to good, *ill.* 3316. The pottage of Jacob given to Esau (ver. 34), denotes the good of life acquired by the doctrine of truth, 3332. In the story of Elisha (2 Kings iv. 38), pottage denotes a congeries of scientifics amassed [*confurctam*] by evil; flour put in to heal it, denotes spiritual truth from the Word, 3316 end; compare 8408, and 10,105, cited above (*Pot*).

POTTER [*figulus*]. See FASHION.

POWDER. See DUST.

POWER [*potentia*].—1. *The Power of the Lord*, by which he overcame hereditary evil, and united the human essence to the divine, was his own proper power, *br. ill.* 1921, 2551, 2557 end, 3161. The Lord from his own power procured to himself divine goods and divine

truths, and made his human divine; passages cited, 3975. The power of the Lord is predicated of the human made divine, and the power of the Papacy was first established by denying that the human is divine, 4738; see below 10,182. It was from his divine, or from himself, that the Lord made his human divine when he was in the world; passages cited, 5005. The celestial angels were in power before the Lord's advent, but this power was assumed by the Lord when he came into the world, *ill.* and *sh.* 6371—6373. By power attributed to the Lord is meant as to the divine natural, 6425. By the divine power of the Lord is meant divine truth proceeding from him, predicated of the divine rational and the divine natural, 6947—6948, 6954, 7011. The all of power is contained in divine truth, insomuch that it is power itself, nay, the veriest essential of all things, *ill.* 8200, 9327, 10,182; hence, omnipotence is predicated of divine truth, 9410; and the angels are called powers or powerful ones from its reception, 9327, 9410, 9639, 10,182 cited below (7). By divine truth to which power is attributed is to be understood divine truth conjoined to divine good, especially in ultimates, 9498—9500, 10,019. All power is the Lord's, and neither angel, spirit, or man can have any other, 10,019. The divine power of the Lord is the power of saving the human race, and this is effected by subjugating and removing the hells, and reducing the heavens to order, *ill.* and *sh.* 10,019, 10,152, 10,239. The Lord acquired to himself power over the hells and the heavens to eternity, by making the human divine, 10,152, 10,182; by which is to be understood, especially, divine truth, 10,182; passages cited, 10,367. See LORD (62).

2. *That Power is predicated of Truth from Good*, and hence, likewise, the hand, the arms, and the shoulders, by which power is signified, 3091, 9327; passages cited, 10,019. Truth from good is the power by which the interior arranges all things into order in the exterior, 4015. All who are in the truth of faith from good are in power from the Lord, and this in the degree that they attribute all power to him, and none to themselves, 4932. Truth has no power except from good, but its power from good is incredibly great, *ill.* 6344; *ill.* by an example, 6423, 8200. Power in the spiritual sense is to be understood as effective against infernal spirits, which can only be by truths, 8304. All power in the spiritual world is from truths proceeding from good, thus from the Lord; whence it follows that falses have no power at all, *ill.* 9327; the latter especially, 10,481. The faculty or power itself is good, but it comes into actuality or is determined by truth, *sh.* 9643. The power of truth from good is so exceeding great, that if man were inspired by divine truth from the Lord, he would have the strength of Samson, *ill.* 10,182. Truth is in its power from good, in the ultimates or extremes, as denoted by the horns of the altar, the correspondence of which is similar to that of the arms and hands of man, 10,136.

3. *Power ascribed to Man*.—Man attributes power to himself, though the truth is that all power to resist evil and the false is from the Lord alone, 1661. By the power of any one, and by the hand which corresponds to power, is to be understood the man himself, 9133. See MAN (18), HAND (1), especially 4933, 9133, 9249, 10,019, 10,023, 10,241.

4. *Power of Angels and Good Spirits*.—The angels are called powers

or powerful ones, with especial reference to the truth of faith from good, such in the Grand Man also, correspond to the hands, arms, and shoulders, 4932, 6344. The power of the angels is such that even one can put to flight myriads of infernal spirits, 5428, 6345, 6677, 10,182. Angelic power is not of the same kind as power exercised in dominating over others in the world, and it is greater in the degree it is less attributed to self, 5428. The celestial angels were in power before the Lord's advent, and their power is still great but only so far as they are in the divine human by love to the Lord, 6371. The celestial angels were in power by truth from good, but when man had so far removed himself from good this power was insufficient for his salvation and was therefore assumed by the Lord, 6372—6373. The angels are powerful against infernal spirits, because in good, and in all good the Lord himself is present, but not in truth without good, 6677. There are some in the other life possessed of such power from truth, that they can pass safely through the hells, going from one hell to another without danger, 6423, 8200.

5. *That there are the Rich and Powerful in Heaven* as well as the poor, 1877.

6. *The Power of Evil Spirits*.—Evil spirits are deprived of their power when the man with whom they are is confirmed in good and truth, 1695. Evil spirits when deprived of their power, still think themselves all-powerful, and imagine they contribute to the government of the universe by the Lord, 1749. Infernal spirits imagine they have power to sustain a conflict with the divine, but the least manifestation of divine power is sufficient to subjugate myriads of them, 8626; the same thing affirmed of evils and falses from hell, 10,481. That there are infernal spirits who exercise magical power by truth from the divine, 8200. See *MAGIC* (6).

7. *Powerful or Mighty* [*potens*], is predicated of faith in both senses, *sh.* 1179. The word by which mighty or powerful one is expressed in the original, is predicated of those who are in truth from good, and in the opposite sense of those who are in the false from evil, 8315. Angels are called powers, or powerful ones, from divine truth, in which is omnipotence from the Lord, 9327, 9410, 9639, 10,183. See *MIGHTY*.

8. *Power Represented in the Word*.—Power of thinking the false denoted by all the food of Sodom and Gomorrah (*Gen.* xiv. 11), 1695. Power of submission as to scientifics, denoted by Rebecca letting her pitcher down upon her hand (*chap.* xxiv. 18), 3091. The Lord's own power in the supreme sense, or the labor and study of man in the respective sense, denoted by one serving (*chap.* xxx. 29; xxxi. 6), 3975, 4075. The Lord by his own power, when he made the human divine, denoted in the supreme sense, by Joseph alone in the house (*chap.* xxxix. 12), 5005. The Lord's own power in the supreme sense, or the power of interior truth as to arrangement, in the respective sense, denoted by Jacob peeling the sticks (*chap.* xxx. 37), 4015. Power first manifested by truth, denoted by Reuben called the beginning of my strength (*chap.* xlix. 3, and parallel passages), 6344. Glory predicated of the truth of faith, and power of the good of charity, denoted by excelling in eminence and excelling in valor (*ver.* 3), 6345. The power of the Lord's celestial kingdom before his advent, denoted by the

sceptre which should not depart from Judah (ver. 10), 6371. The power of doctrine or truth combating, denoted by the bow of Joseph, etc. (ver. 24), 6423, 6424. The power of the Lord's divine human, as to the rational and as to the natural respectively, denoted by the hand, and the rod in the hand, of Moses (Exod. iv. 2), 6947. The flowing of power from the divine natural into the sensual, denoted by the rod cast upon the ground when it became a serpent, 6948. Power from the divine by which the sensual is elevated, denoted by the serpent becoming a rod again in the hand of Moses (ver. 4), 6954. Power from divine order which the magicians of Egypt abused, and that power taken from them, denoted by their rods, which were swallowed up by the rod of Moses (chap. vii. 12), 7298, 7299. Power from falses, by which the spiritual church is infested, denoted by the rod of Aaron stretched over the waters of Egypt (verses 19—25), 7316, 7322, 7330; continued in HAND (Vol. I., p. 305), MOSES (12). Divine power, or the Lord's omnipotence, denoted by the right hand of Jehovah (Exod. xv. 6), 8281. Difference of power or faculty for receiving and appropriating the good of truth, denoted by the greater or less number of the family for whom the manna was collected (chap. xvi. 18), 8472. Power from the heavenly marriage predicated of good and truth, denoted by staves or bars of shittim-wood for the tabernacle (chap. xxv. 13), 9496. The power of the divine sphere (viz., of divine truth conjoined to divine good), denoted by the staves put in the rings (ver. 15), 9498, 9500. The sustaining power of truth, denoted by sockets or bases of silver for the boards of the tabernacle (chap. xxvi. 21), 9643. Inauguration to represent the power of divine truth from divine good, denoted by filling the hand of Aaron and the hand of his sons (consecrating them, chap. xxix. 9), 10,019. The power of truth derived from the good of love in ultimates, denoted by the horns of the altar (chap. xxx. 2, 3), 10,182, 10,186. Power in both senses, viz., of the truth against the false, and of the false against truth, denoted by horns in numerous other passages, 10,182. The power of divine truth, denoted by the voice of Jehovah upon the waters (Ps. xxix.), 10,182. The power of faith in the Lord, denoted by the keys given to Peter, by the keys of hell and of death, and by the key of the house of David, 8304, 9410, 10,182.

9. *Power named in the Word.*—Nimrod called a powerful one in the earth, powerful in hunting (Gen. x. 8, 9), denotes the prevalence of the religious persuasion there treated of, 1177, 1178. The hands of the powerful one of Jacob (chap. xlix. 24), denotes the omnipotence of the Lord's divine human, 6425. The powerful ones of Moab (Exod. xv. 15), denotes those who are in the life of the false from the love of self, 8315. The powers of the heavens shall be shaken (Matt. xxiv. 29), denotes the state of the church when the influx of good and truth is no longer received, 4060. The Son of Man in the clouds of the heavens with power and much glory (ver. 30), denotes divine truth in the Word, clouds having respect to the literal sense, power to good therein, and glory to truth, 4060.

PRAYER [*oratio*]. See WORSHIP.

PRÆVIDENCE. See PROVIDENCE.

PREACH, to [*prædicare*]. To be preached in the series of the internal sense (Matt. xxiv. 14), is to be made known (the sense of

which is more universal), 3488. The preaching of false doctrine within the church is denoted by false prophets (*ib.*, ver. 14), and derivative falses by those they seduce, 3488. Preachings are denoted by prophecyings, and by prophetic dreams; hence the two dreams of Joseph, which treat in a summary concerning the Lord's divine human, or the reception of divine truth in such a church as his brothers represented, 4682. Preachings [*prædicationes*] in the ancient times were from dreams and visions, and from open discourse with angels, by all which means divine truths were manifested, 4682. How preachers still discourse in the pulpit of angels and spirits, good and evil, etc., 5979.

PREACHERS [*prædicatores*]. Some mentioned by the author who were famed for their eloquence and assumed devotion, but in the other life manifested their hatred to the Lord, and persecuted the faithful, 724; the quality of such further described, 9366, 10,286, 10,309. One in particular, who was well known as a pathetic writer and preacher, fully described, 10,735—10,736, 10,752—10,757. That their discourse is inspired by infernal spirits, 10,309; see also 4311.

PRECEPTS [*præcepta*]. All things of love by which man can be conjoined with the Lord, thus all the truths of faith are called precepts, 1038, 1298. All things of divine order are called precepts or commands, for divine order itself is a perpetual precept, 2634. Precepts signify the internal of the Word, statutes its external, and laws the whole specifically, 3882, 8362. To hearken to the precepts of the Word, denotes obedience, thus a life according to the goods of faith, 8362; compare 8881. Precepts or commandments are distinguished from statutes and judgments by their relation to the life, *sh.* 8972, 9282, 9417. Man lives according to the precepts of faith before regeneration, and according to the precepts of charity after, 8013. The precepts of doctrine received by those who are in spiritual good form a plane into which heaven operates, 5032. Precepts, statutes, and judgments, are called, in one complex, laws; and the particular laws are called precepts; thus law denotes truth in general, and precept truth in particular, 9417. The commands and precepts which are to be observed and done are such as the doctrine of charity and faith teaches, 10,645 end; and that these are all comprised in love to God and love to the neighbor, 3773. In general, precepts denote the eternal truths themselves, and not their temporary forms, 10,637. See DECALOGUE, LAW, MOSES (21), STATUTES, JUDGMENTS.

PRECIOUS [*pretiosum*]. Precious things given by the servant of Isaac to Laban and to the mother of Rebecca (Gen. xxiv. 53), denote spiritual things, which are here the truths of good, 3166. Precious things (as in Deut. xxxiii. 13—16) denote various kinds of spiritual things, for in this expression are included precious stones, pearls, balsams, aromatics, and the like, 3166. By the precious things of heaven (*ibid.*) the dew is meant, which denotes the truth of peace, *ill.* and *sh.* 3579. The truths of the internal sense of the Word are most precious to angels, notwithstanding they are lightly esteemed by many, 2540, 2551, 2574.

PRECIOUS STONES [*lapides pretiosi*], signify and represent the truths of faith derived from love, 114. Stones in general denote truths; precious stones, truths which are pellucid from good, 3858, 9863. By

the lucidity and color of precious stones, the distinct quality of truths is represented, 3858, 9865; for there is but one good, from which all the variety of truths is derived, 9863; compare 9476. Precious stones of all kinds denote divine truths translucent in the ultimate of order, as in the natural sense of the Word, 9407. The precious stones in the breastplate denote the truths of the church, or divine truths from divine good, represented in one complex, *ill.* and *sh.* 9863, 9865. The order in which the stones of the breastplate were arranged, denotes the order of goods and truths in heaven, 9868, 9873. Three stones in every row was to represent the oneness of a trine, grounded in the divine Trinity, 9866. The two rows on the right of the breastplate, represented the Lord's celestial kingdom, internal and external respectively; the two rows on the left, his spiritual kingdom, internal and external, 9866; the general order of goods and truths represented by all the four rows *br. ex.* 9864, 9868, 9873. The stones of the breastplate (called stones of fillings) denote spiritual goods, or the goods of faith; those of the ephod (onyx stones), truths of faith, 9476, 3858. Answers obtained from the breastplate were given by an audible voice attending the miraculous lights and changing colors which appeared in the precious stones, caused by the light of heaven; hence the words Urim and Thummim, which denote lights and perfections, 3862, 9905. See BREASTPLATE, EPHOD, ORNAMENT, and the Author's work entitled *Apocalypse Revealed*, 915.

RUBY [*rubinus*]. The stones of the first row in the breastplate, the ruby, topaz, and carbuncle, signify the celestial love of good, on account of their red flaming color, 9865, 9868. Ruby, in the original, is derived from a word which signifies ruddiness, and denotes the internal good of the inmost heaven, 9865. [The original (*aodem*), occurs Exod. xxviii. 17; xxxix. 10, and Ezek. xxviii. 13; another word (*peninin*), translated rubies in other passages, more probably means pearls. See PEARL. The sphere of divine love and wisdom, appears in the celestial kingdom red, like a ruby. *Apocalypse Revealed*, 232.] See COLORS (*Purple*).

TOPAZ [*topazius*]. The origin of the Hebrew name is unknown, but it probably signified red or flame color, 9865. [According to Josephus and the Septuagint, the *piddah*, which is the Hebrew name of this stone, was either green or fine golden yellow; a ruddy yellow might be called the color of flame, and would have a similar signification to gold. The Indian topaz is by some conjectured to be the same as the chrysolite of Rev. xxi. 20; respecting which, see *Apocalypse Revealed*, 915, and compare GOLD. Leonardus remarks that *topasion*, in the Arabic tongue, is the same as *search*.]

CARBUNCLE [*carbunculus*]. The original is derived from a word which signifies effulgence like that of fire, 9865. [Literally, *flashing*. The *bedolah*, or bdellium of Genesis ii. 12, is translated *anthraka*, a carbuncle, by the Seventy, as is the Hebrew *nophek* (chrysoprasus); but see BDELLIUM].

CHRYSOPRASUS [Hebrew, *nophek*]. The stones of the second row of the breastplate, the chrysoprasus, sapphire, and diamond, take their signification from blue derived from red, and denote the celestial love of truth, 9868, or the external good of the celestial kingdom, 9873. See COLORS (*Hyacinth*). The color of this stone cannot be ascertained

from the original, but its signification is shewn by the connection in which it is mentioned in the Word, 9868. [The only places in which it occurs are Exod. xxviii. 18, and xxxix. 11; Ezek. xxvii. 16, and xxviii. 13, where the Authorized Version has *emerald*. In the version of the Seventy it is rendered by *anthraka* on the supposition that it resembled a burning coal, and in the Vulgate by *carbunculus*. It is supposed, by some that the chalcedony is meant, which is of various colors, ranging from a dull white to opaque red].

SAPPHIRE [*sapphirus*]. The color of this stone is cerulean or sky blue; it signifies what is translucent from interior truths, which are the truths of celestial love, 9868. In a common or general sense it denotes the external of the celestial kingdom (which is the good of mutual love, 6435), and involves in itself the signification of the other stones of this row, *sh.* 9873. Sapphire work denotes what is translucent from internal truth, thus the literal sense of the Word in which the internal sense is apperceived, 9407; or divine truths translucent in the ultimate of order, 9407.

DIAMOND [*adamas*]. This stone was the last in the two rows denoting the celestial kingdom; it signifies the truth of celestial love, on account of its brilliancy and almost bluish hue, 9868. A light sparkling like diamonds described, 1526. [Comparison of the intellect with the diamond, cut and polished, *True Christian Religion*, 110. The Word represented by precious stones, especially the ruby and diamond, *ibid.*, 216, with which compare 34, 642].

AZURE-STONE, or LAPIS LAZULI [*cyaneus*]. The stones of the breastplate, the lazul, the agate, and the amethyst, take their signification from blue derived from white, and denote the spiritual love of good, or the internal good of the spiritual kingdom, 9870, where the word has been improperly translated *ligure*. [The sphere of divine love and wisdom appears in the spiritual kingdom of a blue or azure color like the cyaneus, *Ap. Rev.*, 232. The original word, *leshem*, only occurs twice (Exod. xxviii. 19, and xxxix. 12), and is rendered hyacinth or jacinth by Castellius, in opposition to most of the learned. See *Blue, and Hyacinth, in COLORS*.]

AGATE [*achates*]. It is not known what species of stone is meant by this word in the original, 9870. [The agate is a semi-pellucid stone, of which there are many distinct kinds. The Indian achates is varied with colors and veins, which often form representations as of trees, clouds, etc.].

AMETHYST [*amethystus*], briefly mentioned as a stone of a blue color, 9870.

BERYL [*iharschisch*]. The stones composing the fourth row of the breastplate, the beryl, the onyx, and the jasper, approach to a kind of whiteness derived from blue; they signify the spiritual love of truth, 9872; or the external good of the spiritual kingdom, 9873. This signification belongs to the beryl in particular, *sh.* 9872. The beryl is a sparkling, precious stone, which denotes the good of charity and faith, 6135; compare 9476. See *White, Blue, Green, etc., in COLORS*.

ONYX [*schoham*]. Onyx stones denote spiritual truths, or the truths of faith grounded in love, 9476, 9872. The two onyx stones on the shoulders of the ephod have a similar signification to the precious stones in the breastplate, but in a less degree, 3858. The names of the

children of Israel engraved on the onyx stones, and carried on the shoulders of Aaron, denote the perpetual preservation of good and truth, 9836, 9848, 9849. Onyx stones denote truths of faith derived from love, and the names engraved on them (being those of the children of Israel), the interior memory, 9841, 9842. In a common or general sense, the onyx (in the breastplate) denotes the external of the spiritual kingdom, and involves the signification of all the other stones of the row to which it belongs, *sh.* 9873. [The alabaster of Scripture is supposed to be a species of onyx].

JASPER [*jaspis*], the last stone in the breastplate, denotes the truth of faith, the spiritual love of truth, the external good of the spiritual kingdom, 8988, 9872, but especially 9873. The first stone in the breastplate was the ruby, which is red, and denotes the good of love; the last was the jasper, which is white, and denotes the truth of faith; both these stones were pellucid, 9873. [By a jasper stone is denoted the divine truth of the Word in its literal sense, translucent from divine truth in its spiritual sense, *Apocalypse Revealed*, 897, 932.] See CRYSTAL.

SARDINE, SARDONYX. By jasper and sardine, or sardius (Rev. iv. 2), as by other precious stones in the Word, is signified divine truth, 5313. [The Author remarks, *Ap. Rev.*, 231, that the sardine is a red stone; it is probably the ruby, which see above. The *sardonyx* is supposed to derive its name from participating in the qualities of the sardine stone and the onyx; see under each name above, and *Ap. Rev.*, 915].

EMERALD [*smaragdus*]. Briefly mentioned that the sphere of divine love and wisdom, in the natural kingdom of heaven, appears green like an emerald, *Ap. Rev.*, 232. See COLORS (*Green*).

PREDESTINATION, FATE. There is no such thing as a predestined or fated course of action, but man is free, and the providence of the Lord does not of necessity follow the order which man proposes to himself; *ill.* by the building of a house, when the architect alone knows the design, and the materials are brought together in a very different order from that which he intends them to assume, 6487. Further, the Author mentions a discourse he had with spirits about predestination, when he was told from heaven that no one is predestined to hell, but all to eternal life, 6488. See PROVIDENCE.

PREDICTIONS concerning the future, even when delivered by the evil, are from the divine, *ill.* and *sh.* 3698. See INSPIRATION (3), MAGIC (1).

PREFECTS or OFFICERS. See GOVERNOR.

PREMIUM. See REWARD.

PREPARATION. Man has to be prepared before he can be regenerated, namely, by instruction in truths and goods; *ill.* by passages in the history of Noah, 711. The preparation and illustration of the natural man must precede conjunction with the rational; *ill.* by passages in the history of Isaac and Rebecca, 3138. The natural man is prepared to receive truths and goods by temptations; *ill.* by forty days' mourning for Israel, 6505. Preparation or initiation into the state of receiving good and truth is predicated because man must be guarded from the influx of evils and falsehoods; *ill.* by the circumstances before the Paschal Supper was eaten, 7849, 7939. Man is prepared

for heaven by temptations, whereby truths and goods are confirmed; *ill.* by the return of the Israelites towards the Red Sea, because they represented a state not prepared, 8129. The preparation for heaven, or the state of good corresponding to heaven, is by truth; *ill.* by the journeyings of the Israelites in the desert for forty years before they were introduced into Canaan, 8539. A particular preparation is necessary in order to the revelation of truth; *ill.* by the arrival of the people at Sinai, and the circumstances previous to the delivery of the law, 8748, 8786, 8790—8791, 8805, 8811. The truths of doctrine received in illustration from the Lord are necessary in order to the preparation of good for the use of life; *ill.* by the flesh of the sacrifices ordered to be cooked in the holy place, 10,105. The generation and formation of the good of love is by truths from the Word, first external, afterwards more and more interior; *ill.* by the preparation of the oil of anointing, 10,266.

PREPARE, *to*, when it refers to goods appropriated, denotes their disposition or arrangement into order; *ill.* by the manna prepared on the sixth day, 8422. To prepare, when heaven is treated of (Matt. xxv. 34; Mark x. 40; John xiv. 2, 3), denotes that it is given out of pure mercy to those who are in the good of life and of faith; this, because to prepare heaven is to prepare man for heaven, 9305. The way is prepared for angels by spirits who are sent before; hence the sense in which this expression concerning John the Baptist is to be understood, 8028. The sanctuary, O Lord, thy hands have prepared (Exod. xv. 17), denotes heaven where those are who are in the truth of faith, *ill.* 8330.

PRESENCE.—1. *The Presence of the Lord.* The Lord is so far present with man as he is principled in love to him, and charity towards the neighbor, 904, 905, 981, *ill.* 1096, 1036, 1038, 1050, 1051, 1153; *ill.* by the signification of a covenant as denoting his presence by reason of conjunction with the regenerate, 665, *sh.* 666, 1023, 1032, *ill.* and *sh.* 1038, 1059, 1616, 1864, 1996, 2003, 2021; *ill.* 2064, 6804, 7195. See COVENANT, CONJUNCTION, but particularly LORD (11). What is meant by his being representatively present, 4311, 9320 end, 9380, 9480. See REPRESENTATION. Concerning his presence by an intermediate, 9415; see MOSES (23).

2. *The Presence of the Lord in Heaven*, that it is by influx, *ill.* and passages cited 9682, 10,153. That it was represented by the priesthood of Aaron and his sons, 9946, 10,152. That it is by light and heat which proceeds from him as the sun of heaven, fills heaven, and in fact, makes heaven, 10,106. See LORD (17), HEAVEN (8), INFLUX (2, 3), LIFE (2), LIGHT (3).

3. *The Presence of the Lord, or of Truth Divine with the Evil*, variously *ill.* 7463, 7721, 7989. That the presence of the Lord delivers those who are in good from damnation, but brings those who are in evil into damnation, 7681, 7710, 7926, 7989, 8017, 8137, 8214, 8226, 8227, 8264 end, 8265, 8286, 8305, 8306. See LORD (11, 60), MOSES (12), HAND (Vol. I., p. 305).

4. *The Presence of Spirits and Angels.*—Spirits are present and can speak with another the instant they are thought of, whatever the distance, 1274, 5229, 6893, 7498. Angels are present with man when the Word is read, because they are in the internal sense while man is

in the external, 5329. Presence and knowledge of one another in the other life is caused by similarity of state, absence by dissimilarity, 6806 end. Not only friends but enemies become present to one another when thought of in the other life, and hence occasion suffering, 6893. Those who are in evil and the false, cannot sustain the presence of those who are in truth and good, 7964. See PLACE (1).

PRESENT [*munus*]. See GIFT, OFFERING.

PRESENT TIME, with the angels, comprehends at once the past and the future, because the infinite and the eternal of the Lord is contained in it, *br. ill.* 1382. See HEAVEN (10).

PRESERVATION [*preservatio*]. Preservation from the contagion of evil, denoted by the physicians who were commanded to embalm Jacob, and by his embalment, 6502—6504, 6596; see also next article, 10,232.

PRESERVATION [*conservatio*]. The preservation of truth adjoined to good in the interiors of the mind, denoted by food stored up in Egypt, 5340. The perpetual preservation of truth and good denoted by the names of the sons of Israel engraven upon onyx stones, and placed upon the shoulders of the ephod, 9886, 9850, 9855 end. The preservation of all goods and truths, of heaven, and of all therein, according to the three distinct degrees, natural, spiritual, and celestial, represented by the manner of fastening the breastplate upon the ephod, 9891. The preservation of the church, or of goods and truths received from the Lord in man, is predicated in the internal sense when the expressions in the letter treat of evils removed, *br. ill.* 10,232.

PRESTIGE. See PROVIDENCE.

PRETENCE [*simulatio*]. See DECEIT, SIMULATION.

PREVARICATION. See EVIL (1), 9156.

PREY. See SPOIL.

PRICE OF REDEMPTION, THE [*pretium redemptionis*], is predicated of truth received by man; also of the Lord's merit and justice, who by his own power, united the human to the divine, and the divine to the human in himself, and thus saved the human race, 2959; but particularly, 2966.

PRIDE [*superbia*]. See LOVE (7, 11), 8678.

PRIEST, PRIESTHOOD [*sacerdos, sacerdotium*].—1. *Signification of the Kingship and Priesthood distinguished.* The Lord, as king, governs all from divine truth; as priest, from divine good; and it was this government of truth and dominion of good that was represented by kings and priests in the Jewish Church, 1728, further *ill.* 2015 near the end, 3670, 3858, 3969, 6148, 8625, *ill.* and *sh.* 9809. A priest, and the priestly office, denotes the holy [principle] of love, or holy good, in other words, the divine celestial; but a king, and the kingly office, respectively, the divine spiritual, 1728; see below, 8625. All the laws by which the Lord governs the universe in his character of priest are goods, for truths which are not ruled by good condemn all to hell, 2015. All kings and priests represent the Lord (according to the foregoing distinction of the kingly and priestly office), but so far as they attribute to themselves what is holy in their office, so far they are spiritual thieves; and so far as they act against good and truth, so far they cease to represent the holy principle of the kingship and priesthood, and represent the opposite, 5670; see also 4311, cited

below (11). Priests represented the Lord as to divine good, and hence they denote goods in man; kings in like manner represented the Lord as to divine truth, and they denote truths in man, *sh.* 6148. A priest denotes the good of love; daughters of a priest, the church from that good, 6775. Kingship and priesthood attributed to the Lord, or the divine celestial and divine spiritual, are involved in the name Jesus Christ, Jesus having respect to divine good, and Christ to divine truth, 8625. The office of the priest represented the Lord as to the whole work of salvation, and a priest the divine good of divine love from which is salvation, *ill.* and *sh.* 9809, 9989, 10,152, 10,279. Briefly, that the priesthood has reference to celestial or divine good, 1097, 3969.

2. *A Kingdom of Priests*, denotes spiritual good, which is the good of truth, *ill.* 8770. See Good (11).

3. *The Symbol of Melchizedek; the Priesthood in Ancient Times.*—Melchizedek was at once king and priest because divine truth in the Lord is conjoined with divine good; hence, the appointment of kings was contrary to divine order, *sh.* 2015; more fully 6148. In the representative church, the office of priest and judge were also conjoined in one person, and the Lord is called a judge in both these senses, because he cannot act from truth separate from good, *ill.* 2258; see below, 8770. Melchizedek, in the original tongue, means King of Justice, with reference to the conjunction of good and truth, and he offered bread and wine to Abram, because these, in the ancient church, were symbols of the good of love and truth of faith, 6148. The Lord is called “a priest for ever after the order of Melchizedek,” because divine good and divine truth proceed from him as one, 6148; and because he was made Justice, 9809. In the representative church instituted among the posterity of Jacob there was first the kingdom of judges, afterwards the kingdom of priests, and lastly the kingdom of kings; by the kingdom of judges was represented divine truth from divine good; by the kingdom of priests (who were at the same time judges), divine good with its proceeding divine truth; and by the kingdom of kings, divine truth without divine good, 8770; further *ill.* 9806.

4. *The Priest in Ancient Times called a Father.*—Divine good and divine truth are distinguished as father and son; hence, priests were called fathers, and this even by kings, because kings represented truth, *sh.* 3704.

5. *Aaron and the Levites in the Priesthood.*—Aaron represented the Lord as to the priesthood or as to divine love; and the Levites were given to him in place of all the first-born, because Levi represented the Lord as to love, *br. sh.* 3325; where the birth of Levi is recorded, 3875. As Aaron represented the divine priesthood of the Lord, his clothing also represented divine celestial and divine spiritual things; the breastplate especially all things of faith and love, 3858, 4677. All that was commanded concerning the high priest and the Levites had respect to divine good. 1. The high priest alone entered into the holy of holies. 2. All that was appointed for the priests was called holy. 3. They had no inheritance in the land, but Jehovah called himself their inheritance. 4. The Levites were given to Jehovah in place of the first-born, and Jehovah gave them to Aaron. 5. The high priest and

the Levites occupied the midst of the camp. 6. No one of the seed of Aaron, in whom was any blemish, was allowed to offer burnt-offerings or sacrifices; in all these and many similar appointments the divine good of the Lord was represented, and, in the respective sense, the good of love and charity; but the holy garments of Aaron represented divine truth, 6148; see below, 9809. The priesthood of Aaron and his sons represented the Lord as to the divine celestial, that is, divine good in heaven; but their garments represented the divine spiritual, or truth proceeding from good, *br.* 9804; see below, 9946. Aaron was appointed to the priestly office because he was the brother of Moses, and the fraternal conjunction of divine truth with divine good in heaven could thus be represented; understand divine truth by Moses as lawgiver, and divine good by Aaron as priest, 9806. All the appointments of divine worship connected with the priesthood had reference to the work of salvation by the good of love from the Lord; such is the signification of all the burnt-offerings and sacrifices, the shew-bread, the incense, and the appointment of the Levites in place of all the firstborn, 9809. The priesthood of Aaron represented divine good in heaven; that of his sons, divine truth from divine good there; this because divine good and divine truth as they are in themselves above heaven cannot be represented, 9946, 9950. The priests and their garments, Aaron and his sons, were anointed with oil, because the priesthood represented the Lord as to the whole work of salvation, and all inauguration into the holy things of heaven and the church is by the good of love, *fully sh.* 9954, 10,268 and following passages. See *Oil* (2). The priesthood of Aaron, of his sons, and of the Levites, represented the Lord as to the work of salvation in successive order, celestial, spiritual, and natural, corresponding to the three heavens, 10,017, *br.* 10,279. See *AARON*, and *TRIBES (Levi)*.

6. *Passages before the Appointment of Aaron to the Priesthood.*—Bread and wine brought forth by Melchizedek king of Shalem, called a priest to God Most High (*Gen.* xiv. 18), denotes the state of peace and of recreation from celestial love after temptations, 1724—1729. Asenath, daughter of Potipherah priest of On, given to Joseph (*chap.* xli. 45), denotes the quality of the marriage of truth with good and of good with truth, 5330—5333. Two sons (Manasseh and Ephraim), which the daughter of the priest bare to him (*ver.* 50), denotes the new will and the new understanding from that marriage, 5350—5354. The ground of the priesthood alone not bought up for Pharaoh (*chap.* xlvii. 22, 26), denotes that the faculty of receiving good is immediately from the Lord, 6148, 6167; see below (*Lev.* xxv. 34). The priest of Midian and his seven daughters, in the history of Moses (*Exod.* ii. 16), denotes the good of love and the church as to good among the simple who receive the Word in externals, 6775. The flock of Jethro, priest of Midian, kept by Moses (*chap.* iii. 1), denotes the instruction of those who are in the truth of simple good by law from the divine, 6827. Jethro the priest of Midian advising Moses after the deliverance of the Israelites (*chap.* xviii.), denotes divine good under which the arrangement of truths in the order of the spiritual life is effected, 8641, 8643, 8701—8728, 8731. The promise at Mount Sinai, Ye shall be unto me a kingdom of priests and a holy nation, denotes the spiritual kingdom in two classes, those who are in good primarily, and those who are in

good from truth, 8770—8771. The priests of the Israelites (for such there were, it appears, before Aaron and the Levites were appointed), commanded to sanctify themselves, and not to pass the bounds that were set round the mountain (chap. xix. 22, 24), denotes the state of those who are in spiritual good, separated by the veiling of their interiors from those who are in celestial good, 8832, 8842. The call of Aaron to the priesthood (chap. xxviii. 1), denotes the divine celestial, or divine good in heaven, now to be represented, 9804 and other passages cited above (5).

7. *The Clothing and Consecration of the Priests.*—The command to make holy garments for Aaron, to be for glory and for beauty (Exod. xxviii. 2), denotes a representative of the spiritual kingdom adjoined to the celestial, in order to exhibit the quality of divine truth, internal and external, 9814, 9815. Such clothing to be made by the wise in heart, filled with the spirit of wisdom (ver. 3), denotes those who are in the celestial kingdom, because it is by influx from them that the spiritual kingdom exists, 9816, 9819. These are the vestments they shall make (meaning the ephod, the robe, and the embroidered coat, ver. 4), denotes divine truths in their order, 9822. A breastplate first mentioned (ver. 4), denotes divine truth shining [*elucens*] from divine good, 9823, 10,007. An ephod (the outmost of the three garments, ver. 4), denotes divine truth in external form, in which therefore all the interiors close together, 9824, 10,006. A robe [*pallium*, ver. 4], denotes the middle degree of the spiritual kingdom, or divine truth in its internal form, 9825, 10,005. An embroidered coat (ver. 4), denotes divine truth in the inmost of the spiritual kingdom, thus, as derived immediately from the celestial, 9826; 9942, 10,004. A mitre (ver. 4), denotes intelligence and wisdom, because for the head, by which the interiors are signified, 9827, 10,008. A girdle [*balthus*, ver. 4], denotes the common bond which contains and firmly holds all the interiors in connection, 9828. Gold first mentioned among the materials for these things (ver. 5), denotes good universally reigning throughout the whole spiritual kingdom, 9832. Blue next mentioned [*hyacinthum*, ver. 5], denotes the heavenly love of truth, 9833. Purple also (ver. 5), denotes the heavenly love of good, 9833. Scarlet double dyed (ver. 5), denotes spiritual good, 9833. Fine linen [*byssinum*, ver. 5], denotes truth from a celestial origin, 9833. The ephod to be made with gold, and blue [*hyacinthum*], and purple, and scarlet, and fine-twined linen (ver. 6), denotes the external of the spiritual kingdom from the good of clarity and faith, signified by all these colors in one complex, 9834. The ephod to be made with cunning work [*opere excogitatoris*, ver. 5], denotes that the spiritual kingdom with all its truths and goods is from the intellectual part of man, 9835. The two shoulders of the ephod conjoined, etc. (ver. 7), denotes the preservation of good and truth for ever provided for by their union everywhere and in all ways, 9836. The girdle to be of the same kind of work and the same colors as the ephod (ver. 8), denotes the external bond [*colligamentum*] from the same good of faith and charity continued outwards, 9837—9839. Two onyx stones, with the names of the sons of Israel engraved upon them, for the shoulders of the ephod (verses 9—12), denote the interior memory, truths and goods impressed therein, and their perpetual preservation, 9841, 9842, 9848, 9850. Sockets of gold (translated *ouches*)

to set the stones in, and chains of pure gold, of wreathen work, for connection with the ephod (verses 13—14), denote subsistence and coherence by the good of love, 9851—9854. The breastplate of judgment to be made of cunning work, like the work of the ephod (ver. 15), denotes divine truth from divine good manifested in ultimates, and this from the intellectual part, because still the spiritual kingdom is treated of, 9857—9859. Gold and blue [*hyacinthinum*], and purple, and scarlet double dyed, and fine-twined linen for making the breastplate (ver. 15), denote, as before, the good of faith and charity which form the spiritual kingdom, *br.* 9860. The form of the breastplate described as four-square, doubled, a span in length, a span in breadth (ver. 16), denotes what is just and perfect, in equal measure as to good and as to truth, 9861, 9862. Precious stones set in it, which are described in order, one stone for each of the tribes (verses 17—21), denote the quality and order of truths and goods which form heaven and the church, 9863, 9865, 9868, 9873. All the stones of the breastplate to be set in gold (ver. 20), denotes the derivation and procedure of all truths and goods from one good, which is that of love to the Lord, 9874. Chains of wreathen work, of pure gold upon the corners of the breastplate (ver. 22), denote conjunction, indissoluble, from the good of love, in extremes, 9879—9881, 9884. Two rings of gold several times mentioned for the breastplate and for the ephod (verses 23—27), denote the sphere of divine good by which conjunction is effected, 9882—9884, 9889, 9892. A lace of blue [*hyacinthinum*] to bind the breastplate by its rings to the rings of the ephod (ver. 28), denotes the heavenly love of truth, by which all things of heaven are secured in their connection and form, 9896—9899. Aaron to bear the names in the breastplate for a memorial, etc. (ver. 29), denotes the eternal preservation of good and truth, predicated of the divine mercy, 9900—9904. The Urim and Thummim to be put in the breastplate (ver. 30), denotes judgment from divine truth which is resplendent in ultimates from the good of divine love, 9905. The robe [*pallium*] to be made all of blue [*hyacinthinum*, ver. 31], denotes the internal form of divine truth in the Lord's spiritual kingdom, existing by influx from the good of the celestial, 9912. A hole in the top of it [*os capitis ejus*] in its midst (ver. 32), denotes influx from the celestial into the spiritual, 9913. A binding round the hole, woven, like the hole of an habergeon or coat of mail [*os loricae*, ver. 32], denotes the course of influx, guarded, and this by celestial means, securing it from hurt like the influx of life from the head into the body, 9914—9916. Upon the hem or border of the robe [*fimbrias*, skirt, or fringe] pomegranates of blue [*hyacinthinum*], and of purple, and of scarlet double-dyed (ver. 33), denotes in the extremes, where the natural is, scientifics of good from the good of charity and faith, 9918—9920. Bells of gold alternate with the pomegranates in the hem of the robe (ver. 33—34), denotes the all of doctrine and worship from good, everywhere in the midst of the scientifics of good, 9921—9923. The bells to be so placed that the sound [*voice*] of Aaron may be heard when he entereth into the holy place before Jehovah, and when he cometh out (ver. 35), denotes the influx and reception of divine truth in every state of good and of truth in worship, 9926—9927. A plate of pure gold, engraved with "Holiness to Jehovah," to be upon Aaron's forehead (verses 36, 38), denotes illustration

from divine good of the Lord's divine human, 9930, 9932, 10,009. A blue lace [*hyacinthinum*] for fastening the plate to the turban (ver. 37), denotes influx into the truth of celestial love (in other words, the perception of the divine human in that sphere of heaven where they are in the love of good for the sake of good), 9933. The coat of fine linen commanded to be woven (translated *embroidered*, ver. 39), denotes the inmost of the spiritual kingdom proceeding from the truths of celestial love, 9942. The turban to be of fine linen (ver. 39), denotes intelligence from divine truth, 9943. The girdle to be of needlework (ver. 39), denotes the external bond containing all things of love and faith in connection and form composed of interior scientifics, or knowledges of good and truth, 9945. All these to be clothed upon Aaron and his sons (ver. 41), denotes the state of divine good in the Lord's spiritual kingdom, and in externals thence proceeding, 9952, 9953. Linen breeches also [*femoralia*] to cover the flesh of their nakedness (ver. 42), denotes the external of conjugal love, lest the defiled interiors should appear, 9959—9960. Aaron and his sons to be anointed, their hand to be filled (translated *consecrated*), and to be sanctified or hallowed, in order to minister in the priestly office (ver. 41; and chap. xxix. 1, 9), denotes inauguration whereby the Lord is represented as to the good of love, as to the truth of faith, as to the divine human, and as to the whole work of salvation, 9954—9957, 9988, 9989, 10,019. A young bullock and two rams in the ritual of consecration (chap. xxix. 2), denote respectively the purification of the natural and spiritual man, 9990, 9991; the particulars (verses 10—35), 10,020—10,120. Unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil (ver. 2), denote the purification of the celestial in the inmost, in the middle, and in the external respectively, 9992—9994. All these to be put in one basket (ver. 3), denotes the sensual part, because the interiors are all together in ultimates, 9996, 9997. Aaron and his sons to be washed with water when all this was prepared (ver. 4), denotes purification by the truths of faith, 10,002. Aaron to be anointed with oil, poured upon his head, having been first washed, and clothed with the holy garments (ver. 7), denotes a representative of divine good in the Lord, in the whole human, succeeding to the representation of divine truth, 10,011. Note: the particulars concerning the holy garments for the priests repeated in chap. xxxix. are not further explained by the Author, see 10,807.

8. *Detached passages concerning Priests.*—The priest to wave the sheaf of first-fruits before Jehovah (Lev. xxiii. 9), denotes the vivification of the good of truth by life from the Lord, 9295. The field of the Levites not to be sold, but to be their eternal possession (Lev. xxv. 34), denotes good from the Lord, called the good of the church, which no man is to claim as his own, 6148 end. The rod of Aaron, put for the tribe of Levi, said to blossom and bear almonds (Numb. xvii. 8), denotes that all fructification is from love, or divine good, 3858. Jehovah hath despised the king and the priest (Lam. ii. 6), denotes the good of charity destroyed, 2015. The king, the princes, the priests, and the prophets mentioned in various senses (Jer. iv. 9; ii. 26; viii. 1), denote truths and goods, and teaching from truths, 6148. Thou hast made us to our God kings and priests (Rev. i. 6; v. 10), denotes those who are in truths and goods, 2015, 6148.

9. *The Office of the Priesthood called a Warfare.*—Because the Lord alone fights for man in temptation combats, and the priests represented the Lord, their office is called a warfare (*militia*—Hebrew מלחמה, translated *service*, Numb. iv. 23, 35, 39, 43, 47), *br.* 1664.

10. *To Minister, understood of the Priestly Office*, denotes worship and evangelization, because the Word treats of the Lord alone, 9925.

11. *Bad Men serving as Priests*, are surrounded with evil spirits even when engaged in ministrations which appear in externals holy, *ill.* in a description of the Jewish nation and worship, 4311; further *ill.* where the state of heaven infested by evil spirits is described, 6914; and where the Jesuits are especially mentioned, 8383. That the most ardent preachers are often inspired with a persuasive faith by the love of self and the world, but have no real faith, 9365—9366. See PREACHERS.

12. *Government by Priests.*—Governors [*præfecti*] over ecclesiastical things are called priests; here the Author gives a short series of doctrinal precepts concerning the priesthood [*doctrinale de sacerdotio*] as a part of his general doctrine of charity and faith, 10,789—10,799. The necessity of governors to preserve order in the world *br.* stated; also that such governors ought to be wise, God-fearing men, and are to be kept in order themselves by subordination of one to another, and of all to the laws, 10,789—10,792, 10,803. Governors over the things of heaven in man, or ecclesiastical things, are called priests, and their office the priesthood; governors over things of the world, magistrates, 10,793. Priests are to teach truth, and lead to the good of life; that is to say, they are to teach men according to the doctrine of their church, and they are to lead them into a life conformable with such doctrine, 10,794, 10,798. Priests have no right to claim for themselves any power over the souls of men, much less the power of opening and closing heaven, 10,795. A certain dignity accrues to priests because of the holy things which they administer, but they ought to attribute all honor to the Lord, not to themselves; this, because honor pertains to the function, and is adjoined or separated from the person with the function, 10,796, 10,797. Priests have no right to compel any one, but simply to teach truths, and by truths lead to good; if any one ~~make~~ a disturbance, however, he is to be separated, because this is necessary to preserve order, for the sake of which the priesthood exists, 10,798. As priests are appointed to administer those things which are of the divine law and of worship, kings and magistrates are appointed to administer those things which are of the civil law and of judgment; seriatim passages concerning the duties of the latter, 10,799—10,806.

PRIMOGENITURE. The first-born of worship signifies the Lord; the first-born of the church, faith, 352 end. Love is really the first-born, and faith is so called from love, 352. Charity is the brother of faith, and their fraternity is represented by brethren; hence the dispute as to which is the first-born; reference to Cain and Abel, Esau and Jacob, Ephraim and Manasseh, 367. Faith is always the first-born of the church, and faith without charity, which is mere knowledge, of the corrupt church; reference to the first-born of Egypt, to Reuben called the first-born, and to Zidon the first-born of Canaan, 1063, 1201. Faith is the first-born of the church in appearance, but charity is such

in reality, *ill.* 2435. It has been a matter of dispute from the most ancient times whether charity or faith is the first-born, and all who have preferred faith before charity have fallen into heresies and fables; reference to the crimes recorded of Cain and Reuben, 2435; passages collected in series to shew how faith and charity or good and truth are related to each other, and that all life, and consequently priority, is vested in good, 3324. By priority, or the primogeniture, is meant superiority in degree and dominion; not simply what is prior in time, 3325. The Lord is the first-born, and from him those are properly so called who are in love to the Lord, also who are in charity towards the neighbor; thus good is really the first-born, although at first, to the spiritual man who is regenerating, it appears to be the truth of faith, *sh.* 3325. In the spiritual church, when commencing, the first-born is the truth of doctrine, or what is the same, faith itself in the internal man; but in the external, it is the doctrine of truth or faith, 3325. When the church actually exists, the first-born is no longer the doctrine of faith in the external man, but the good of charity, and in the internal, charity itself, 3325. When the church ceases to exist, or regeneration fails to be effected, faith without charity rules first; as represented by Cain who slew Abel, by Reuben who polluted his father's bed, by Canaan who made a mock of Noah, and finally by Pharaoh and the Egyptians who oppressed the Israelites, 3325; the case of Reuben in particular, 4601, 4605; 6344 cited below. The first-born of Egypt were slain, because the Egyptians in that state represented faith alone when charity is extinguished, and the first-born of the Israelites were afterwards sanctified that the true representation might continue, 3325; see below 3519, 4335, 7039, 8038, 8042. Because the first-born represented the Lord, and those who are principled in love to him, the tribe of Levi was accepted in place of all the first-born of Israel, for Levi denotes conjunction, which is of love, 3325; see below, 8080. Good in affection and in life, is the first-born or greater son represented by Esau; reference to the fact that all infants are first in good, namely in a state of innocence and of love towards their parents, and in a state of mutual charity towards their infant companions, 3491. The first-born of Egypt being slain, denotes the good of love and charity extinguished; and the Israelites being saved on this occasion (by the blood of a lamb or kid) denotes the protection of those who are in a state of innocence, 3519. The first-born of Egypt denote truths of faith separate from the good of charity, which truths become fables, 4335; see below, 7039. The ancients concluded from the appearance that truth is the first-born, because it is first learnt, before the good of life is manifested; but they did not know that it is good received from the Lord in the internal man which adopts and gives life to truth, 3863. The first-born in the opposite sense denote the false of the church, because the ancients understood by the first-born the truth of faith; here, the false represented by Er the first-born of Judah, 4821, 4830; the office of a brother-in-law, and the naming of his first-born *expl.* 4835. The birth of Pharez and Zarah explained, shewing that good is actually prior and superior, and has the primogeniture, but truth apparently, 4923—4930. The primogeniture of good represented by Manasseh the first-born of Joseph; and the appearance that truth has the primogeniture represented by Jacob's treatment of Ephraim as the first-born, 5351,

6269—6300. The first-born was called by the ancients the father's strength, and the beginning of his strength; because in the genuine sense, the first-born denotes the good of charity, and in the apparent sense the truth of faith, which two are the fundamentals of the church, 6344. Israel is called the Son, the first-born of Jehovah, from the faith of charity, because the spiritual church is meant; and the spiritual were adopted, and acknowledged for sons, by the coming of the Lord into the world, 7035. The first-born of Egypt slain when the Israelites were delivered, denote faith without charity, which is the mere science of faith, and such faith is damned, 7039, 7763, 7766. The death of the first-born in Egypt denotes the total devastation of truth, or damnation of faith, because separated from charity; or of those who are in such faith, 7039, 7778, 7871. The first-born of Pharaoh seated upon his throne, denotes the truths of faith falsified, which are in the first place or in highest esteem as the essentials of the church, 7779. The first-born of the handmaid behind the mills, denotes again the truths of faith falsified, but such as are in the last place, or most external, 7780. The first-born of beasts, denotes the adulterated goods of faith, which goods are adulterated when applied to evil uses, 7781; see also 7949—7951. The first-born of the Israelites sanctified to Jehovah, denotes faith in the Lord, or the acknowledgment and confession that all faith is from him, 8038, 8042. The first-born denotes faith, when the spiritual church is predicated, because the spiritual esteem faith or truth as the essential, and their good considered in itself really is but truth, 8042. When the spiritual man is regenerated, his truths of faith are derived from the good of charity in which he is principled, and such verimost truths, having their nativity from good, are denoted by the first-born, 8042. All generations have reference in the internal sense to regeneration or the new birth, and hence again the first-born denotes faith, by which man is led to charity, 8042. The first-born of an ass was not to be set apart, but redeemed with a lamb or a kid, because it denotes faith merely natural, which is not from the Lord and is not to be ascribed to him, 8078. The first-born of men were to be redeemed, and the tribe of Levi was substituted in their place, because the truths of faith are not to be ascribed to the Lord, but its goods, *ill.* 8080; further *ill.* 9224. Note: the primogeniture taken from Esau, and the blessing of which he was defrauded by Jacob, denotes, in the internal historical sense, the obstinate determination of the Jews to represent the church, 4290 end. See JEW (6).

PRINCE. See KING (3).

PRINCESSES. See KING (2).

PRINCIPAL [*principale*]. Life from the Lord described as a cause principal, and man the recipient of life as a cause instrumental; it is argued, therefore, that as the principal and instrumental act together as one cause, life is perceived in the instrumental as its own, which it is not, 6325, cited in LIFE (2), INFLUX (1); the same argument in reference to soul and body, 10,738. See INSTRUMENTAL.

PRINCIPALITY. Angels are called principalities because in truths, for spiritual angels are meant, 2089. The principality (or government) upon his shoulder, is predicated of the Lord because divine truth is from him, 5044.

PRINCIPLE [*principium*].—1. *False Principles*. The difference

of intelligence consequent on beginning from faith in the Lord as a principle, and from no faith, but from self-intelligence, *br. ill.* 128—129, 2568, 2572, 2588. Preconceived principles, even if most false, rule all things in their favor, and draw them into consent and confirmation, 129, 206, 362, 794; see below, 1510. It is easy to confirm false principles from the Word, when explored from self-intelligence; not when the Word is believed in simplicity of heart, *ill.* 589 cited below. The sphere of principles of the false and persuasions of the false (see 794, 1192 cited below), continually excites such things as confirm, namely, falses instead of truths and evils instead of good, 1510, 1511. Those who are in preconceived false principles cannot even see truths, 1017, 2682 near the end. There are several kinds of false principles or persuasions; the origins of which are *ill.* 1188, 1673, 1675 end, 1679, 4729. Persuasions of the false from the love of self are more infernal than persuasions of the false from the love of the world; the difference, *br. ill.* 1675 end. Falses are not so injurious unless from evils, and unless they are confirmed, 589, 845; see below, 1106, 1109. Principles of the false, and still more persuasions of the false, such as prevailed with the antediluvians, prevent the operation of remains, 635, 798. Persuasions of the false are hurtful because they form the intellectual life, which then makes a one with the voluntary life, or the cupidities, 794, 806. Those who imbibe false principles, as to faith, from simplicity and ignorance, are devastated in the other life, and to this end are kept in the lower earth; afterwards they are instructed and receive the truths of faith, 1106, 1109. The sphere of phantasies and persuasions is like a mist, and it so appears in the other life, especially where the antediluvians are, 1512; see PHANTASY, and the passages cited below (7).

2. *That Principles rule.*—False principles being assumed, men do not suffer themselves to be persuaded against them, even by truths, but the truths become falsified, *br. ill.* 2385. In this case, it is the love of self and the world that flows into the rational part, with a kind of lumen derived from the fire of evil, in which lumen falses appear like truths, 2385. Innumerable ideas enter into the principles or persuasions of the false, whereby falsities are continually confirmed; but with the regenerate they are bent to goods and truths, 2364, 2380, 2388, 3986. False principles may be confirmed by numerous arguments, so as to become doctrinals, which appear like truths, 2385, 2490; in like manner, and by as many reasons and illustrations from the memory, truth may be confirmed, 2388, 2490. See FALSE.

3. *Principles, or Eternal Truths, received in the Most Ancient Church;* some briefly mentioned, and that they were confirmed in numerous ways by perceptions, which comprehended particulars, and singulars of particulars, 597.

4. *The Principles of Intelligence with the Angels,* are briefly these—to know and perceive that all life is from the Lord; that the whole heaven corresponds to his divine human, and consequently all angels, spirits, and men to heaven; also, to know and perceive the quality of this correspondence, 4318.

5. *That the Principles of Sense and Motion are in the Brain,* 9656, 10,044.

6. *The Principles or beginnings of many Diseases, &c.* 5718.

7. *Persuasions distinguished from Principles; Persuasive Faith.*—Nothing but what is false can proceed from the proprium, and yet it may be accompanied with a strong persuasion that it is most true, 215; read also 362. Man's very life is from what he persuades himself, or acknowledges and believes to be true, 303; *ill.* 803 cited below. The antediluvians (called Nephilim, Anakim, and Rephaim), were imbued with such persuasions as never existed before or afterwards, the destructive nature of which is *br. ill.* 562—563; further *ill.* 570; but particularly, 581. The perception of truth and good was extinguished by the persuasions of the antediluvians, 573, 579, 581, 635; their direful and horrible character described from experience, 1268—1271, 1673, 7686. Persuasions or false principles are of such a nature, when rooted in man, as to obstruct the operation of the Lord, so that regeneration is impossible till they are extirpated, 635, 778; 3463 end, cited below. Deadly persuasions are imbued when truths are perverted to favor the loves of self and the world, 794; 562—563 and following numbers. Falses are described in two kinds—principles of the false, or the doctrines which conduce to systems; and persuasions of the false, which are truths made to favor the loves of self and the world, 794, 1192; compare 5128 cited below. The persuasions of the antediluvians are fully described by birds, and beasts, and creeping things; for all the affections denoted by them in the opposite sense (thus, whatever pertains to the understanding and the will), are contained in the persuasions of a man, notwithstanding his ignorance of the fact, *ill.* 803; see also 778. Persuasive faith described in general—that it takes so strong a hold of the life, it can be loosened only by despair; and no truth, that is really true, can enter into it, 2682, 2689 end, 2694. Persuasive faith has the outward semblance of faith; but it becomes manifest in the other life, that it is only a thing of the memory, 3865. Those are in persuasive faith who profess the doctrines of faith, but are not in the good of life, and so far they are the reverse of intelligent, *ill.* 3427; compare 2715; *ill.* 8148; *seriatim*, 9363—9369. It is difficult to be introduced into the good of charity, when persuasions which are not truths are rooted in the mind; such persuasions therefore have first to be eradicated, 3463 end. Unless the life agree with the doctrines held to be true, infernals dwell with man in his affections, and his faith becomes a persuasive one, 3464. The evil sometimes have a persuasive conviction of the truth, and when they first come into the other life fancy themselves angels, while in fact they are devils; how such condemn others from apparent zeal for truth, 3895. A false principle is received as truth when good is in it; on the contrary, truth is rendered false when good is not in it; hence the doctrine of faith alone saving is untrue, 4736. Principles confirmed in doctrine and life remain to eternity, for by doctrine the intellectual part is imbued, and by life the will, 4747. Those who are in good natural not spiritual, are easily persuaded that the false is true, and thus led to evil, *ill.* 5032—5033; compare 5554. Those who are in the persuasion of what is false (understand those who are confirmed in the false), are interiorly bound; but it is otherwise with those who are not confirmed, *ill.* 5096. Observations concerning the persuasion of the false, the signs by which it may be known whether any one is in such persuasion, how it closes up the rational mind, etc., 5128. Falses arranged in order from evil make a persuasion, which

order is that of hell; also that it is opposed to the order of truths under good, which is that of heaven, *ill.* 5704, further *ill.* 6907, 7437. Man is easily led to persuade himself that the evil he delights in is not evil, by influx from hell, *ill.* 6203. Persuasions of the false and cupidities of evil are inseparable; *ill.* by the correspondence of a great hail and fire with the hail, 7577. That those who reason from false persuasions, and thus deceive the simple, are denoted by serpents, 6949, 7298. In connection with the dire persuasions of the antediluvians, see an account of the spirits of Mars; one described ascending from beneath, through the loins and breast; that such believe themselves to be in the Lord, and that whatever they do, however wicked, is from him, 7621, 7622. See NEPHILIM.

8. *Persuasive Truth*, that it is hard, unyielding, and without extension, wherefore it is contrary to order for any one to be persuaded concerning the truth in a moment, 7298.

PRIORITY. See PRIMOGENITURE.

PRISON [*carcer*]. By the sick is meant those who are in evil; by the bound, or in prison, those who are in the false, 4956, 4958. To be put into prison, and kept bound therein, denotes temptations as to false speaking against good, 5036, *sh.* 5037. By the house of the prison (where Joseph is treated of), is meant the part under the soles of the feet, where those who undergo vastation as to falses are held, 5037. To be bound in prison denotes the state of those who endure temptations in order that what is false may be vastated, because as to intentions they are in good, 5037. The bound in prison denote those who are in falses from ignorance of truth, 5037. The place in which the bound of the king are bound (meaning Pharaoh) denotes the state of those who are in falses, and are therefore in vastation, 5038. The same places are called pits, and by a pit is meant the place of vastation in the other life, mentioned above, 5038. The governor or keeper of a prison house, denotes the truth which rules during a state of temptation, *ill.* 5044. The butler and baker of Pharaoh put in the house of the prison, where Joseph was bound, denotes the state of temptation by reason of falses, now predicated of exteriors, which before was predicated of the interior only, 5085, 5086. They are called bound and in prison who are in falses, but especially who are in evils, thus who are in falses derived from evils; such also are really bound interiorly by their persuasions, 5096. To be bound or imprisoned, and given into custody, denotes separation and rejection, 5083, 5089, 5101, 5452, 5456. The bound in a pit denote the spiritual who, before the coming of the Lord, were detained in the lower earth, and were afterwards liberated and elevated into heaven, 6854.

PROCEED, *to* [*procedere*]. See *to* GO FORTH, 5337, 7124, 9303.

PROCEEDING [*procedens*]. See HOLY (2).

PROCESSION or PROCEDURE, predicated of truth, and *ill.* 9407.

PROCURATOR. See STEWARD.

PRODIGY [*prodigium*]. See MIRACLE (5).

PRODIGAL. The prodigal son in the parable (Luke xv. 11—32), denotes those who waste heavenly riches, which are knowledges of good and truth, *br.* 9391.

PRODUCE or INCREASE [*proventus*, Gen. xlvii. 24], denotes fruit derived from the good of charity and truth of faith, 6155. The land to be sown six years, and its fruit or produce gathered in (Exod. xxiii. 10), denotes the state when man is instructed in the goods and truths of faith, and the appropriation of the goods of truth, *sh.* 9272—9273. See FOOD.

PRODUCED, *to be* [*produci*], denotes ulterior increase predicated of good, 6647. To be produced when the church is treated of (here represented by a woman with child), has reference to the production of good by truth, and such production of good takes place when truth passes from the understanding into the will and from the will into act, 4904. When good has the dominion, produce is predicated of truth, for good not only multiplies truths about itself, but produces truths from truths in series, represented by children, grandchildren, etc., 5912. That good produces itself by truths, *ill.* by the action of the prolific virtue in the seeds of plants, 9258. See FRUIT, *to* FRUCTIFY, *to* GROW, INCREASE, MULTIPLICATION, GENERATION.

PROGRESSION, predicated of the Lord. See LORD (22).

PROGRESSIONS. See PLACE (1, 3, 4, 11).

PROLONGED, predicated of days. See LENGTH, 8898.

PROPHET, PROPHECY. *See INSPIRATION (3).

PROFANE, *to* [*prophanare*].—1. *Profaners and what Profanation consists in.* Those who would profane the truths of faith are kept in ignorance of them, for otherwise they would bring damnation upon themselves, 301—303; see below, 3398. Only those are capable of profaning who first acknowledge truths, but not those who do not acknowledge, still less those who do not know, 302 end, 303, 593, 1008, 1059, *ill.* 1327; also 3398, 3757, 4289, 6595, 10,287 cited below. The truths of faith are profaned when immersed in the lusts, and such profanation causes a kind of clot [*callus*], which absorbs the goods and truths of remains, so that they can never be produced, 571, 582; passages cited, 5128. Men are permitted to live in pleasures and cupidities, and thus remove themselves from internal things, lest they should profane them by acknowledgment; hence the Gentiles are least of all liable to profanation, 1327. Those who are within the church can profane holy things, and accordingly are in greater peril of damnation than the Gentiles; hence the necessity of their purification from every love of self and the world, which purification was represented by circumcision, 2051. Divine good and truth cannot be profaned except by those who have first acknowledged them, because they are thus impressed in the internal memory, and are recalled to mind at the same time as evil and the false, 3398. They whose lives are such that good and truth must be profaned in them, are withheld as much as possible from the acknowledgment and faith of what is good and true; for this reason internal truths were not discovered to the Jews, 3398, 4289. More decidedly expressed, that none are admitted into good and truth, that is, into acknowledgment and affection, further than they can be preserved therein, because of the peril of eternal damnation, 3402; but that some cannot be withheld, 3402 end. Those who belong to the celestial church are able to profane holy goods; the spiritual, holy truths, 3757, see below (3). They are profaners who first acknowledge in heart holy things, and afterwards deny them; not such as do not

acknowledge in heart; passages cited, 4032, 4289. Profanation consists in acknowledging and believing truths and goods, and at the same time in willing and living contrary to them, 4601. Profanations take place in those who have known and acknowledged internal truths in boyhood but denied them in adult age, 4868 end, especially 6959, 9188, the latter cited below. To prevent profanation men are permitted to be in evil and the false, and withheld from faith and charity, because profanations are from the conjunction of good and evil, 6348. Exterior profanation is ascribed to him who knows internal truths but does not acknowledge or believe them, and this can be removed; but interior profanation takes place in one who believes yet lives against the truth, or who first believes and afterwards denies, 6963 end. If a man relapse to his former evil life after repentance, he profanes, because he conjoins evil to good, and in this case his latter state is worse than his former, 8394. To profane is to turn truth into evil, that is, to believe what is true and yet live in evil; it is also to turn good into the false, that is, to live holily, and yet believe nothing, 8882; see below, 10,208. Profanation takes place with those who have acknowledged the truth of faith when they apply it to evil, because thus the truth of faith is commixed with the false of evil, *ill.* 9020; passages cited, 9021, 10,287. Profanation is the infernal marriage, opposite to the heavenly marriage, 9188. Within the church, man is with difficulty withheld from the conjunction of what is false and evil with truths; this because he imbues the truths of faith in boyhood, 9188. Truths from good are not commixed with falses from evil, so long as they are in the memory only and without life; but if they are falsified to favor evil then they are commixed, and the profanation of truth takes place, 9298. The holy things of the church are profaned by sins, because sins remove the divine from them, and nothing is holy in which the divine is not present, 10,208. The conjunction of divine truth with the false from evil is profanation, and this conjunction takes place with those more especially who have acknowledged the Lord and afterwards denied him, 10,287. The whole art and study of hypocrites and profaners is to teach and do good, while interiorly they think and will evil, 3987. Hence profaners internally are devils, and externally appear as angels of light, 3987, 5120; see below (10).

2. *Profanation distinguished into several kinds.*—There are several kinds of profanation; generally, they profane the truths of faith who, while they know, acknowledge, and even preach them, nevertheless indulge in evil, *ill.* 1008. Adulteries and whoredoms in the Word denote variously adulterations of good and falsifications of truth; but conjunctions within the prohibited degrees (Lev. xviii. 6—24), denote various kinds of profanations, 6348. There are many kinds of profanation, and many varieties of each kind; some of the principal enumerated, 10,287.

3. *Profanation predicated of the Celestial and Spiritual respectively.*—The spiritual cannot adulterate good so far as to profane it, because they have no perception of good; but they can profane truth, because able to acknowledge it, yet not in the last times of the church, 3399, 3402. Good could be profaned by the celestial who had perception, and it was so profaned by the antediluvians, who are therefore detained in a hell separated from those of others, 3399. The profanation of good

takes place when faith is separated from charity in understanding and thence in life; for in such, evil is conjoined with truth, and good with the false, 4601; see below, 6348. In order that the spiritual might be saved, the Lord miraculously separated their intellectual part from their voluntary part; a brief explanation of the manner in which the profane conjunction of evil with truth and of good with the false takes place in such, 4601. Unless faith be conjoined to good it becomes no faith, or is conjoined to evil, whence comes profanation; for this reason those who cannot be regenerated are withheld from faith and charity; passages cited, 6348. The spiritual in boyhood and early manhood receive the truths of the church on the credit of others, and if they recede the profanation is light and may be removed by divine means; but afterwards when they have confirmed the truths in themselves, the denial of it, and a life contrary to it, causes grievous profanation, and they have so little life that they appear like skeletons, 6959, 6963 end. The lot of those who profane good, which only the celestial can do, is much harder than theirs who profane truth, 6259; compare 10,652, cited below (4).

4. *The Profanation of Good* is the affection of evils conjoined to truths, and the profanation of truth is the conjunction of truths with falses, *sh.* 10,652. The first conjunction of the affection of evil with truth is not profanation, but the second, viz., when evil is applied to truth and truth to evil, by the interpretation and application of truth to evil, thus by the insertion of the one in the other, 10,652. As to the profanation of good by the celestial who have perception, see above (3).

5. *Profaned Truth*, is the false conjoined to the true; falsified truth is the false not conjoined, but adjoined to truth, and ruling over it, 7319. In the other life nothing is so abominable and stinks so much as profaned truth, 7319.

6. *Profane Worship*.—Worship which appears holy in externals, but is internally profane, is denoted by Babel; also *br. ex.* that the quality of worship in externals is altogether according to the interior state, 1182. All profanation of worship is from the love of self, or the proprium, to which love is attributed every evil, as hatred, revenge, cruelty, adultery, deceit, hypocrisy, impiety, and the like, 1326. When these and similar loves rule in man, worship becomes more and more external lest the internal should be profaned, *ill.* and *sh.* 1326, 1327, 3757. The state of the first ancient church was changed, and the nations who composed it became idolaters, so that they should be withheld from profanation; this represented by the dispersion at Babel, 1328. Worship is internally profane when the Lord is acknowledged in externals, while the heart is devoted to self and the world, 3899. To profane is predicated of worship from the proprium, which is no worship, *ill.* 8943. To conjoin what is divine with the proprium, thus with evil, is to profane, 10,117. When worship is applied by man to his own uses, his own loves, it is rendered profane and infernal, 10,307, 10,309. The imitation of divine worship, and of affections from the proprium, as if they were celestial, is infernal, 10,309. That the evil believe all things are from the proprium, or of their own prudence, not so the good, 10,779.

7. *Profanations of the Word and of holy things are most dangerous*, *ill.* 571, 582; passages cited seriatim, 3398 end, 3757, 4289, 6959, 9021.

8. *The Damnation of those who profane holy things*; briefly, that it is caused by the commixture and associations of ideas, which occasion infernal torment, 301. When the truths of faith are immersed in the lusts the profane and holy cohere together in every idea, and this profane commixture can never be resolved or extirpated, *br. ill.* 582, further *ill.* 1009, 3398. The profanation of holy things is a cause of eternal damnation, because those who profane have that which damns continually in themselves, thus their hell, 1327, 2426, 3398. The providence of the Lord is operative to prevent good and evil being commixed, and therefore so far as man is in evil he is removed from good; nevertheless the deceitful within the church are in great peril of this profane commixture, 2426, 3398, 3402, 9188. Deceit and profanation are two things which render it impossible that man should become rational; for thus the goods and truths remaining from infancy are mingled with evils and falses; passages cited 5128, see above (1), 571. Opposite truths and falses cannot subsist together in one subject, but falses applied to truths and thus associated with them constitute the profane state, 5217. Evils of life and persuasions of the false close up the way so that remains cannot be produced, but denial of the truth, previously acknowledged in affection, consumes remains; for this is the mingling of the false and the true meant by profanation, 5897, see below (9).

9. *The Interiors destroyed by Profanation*.—The denial of divine truth previously acknowledged in heart and life, is the sin against the Holy Spirit, which cannot be remitted, because it destroys the interiors of man, 9818 end. By the interiors thus destroyed is to be understood remains, 5897, cited above (8), 6348. By the destruction of the interiors is to be understood an actual dilaceration and loss of life, in consequence of the opposite communication, by truths with heaven, and by the falses of evil with hell, 10,287.

10. *The Lot of Profaners in the other life*; *br. sh.* that it is much worse than the lot of those called Gentiles who have lived in ignorance of the truth, 593. When those who profane the Word come into the other life, they exhibit hatred to one another and to the Lord, and to all the goods of love and the truths of faith, however piously they had lived in the body, 1010. The hell of profaners is the most grievous of all, 4031, 6348, 6960. Description of some amongst profaners, who defile spiritual truths by applying them to terrestrial things; anything concerning conjugal love, for example, to whoredoms and adulteries, 4050, 5390. The lot of profaners is so bad because remains are destroyed in them; the situation of their hell, *br.* described, and that they appear like skeletons, 6348, 6959, 10,287. The hells of profaners are numerous and distinct, according to the varieties of profanation; the profaners of good are situated at the back; those of truth are under the feet and at the sides, 10,287. The hells of profaners are more profound than others, and are rarely opened, 10,287.

11. *That the Gentiles cannot Profane holy things*, 1327, 1328, 2051. Even the denial of the Lord by those born out of the church, as the Gentiles, Mahomedans and Jews, is not profanation, 9021 end.

12. *The Jews guarded from Profanation*.—The Jews have always been kept in ignorance of the interior truths of faith lest they should profane them, 302, 303. At the time of our Lord's advent the Jews were in a state of vastation, and could no longer acknowledge any truth,

hence interior truths could be revealed because there was no danger they would be profaned, 303. The Jews are still held in a state of vastation by their cupidities, especially by avarice, and hence they acknowledge and believe nothing concerning the Lord, even though they live in the midst of Christians, 303 end, 1327, 4751, 6963. In order that internal truths might not be profaned the Lord came in the fulness of time, when even natural good had perished, for it is good that receives truth, and when not received and acknowledged it cannot be profaned, 3398; passages cited seriatim, 3757, 4289, 4751. The internal truths of the church were preserved lest they should be profaned by the posterity of Jacob; this denoted by the embalmment of Joseph, 6595. The Jews and Israelites were in danger beyond others of profaning truth, for had they known the interior truths represented in the ritual of their church, and yet lived according to their own especially evil nature, they must have profaned them; for this reason, they were withheld as far as possible from such knowledge; and hence their leprosy, 6963. Those who have just acknowledged divine truths, and afterwards denied them, are profaners; but those who have been brought up in the denial of them, as the Jews and others, do not profane; also that the greatest care is taken by the Lord to prevent profanation; passages cited 10,287.

13. *Profanation represented in the Word.*—The providence of the Lord guarding the celestial from profanation, denoted by the casting of Adam out of the garden, 301, 306, 3399 end. The truths of the church profaned by conjunction with the lusts, denoted by the sons of God taking them wives of the daughters of men, 569—571, 582. Profanation by the commixture of what is holy with the proprium of man, denoted by eating flesh with the soul or blood in it, 1001, 1003, 1008, 3757. Profane worship denoted by the building of Babel, 1182, 1183, 1325—1328, 4868 end, 5120. The prevention of profanation by purification from evils and falses denoted by circumcision, 2050—2053, 7049. The profanation of truth, denoted by lying with a woman, in the history of Abraham and Abimelech, 3398, 3399, 3402. The profanation of good, denoted by Reuben lying with his father's concubine (also by Cain, by Ham, and by the Egyptians immersed in the Red Sea), 4601, 6348. The internal of the church preserved from the contagion of evil, thus from profanation, denoted by Joseph being embalmed and put into a coffer in Egypt, 6595, 6596. The profanation of truth when it takes place in the spiritual church, denoted by the hand of Moses made leprous, and by the laws concerning leprosy among the Jews, 6959—6963. Profane truth, denoted by the river of Egypt when it stank, 7319. Profanations and blasphemies of the good and truth of faith, denoted by taking the name of God in vain, 8882. Worship profaned, because from self-intelligence denoted by the building of an altar with hewn stones, 8942, 8943. Damnation because of profaning the truth of faith by its application to evil, denoted by stealing a man and selling him, 9017—9020. The profanation of all the good and truth of the church, and hence damnation, denoted by the cursing of father and mother, 9021. Profanation of worship, and of the truth of the church, denoted by sacrifices offered with leaven, especially of blood and leaven, 9298. The profanation of good in worship, denoted by leaving the fat of the sacrifice during the night, 9299. The profanation of what is holy by its commixture with the proprium,

denoted by eating of the flesh and bread of the sacrifices the day following, 10,117. The profanation of divine truth by its conjunction with those who deny the Lord, denoted by anointing a stranger with the holy oil, 10,287. The profanation of good and truth, denoted by whoredoms with the daughters of the Canaanites, 10,652. Damnation because of the profanation of worship, denoted by the hanging of the princes when the Israelites whored after Baalpeor (Numb. xxv. 4), 5044. Truths profaned, denoted by the hanging of princes, mentioned after the ravishing of women and virgins (Lam. v. 12), 5044. The false of interior evil, veiled with outward holiness, and hence profane worship, denoted by Babylon called a golden cup, and by a golden cup filled with the abominations and filthinesses of her fornications (Jer. li. 7; Rev. xvii. 4), 5120. The profanation of interior goods and truths in the last times of the first Christian church, denoted by the words in Matthew (xxiv. 19—22), Woe to them that are with child and to them that give suck, etc., 3754—3757. The profanation of divine truth implanted in the life of man, and hence the interiors destroyed, denoted by the sin that can never be forgiven, 9818 end.

14. *To Profane the Sabbath*; that, in the internal sense, it is to be led by self and by its loves instead of the Lord, 10,362; for full particulars, see SABBATH.

PROPTIATION, or EXPIATION, is protection from the inundation of evil; *ill.* by the protection of the ark with pitch, 645. The pardoning of sins, expiation, propitiation, and redemption, are only so many ways of denoting purification from evils and falses, the implantation of truth and good, and their conjunction, thus regeneration, 10,042, 10,122, 10,127, 10,128. See EXPIATION, EVIL.

PROPTIATORY or MERCY-SEAT, THE [*propitiatorium*], ordered to be made of pure gold (Exod. xxv. 17), denotes the hearing and reception of the all of worship that is from the good of love, 9506, 10,196. It denotes, therefore, the cleansing from evils or remission of sins, understood of expiation, because only those who are thus expiated can be heard in worship, *ill.* and *sh.* 9506; 10,122, 10,127, 10,128 cited above; for particulars, see TENT.

PROPRIUM.—1. *That the Proprium of Man is all the Evil and False springing from the love of self and the world*, 39, 41, *br.* 154, 164, *br. ill.* 210, 215, 633, 731, 987, 1049. From the proprium, man believes only in himself, and takes evil for good, and the false for the true, 210. From the proprium man believes that nothing is real, but what he receives sensually, hence he has no belief in the Lord, or in the Word, 210. It is the proprium and this alone that ever deceives man, and nothing else is here meant by woman, 152; and previously, by the rib or bone, 147—149, 153, 157. Even in the most celestial angel the proprium is nothing but what is evil and false, for the all of good and truth is from the Lord alone, 633; see below, 987. As heaven is from the Lord by mutual love, so hell is from the proprium of man by the love of self and the world; and as heaven from this love makes one man, so hell from this infernal proprium makes one devil, 694. In his proprium man is called dead, because it is nothing but evil and falsity; how it is softened and vivified by the Lord by means of temptations, 731. From his proprium man can do nothing good, and think nothing true; for though his thoughts were occupied with truth, it would still

want the good of faith, and hence would not be truth unless from the Lord, 874—876. Evils are from the proprium predicated of the will, falses from the proprium of the understanding, 878, 1042; see below, 1047. Every man, spirit, and angel, as to his proprium, is mere evil, described as vile excrement; and, left to himself, breathes nothing but hatreds, revenges, cruelties, and filthy adulteries, 987. From the voluntary proprium or part of man, which is nothing but evil, falsity continually flows into the intellectual part, 1047. The proprium is two-fold both as to the intellectual part and the voluntary part; the one infernal, or from hell; the other from the Lord, 3812. The whole proprium of man is nothing but evil, and hence no one can believe that evil is from hell who is given up to the love of self; passages cited 3812. The proprium of man is acquired to himself by his own actual evils, and is not imputed his from hereditary evil, *ill.* 4171. The proprium is mere evil; and study from the proprium is the false proceeding from evil, *ill.* 10,284. See *EVIL* (2), *MAN* (21, 22).

2. *Historical Notices concerning the Proprium.*—The proprium is first mentioned by the Author where he is treating of those who are about to be regenerated; it is described as the selfhood of man, which is inanimate, and wholly occupied with what is false and evil till it receives life from the Lord, 39, 41. The posterity of those who were regenerated and constituted the most ancient church, are described as inclining to their proprium, or no longer content to be led by the Lord, 132. Those who first inclined to the proprium were of a good genius, wherefore a proprium was conceded to them, such that it was their own in appearance only, 140; see note below (15). It was given them to know, and sensibly to acknowledge, their quality as to affections of good and truth received from the Lord, still their inclination to the proprium continued till it seemed to them that they lived, thought, spoke, and acted altogether from themselves, 142, 146, 147, 150. In this state of the proprium man is treated as fallen, and the proprium before described as a woman created or made for man, is now described as a rib taken from him and built into a woman, 153, *ill.* 155. In his proper state the celestial man had distinct perception of the internal and external, but in the changed state of his posterity the internal was perceived as one with the external; such being the quality of perception when a proprium is desired, 159. This posterity of the most ancient church was still in a good state, but they desired to live in the proprium or external man, and this was permitted by the Lord, who also mercifully insinuated the celestial spiritual, or a state of innocence, 161, 164, 165. After this, a third state of the most ancient church is described in which they loved the proprium; in this state, however, they had sufficient perception remaining to know they were in evil, and were still distinguished by natural goodness, 190—193, 194—233. At length, at the end of the most ancient church the voluntary proprium had become altogether corrupt, and then the intellectual proprium was miraculously separated from it, 1023. With the celestial of the most ancient church the voluntary proprium in which was good, and the intellectual proprium in which was truth, made one; but in the ancient or spiritual church, the voluntary proprium had perished, and only the intellectual proprium remained whole; *ill.* by a representation from heaven, 4328. See *MAN* (43).

3. *Its various quality in Men, Spirits, and Angels.*—The worldly and corporeal man is nothing but proprium; the spiritual man is similar except as to a better knowledge (for he knows that the all of life and intelligence is from the Lord); the celestial man perceives and acknowledges this, and does not even desire a proprium, 141; cited below (5). The proprium dear to man has so little life in it that it is signified by a bone of the breast; but the proprium vivified by the Lord is signified by flesh, 147—149; see below, 999, 3812. The proprium has no life of its own, of which fact even evil spirits were convinced by experience; the Author also testifies that for years he was conscious of the influx of every idea, and whence and in what manner it flowed in, 150. The proprium is so utterly evil and false, that the Author testifies he had only to know that spirits spake from themselves to be assured that they uttered nothing but falsity, 215. Both spirits and men when they speak from the proprium speak falsely, however strongly persuaded that they speak the truth, 215. The proprium is infernal and diabolic when from self, but celestial and angelic when from the Lord, 252. The reception of charity and innocence not only excuses, but may be said to abolish the proprium, 164; but that it only ceases to appear and is not really abolished, 633, 731, 1581. In the spiritual man the intellectual proprium is as a cloud or obscurity which receives light from the Lord; how fair it then appears, according to reception, as represented by colors, rainbows, etc., 731, 1042, 1043, 1048. The voluntary proprium, after the celestial church had come to its end, is described as altogether corrupt, and is signified by flesh, 999, 2041; passages cited, 10,035. Truth is predicated of the intellectual proprium, which is denoted by bone; good of the voluntary proprium, which is denoted by flesh; this in both senses, 3812, 10,035, 10,283. The proprium is softened and its pride reduced by temptations, and then good is received, which brings with it a new will and a new proprium, 5773; also 1023, 1044 cited (8). It is in order the proprium may be subdued that worship is claimed for the Lord alone; for in the same proportion that the proprium recedes the divine is received, 10,646. In further illustration of this—that he who is led of himself and his own loves cannot be saved; passages cited, 10,731; and that all good in man is from the Lord, all evil from self, 10,808.

4. *The Proprium of the Corporeal Man;* briefly described as infernal, because nothing from the Lord is received therein, 141. The proprium in itself is infernal and already damned, 210. By his voluntary proprium man communicates with hell, and he would cast himself into hell if not withheld by divine means, he is such a devil, 1049.

5. *The Celestial Proprium; the Heavenly Proprium.*—The celestial man does not desire a proprium, yet a proprium is given to him by the Lord, conjoined with every felicity and perception of good and truth, 141, *ill.* 155; see below, 1594. The angels have a celestial proprium, which is such that the Lord rules them by it; this proprium is the celestial principle itself, 141. The heavenly marriage takes place in the proprium, and the proprium vivified by the Lord is called his bride and wife, 155, 252, *sh.* 253; see 1023, cited below (8). When the proprium is receptive of innocence, peace and good, from the Lord, it appears like a proprium still, but a most happy and heavenly one, 252. A heavenly proprium being given to man (if only he is principled in mutual

love), it appears as if the internal man were his, when yet it is of the Lord himself in man, 1594 near the end. No one can receive a heavenly proprium from the Lord but by doing good and thinking truth as from himself, 2882, 2883, 2891. The heavenly proprium is the voluntary proprium of man vivified by divine good from the Lord, 3813; see below, 5660. All who come into heaven put off their proprium and self-confidence, also their merit and self-righteousness, and put on the heavenly proprium from the Lord, 4007 end. The proprium of man consists in thinking of himself in all things; the heavenly proprium, in thinking of the neighbor, the public, the church, the Lord's kingdom, and the Lord in all things, 5660. They receive a heavenly proprium, who, in freedom, prefer to will, and think, and act from the Lord; he who is in this proprium trusts to the Lord, and is blessed and happy to eternity, 5660. The heavenly proprium exists from the new will which is given by the Lord, 5660, *ill.* 8179. Good from the Lord has inmosty in it heaven and the Lord; but good from the proprium contains within itself hell, *ill.* 8480. Good and truth from the Lord cannot be appropriated to any angel or man as his own any more than life from the Lord; hence they are given to the regenerate who receive a heavenly proprium, as if their own, though not actually so, *ill.* 8497. Life (and good and truth, which are of life,) appear as if they were of man's proprium, because the love of the Lord is such, that he desires to give all that is his to man; hence the heavenly proprium, 8497. Those who have the Word, thus, where the church is, are called the Lord's proprium or peculiar treasure [*peculium*], *sh.* 8768. All that is from the Lord in man is holy, all that is from himself is evil, because his proprium is nothing but evil; passages cited, 9229. Divine good from the Lord cannot touch or communicate with man's proprium, because it is nothing but evil, 10,283.

6. *The Proprium vivified by the Lord*; that it has a perception of all the good of love and truth of faith, thus all intelligence and wisdom conjoined with ineffable felicity, 155, 164, 252; see above (5).

7. *The Proprium seen from Heaven* is inanimate like bone, and most deformed, 149. The proprium of man seen in the world of spirits is deformed beyond description; but if vivified by charity and innocence from the Lord, most beautiful, 154, 164, 731. The intellectual proprium when regenerated appears resplendent with colors from the light of heaven, and the more beautiful the farther it is removed from the voluntary proprium, 1042, 1043.

8. *The Distinction of the Proprium into Intellectual and Voluntary*; that it was the means provided for the salvation of man, when the voluntary proprium had become altogether corrupt, 1023. The heavenly marriage is in the voluntary proprium with the celestial; and in the intellectual proprium with the spiritual, 1023. The new will, which is conscience, is formed in the intellectual proprium, 1023. So far as the voluntary proprium can be separated from the intellectual, so far the Lord can be present with man, 1023; see below, 1044. Temptations, and similar means of regeneration, have the effect of quieting the voluntary proprium, so that it is rendered as it were dead, and then the Lord is able to operate by charity in man, and enter into covenant with him, 1023; see below, 1044. The intellectual proprium, or the false, is as an obscure ground, or an opaque whiteness, in which the rays of spiritual

light are modified; the voluntary proprium is a blackness which absorbs and extinguishes light, 1042, 1043. The intellectual proprium in the spiritual man, when he is regenerated, is of the Lord; the voluntary proprium of self, because the latter cannot be regenerated, 1044. The intellectual proprium when regenerated is heaven, but the voluntary proprium is hell; hence so far as the Lord is present in the intellectual proprium so far the voluntary is removed, or so far man is elevated from hell to heaven, 1044. Falsity, by which the intellectual proprium is characterized, flows in from the voluntary, 1047. The voluntary proprium in the spiritual is destroyed, and a new voluntary is formed in the intellectual part by the truths of the church; passages cited, 7233. Generally, that the proprium of man is nothing but evil; that there is a voluntary proprium and an intellectual proprium, and that the latter is the false proceeding from evil; *ill.* and *sh.* where the signification of flesh and blood, and of anointing, is treated of, 10,283, 10,286.

9. *The Proprium of Innocence*; that it exists when a man knows, acknowledges, and believes in heart that nothing but evil is from self, and that all good is from the Lord, *ill.* 3994, 4001, 4008, 4023.

10. *Freedom from the Proprium*; its state contrasted with the happiness of freedom from the Lord, 5660 end, 5786 end. All freedom from the proprium or from man himself is infernal, 5763. Freedom from the proprium is nothing but evil, consisting in pleasures of all kinds and in contempt and hatred of others, except they are subservient to one's self, 5686. He who is in freedom from the proprium is a devil in human form, 5786. See LIBERTY.

11. *As if from the Proprium, yet not from the Proprium*.—That man ought to do what is good and true from the proprium, or exactly as if the power to do so were his own, *ill.* 1712. If man first compels himself to do good, he receives from the Lord a heavenly proprium, and what he does from the proprium is done from freedom, *ill.* 1937, 1947, 2882, 2883, 2891. In the other life those who are first instructed concerning influx hang down their hands and lose all delight in thinking and acting, because of the deprivation of their proprium; afterwards those among them who are regenerated receive a heavenly proprium from the Lord, and live in blessedness, 5660. Man ought to fight against evils and falses as from himself, nevertheless acknowledging in heart that it is from the Lord; in this case good and truth are appropriated, and a new and heavenly proprium is given to him, which is the new will, 8179. The Author speaks of vast numbers in Christendom, who believe that all things are from themselves and their own prudence, not from divine providence; their acknowledgment of this in the other life, saying that it is borne out by experience, because the evil and impious more often obtain wealth and honor than the good; the Author's reply that such reasoning is from self-intelligence or the proprium, these supposed blessings being often curses, and that these things are obtained because men are led by the intellectual faculty, which is left in freedom; the hell of such and their study of magical arts briefly mentioned, 10,409; see also 7007, 8717. Briefly repeated, that the evil attribute all to their own prudence, not so the good, 10,779. See PRUDENCE, PROVIDENCE.

12. *To believe from the Proprium*, is to believe not from truth, *ill.* 4137; see also 8812 cited above (1).

13. *Truths from the Proprium; Worship from the Proprium.*—Truths that are shaped by man's own intelligence, do but appear as truths, for they have no life in them, 8941; see below, 8944. Truths from which the Lord is to be worshiped are to be taken from the Word only, for in every such truth there is life from the Lord, 8941. There are two kinds of religious worship derived from the proprium; one in which the love of self and the world is all, denoted by Babel; the other in which the lumen of the natural man, and own intelligence is all, denoted by idols and strange gods, *ill.* and *sh.* 8941. No other is to be worshiped but the Lord, because he who worships the Lord is in humiliation, and in this state of humility there is a receding of the proprium, 10,646, cited above (3). It is supposed by some that the knowledge of divine things originated in man's own intelligence, but all such knowledges are derived from ancient revelation; in proof of this, those who are most learned have the least living view of spiritual things, and are prone beyond others to worship nature, *ill.* 8944.

14. *That the Lord alone has a Proprium* because he alone is life, and man is but a recipient or organ of life, *sh.* 149. The Lord was born into a church that was fallen into an infernal and diabolic proprium, in order that, by his own power, he might unite the divine celestial proprium to the human proprium, in his human essence, so that in him they should become one, 256. The Lord's proprium was divine good itself, and whatever is said to be given by the Father to the Son, is to be understood as derived to him from his proprium, *ill.* and *sh.* 3705. The proprium of the Lord, understood as divine good predicated of the divine human, is signified by his flesh, by the bread in the Holy Supper, etc., *ill.* and *sh.* 3813. The proprium of the Lord, signified by his flesh and blood, is the divine which he acquired to himself in the human; the flesh divine good, the blood divine truth, *ill.* and *sh.* 4935. See LORD (39), GOOD (23).

15. *Passages in which the Proprium is represented.*—The decline of man from the celestial state of life, and a proprium conceded to him, denoted by the account of the woman, 131—136 and following passages. The first inclination towards the proprium, denoted by the words, It is not good for man to be alone, 137—139. A proprium conceded to him while he was yet in a good state, denoted by one, as it were his very self, created for him,* 138, 140. A proprium still desired, after his quality as to affections of good and truth from the Lord was fully known to him, denoted by his naming the beasts and birds, and again said to want a companion, 133, 142, 146. The yet declining state of man in his proprium denoted by a sleep, and the proprium itself by his rib; the proprium vivified by flesh, 147—150. A proprium conceded to him in this state also, but yet vivified by the Lord, denoted by the rib built into a woman, by and bye called a wife, 151—155. This state

* The idiomatic expression in the original Hebrew is translated in the Authorized Version "a help meet for him." Instead of "meet for him," Gesenius renders this expression "over against him, suited to him," and Dr. Lee makes it "like his front, i.e., like him." The words used by Swedenborg are "auxilium tanquam apud illum," the sense of which is the same as the rendering of Arius Montanus (always a valuable guide), "tanquam coram eo," "one as it were himself, before him." Compare 1594, where the heavenly proprium is called the internal man, and is said to be predicated of man, "sicut ejus foret"—as if it were his own, though it is the Lord himself in man.

of the proprium distinguished as internal and external, denoted by the woman called, Bone of my bones, and flesh of my flesh, 156—157. Celestial and spiritual life adjoined to the proprium in its changed state, and no longer distinctly perceived as internal, denoted by the man and his wife one flesh, 159—160. Innocence insinuated into the proprium in this state, denoted by the man and his wife being naked, but not ashamed, 163—165. The succeeding state in which the proprium is loved, and sensual persuasions and reasonings begin to prevail, denoted by the woman hearkening to the serpent, 191—194. Man so far seduced by his proprium, that the rational mind also is drawn down into its pleasure and phantasies, denoted by the woman persuading the man, 191, 192, 207, 208. The spiritual man thinking and acting from his proprium in the first state of regeneration, denoted by the dove returning to Noah, and Noah putting forth his hand to take it unto him into the ark, 873, 878. The voluntary proprium of man now become altogether corrupt, denoted by flesh, 999. The Lord present in conscience, or the new will formed in the intellectual proprium, denoted by the covenant of God with Noah, 1023, 1038. The intellectual proprium illuminated, and manifesting the Lord's presence in charity, etc., denoted by the bow given in the cloud as a sign of the covenant, 1042, 1043, 1044, 1048, 1049, 1055. The voluntary proprium which cannot be regenerated, denoted by the earth, now mentioned in the terms of this covenant, 1044, 1047; compare 3705. The voluntary proprium with all its defiled loves to be removed in order that man may be regenerated, denoted by the flesh of the foreskin to be circumcised, 2041. The good in which the Lord was, derived from his proprium, not from the Father as another person, denoted by the words addressed to Jacob, "The earth whereon thou liest, to thee will I give it," 3705. Conjunction as to truths and as to goods, predicated of the heavenly proprium received from the Lord, denoted by the words of Laban addressed to Jacob, "Thou art my bone and my flesh," 3812. The proprium of innocence, denoted by the black among the lambs in the flock of Jacob, 3994, 4001, 4008, 4023. The heavenly proprium, as to the good of love and the truth of faith respectively, denoted by red and white, 4007 end. The proprium of good, or middle good, denoted by Laban, 4088. The state of the regenerate, when they still believe from the proprium that goods and truths are their own, denoted by the words of Laban when he overtook Jacob, 4131—4146. The natural man when regenerated, without freedom from the proprium, denoted by the words of Joseph's brethren when they submitted themselves to be his servants, 5760, 5763, 5773, 5786. Grief because of truths when they can no longer be regarded as from the proprium, denoted by the brothers rending their garments, 5773. The fruition of good and truth as if it were from the proprium, denoted by the over-abundance of the manna gathered on the sixth day, remaining in the care of those who gathered it, for use on the sabbath, 8497. Worship to be from divine truths, not truths from the proprium, denoted by the command that the altar was not to be built of hewn stones, 8941. Worship into which truths from the proprium enter, not received as worship at all, denoted by the words, "If thou move thy tool upon it thou hast polluted it," 8942, 8943. The evil of the voluntary proprium, denoted by the flesh of the bullock in the ceremony of consecration, 10,035. The impossibility of divine good com-

municating with the proprium of man, denoted by the command not to pour the oil of anointing upon man's flesh, 10,283. Divine good not to be imitated from the study of the proprium, denoted by the command not to make any ointment like it, 10,284, 10,286. The imitation of divine worship by affections of good and truth from the proprium, not allowable, denoted by the command not to make any incense like that of the priests, 10,309. Various passages cited and *br. ex.* where the proprium is denoted by bone, by flesh, by flesh and blood, by the works of men's hands, and other expressions; texts in the prophecies, etc., 149, 155, 157, 210, 215, 253, 878, 999, 1042, 3813, 4735, 8941, 10,035, 10,283.

PROSPER, *to* [*prosperare*], signifies to be provided; understand, Providence so willing it, 3117, 4972, 4975, 5049.

PROSPECTION. See VIEW.

PROSTRATION, OF THE BODY, corresponds to humiliation, 1999, 2153, 2327, 5323. See *to Bow Down*.

PROTEST, *to* [*contestari*], in connection with the context, signifies to be averse, 5584; also precaution, 8836.

PROVENDER [*pabulum*]. Where straw and provender for camels is mentioned (Gen. xxiv. 25), straw denotes scientific truths of the natural man; provender, goods, 3114. To give straw and provender to camels (ver. 32), denotes instruction in truths and goods, 3146. One said to open his sack, to give provender to his ass (chap. xlii. 27), denotes observation, followed by reflection upon scientifics, 5495. To give provender to asses denotes instruction concerning good, because provender denotes the good of scientifics, and feeding instruction, 5670; compare 5576, and see FOOD, CORN, PRODUCE.

PROVIDENCE.—1. *Doctrinal Tenets concerning Providence, in series with the Doctrine of Charity and Faith.* Providence is the government of the Lord in the heavens and in the earth, and it pervades all things that conduce to the salvation of the human race, 10,773. The divine providence of the Lord extends to the veriest minutiae of man's life, 10,774. Those who think of the divine providence from worldly things, believe it to be universal and not particular, especially as they see the evil enjoy honors and wealth beyond the good, and also that evil arts are successful; such do not consider that divine providence has respect to what shall succeed to eternity, 10,775. Those who think aright may know that eminence and opulence in the world are not real divine blessings; but that life and happiness in heaven to eternity are such, 10,776. Evil arts are successful because it is a law of order that man should act from reason, and in freedom, and no one can be compelled to good, 10,777. To leave man in freedom to do evil, is to permit (or permission instead of providence), 10,778. Nevertheless a particular providence leads the evil as well as the good, for though it appears that all is from their own prudence, providence is active in permitting and in leading from evil, 10,779. This cannot be comprehended from the lumen of nature, for from that lumen the laws of divine order cannot be known, 10,780. There is praevidence (foresight), as well as providence; for good is provided, and evil is foreseen, because good is from the Lord but evil from man, 10,781.

2. *Providence treated of in series with the Doctrine of Influx*; first, because the Lord not only flows into the will and thought of man, but

also at the same time into many things that happen to him, 6480. There is immediate influx from the Lord, and also mediate influx from the Lord through heaven and the spiritual world, into the veriest minutiae of all things pertaining to man, 6058, 6474—6478, 8717. The providence of the Lord acts by influx, and it is universal because in things most singular, 4329, 5122, 5904, 6480—6487, 6490. Several fallacies are opposed to this idea, especially because it is permitted to the evil to attribute all to their own prudence for the sake of use, 6481, 6484. The Lord governs the world by the evil as well as by the good, leading them by their loves, 6481, 6495. Those who think that providence is universal according to the order impressed on the universe at its first creation, are advised to reflect that the subsistence of things is their perpetual existence, thus that preservation is perpetual creation; also that the universal cannot exist except by the particulars which enter into it, 6482. The universal is not only dependent on singulars, but it is more and more universal, or more elevated, in the degree that more singulars compose it, 6483. The prudence of man is represented as a mote in the atmosphere, but the providence of the Lord as the universal atmosphere itself, 6485. All accidents as they are called [*contingentia*] are of providence; also providence acts tacitly and secretly, for if it acted openly men could never be reformed, 6485 end. Description of a spirit who had believed that nothing was of providence, but all of his own prudence, and that when heaven flowed into his delight it became hell to him, 6484. Discourse of certain angels concerning providence, who confirmed that it extends to the veriest minutiae of things, but that it rules them according to its own order, not the order that man proposes to himself, 6486. The same discourse continued, and others speaking who believed in predestination or fate; it is replied that man has freedom, and that things do not follow from necessity; the action of providence being compared to the skill of an architect, who makes his building from materials which are prepared in a very different order, 6487. As to predestination it is stated that all are predestined to heaven, none to hell, 6488. As to evil, foresight is conjoined with providence; evil is foreseen, and good provided, such evils being continually bent to good, 6489. Unless the providence of the Lord were thus in the most singular of all things man could not but be saved, nor indeed live; for every moment of his life has its series of consequences which reach to eternity, 6490. To illustrate that providence is infinite, the formation of the embryo in the womb is adduced, how every part has reference to what shall follow, and finally to the complete form; that the same providence is continued after birth in regard to the spiritual life, 6491. Speaking of providence, the Author reflects that the Lord is the Father of all, and he mentions a discourse with his own deceased father in a dream; telling him that when a man comes into the exercise of his own judgment the Lord is his father, and he has no longer a natural father as before, 6492. As to fortune or chance, that even this is providence in the ultimate of order, thus, even the throw of dice, for not a hair can fall to the ground without the will of God, 6493, 6494, see FORTUNE; INFLUX (especially 6982, 6985, 6996, concerning mediate influx from the Lord through heaven; and 7004, 7007, concerning immediate influx, by which influx into the ultimate or order, the Lord holds all things in series and connection).

3. *Providence Universal and Particular.*—The providence of the Lord is universal in virtue of being in things most singular; how strange that philosophers deem it more sublime to think otherwise, 1919 end. Those who attribute all to their own prudence and little or nothing to divine providence, cannot be persuaded that providence is universal for the very reason that it is most particular, for, if convinced by the weight of argument, they almost instantly return again to their notion of self-prudence, 2694. Perception is more perfect and universal in the degree that it comprehends particulars and singulars; so the providence of the Lord, which cannot be universal unless it be in singulars, 4319 end. Affirmed, therefore, that the divine providence, and also foresight, is in the veriest minutiae of things, and unless it were so the human race would perish, 5122 end, 5894 end; further, as to the distinction of foresight and providence, 5155, 5195, cited below (5); passages in series, 7007, 8478. That the Lord governs all things by divine truth proceeding from him, not like a king in the world, but as only God can govern, who sees all, knows all, and provides all from eternity to eternity, 8717. How difficult it is for men in the world to comprehend these things, 8717.

4. *Distinction between Permission and Providence.*—The Lord permits evil and the punishment of evil, but does not provide either, nothing but good being from him, and the permission of evil for the sake of good, 592. The Lord foresees and sees all and every particular thing, and provides and disposes all and every particular thing; but some things from permission, some from admission, some from leave, some from good pleasure, some from will, 1755, 2447; see below, 9940. The spiritual angels perceive manifestly whether a thing be from the will of the Lord, or from leave, or from permission, 1384 end. Whatever is from the Lord's will and good pleasure—much that is from leave,—and some things that are of permission, are from laws of order as to good; other contingencies are from laws of order as to truth, *ill.* 2447. Evils which are attributed to the Lord come to pass from permission, thus that one devil in hell punishes and torments another; yet these permissions are from laws of order as to truth separate from good, 2447. When permission of evil is attributed to the Lord it is not to be understood that he concurs in what he permits; thus, in temptations, his only concurrence is in leading man so as to deliver him from evil and lead him to good, 2768, *ill.* 3854, 3869, cited below (5). The permission of evil by the Lord, thus of hell and the torments of the damned therein, is not as the permission of one willing it, but of one not willing it, who, nevertheless, cannot bring aid; this from the urgency and resistance of the very end of providence, which is the salvation of the whole human race, 7877 end. Whatever exists is from the First and Supreme, thus from the Lord, because the all of life is from him; nevertheless, evils and falses are not from the Lord, because not from above, *ill.* 9128. Whatever is from the Lord is more immediately or more remotely from him, in this order: 1. From will; 2. From good pleasure; 3. From leave; 4. From permission: such are the degrees of divine influx and reception, 9940. In all these degrees the arcana of wisdom concerning divine providence far exceeds human understanding; but the arcana of permission are few compared with those of leave, good pleasure, and will, 9940 end. That leave to man to

do evil is permission, which permission is necessary that he may be in freedom, and his freedom necessary that he may be disposed to receive good, 10,777—10,779 cited above (1).

5. *Distinction between Foresight (Prævidence) and Providence.*—The Lord has foresight and providence; foresight in respect to man, that he may be in freedom; providence in respect to the Lord that he may rule that freedom, *ill.* 3854. To hear, in the supreme sense, denotes providence, as to see in the supreme sense denotes prævidence; *br. ill.* what is meant by the Lord seeing from eternity to eternity, and providing from eternity to eternity, 3869. Prævidence has reference to evil which the Lord foresees; providence to good, which he provides, *br. ill.* 5155, 5195, 6951. Where there is foresight, there is also providence, for the one cannot be supposed without the other; but providence or foresight is not predicated of good, because good is in the divine, and exists from the divine; 5195, 6951.

6. *Providence in the Regeneration of Man;* that it disposes goods and truths in order, and so leads man that domestic good is the means of introduction to genuine good, etc., 3556. All the conjunction of good with truth, and of truth with good in man, is provided by the Lord, whose providence is especially operative to effect such conjunction, *ill.* 3951. The Lord leads man by his affections, and bends him to good by a tacit providence, that he may be in freedom, 4364; the same thing called the invisible action of providence, and *ill.* 5508. Providence in respect to evil is nothing but its direction and determination to a less evil, and so far as possible to good, 5155; compare 5195, cited below (5); how this is done in temptations when infernal spirits intend evil, 6574. If the providence of the Lord in man's regeneration did not extend to the veriest minutiae of things, or were remitted for the shortest moment, man would perish; this because his state is filled with innumerable particulars, every one of which is fraught with consequences, extending in series to eternity, 5122, further *ill.* 5195. The number of providential effects concurring in every moment of man's life is incredible; this because providence extends to the particulars and singulars; and to most singulars, from the first moment of life to eternity, 5894 end; *ill.* 6491; cited 8478. The providence of the Lord does not respect temporal things but eternal, and it is according to eternal ends that men in the world are rich or poor; to the good also, whom honors and riches would injure, contentment without them is given, 8717 end. Marvellous things are mentioned of the divine providence, as involved in the successive states of instruction and regeneration, 10,225.

7. *The Stream of Divine Providence.*—They are in the stream of divine providence who have faith in the Lord, and attribute all to him; with such also everything that occurs conduces to eternal happiness; this, because divine providence extends to the particulars and singulars of all things, 8478. Those who confide in themselves, and ascribe all things to their own prudence, are not in the stream of providence, but in the opposite, 8478. The two cases further *ill.* 8480; especially 10,409, cited in PROPRIUM (11).

8. *That Contingencies or Accidents, so called, are from Providence,* *ill.* 5508, 6493, 6494. See FORTUNE, PRUDENCE.

9. *To Provide, to do, to be with another, etc., by which Providence is denoted.*—To be with any one, predicated of the Lord, denotes his

divine providence; for to provide is to be at hand, and to be defended from evils, 4549. God doing, denotes providence, because all that he does involves in it the eternal and infinite, *br. ill.* 5264, 5503. To know [*cognoscere*] is predicated both of foresight and providence; because to foresee is to know from eternity to eternity, and to provide is to do accordingly, 5309. To provide or give bread, denotes sustenance of the spiritual life, by good flowing in from the internal, 6128. To say, predicated of Jehovah, denotes foresight and providence, *br. ill.* 6951. To keep or guard denotes providence, because the Lord provides and leads to good; also praevidence, because unless he foresaw evil he could not guard from it, 9304.

10. *Seriatim Passages concerning Divine Providence*; first, 6480—6494, cited above (2); second, a collection of passages, 7007 end; third, the doctrinals concerning providence, 10,773—10,781, cited above (1).

PROVINCES. See HEAVEN (5, 7), MAN (32).

PROVISION [*annonæ*], denotes the truth of the church, or the truths of faith; abundance of provision has reference to the multiplication of truth, 5402—5405, 5462; and the previous passages, 5276, 5280, 5292, 5345, 5358. Provision loaded upon asses denotes truths collated into scientifics, 5492. To buy provision is to appropriate truth, 6114. See CORN, FOOD, PRODUCE.

PROVOKE. See to VEX, ANGER.

PRUDENCE [*prudentia*]. Certain spirits described in a dark chamber, who were such as attributed all things to their own prudence, 949; see below, 6484. Prudent care attributed to those who are in good, lest the good of charity should be violated, 2356, 2364. Remarks on the state of unbelief of those who ascribe all to their own prudence, and do not acknowledge a divine providence, 2694. Men think it prudent, for the sake of society, etc., to look, to speak, and to act otherwise than they think and feel; but those who did so in the age of the celestial church, were cast out of society as devils, 3573. Exhortation to prudence because of false teachers and hypocrites in the church, cited in the words of the Lord, 3900. Prudence and circumspection in externals, denoted by the same words cited in the preceding reference, "Be ye prudent as serpents," 6398. A dissembling which has good for its end, whether it be good to the neighbor, to one's country, or to the church, is prudence; but if evil be the end, it is craft and hypocrisy, 3993 near the end; compare 6655 cited below. The prudent and the foolish, in the parable of the ten virgins denote, respectively, those who are in truths in which is good, and those who are in truths without good; the whole parable *ex.* 4638. The prudence of man corresponds to the providence of the Lord; but in the text here explained, that which is from providence is to be understood as not from prudence, 5664. Description of a spirit who believed that nothing was of providence, but all of man's own prudence; that he wished for no heaven but one of his own forming; but when heaven flowed into his delight, that it became hell to him, 6484. The evil call their craft by the name of prudence, but such prudence within the church communicates with hell; those who are truly of the church utterly abhor it, and would desire, if possible, their thoughts to be openly manifested to every one, 6655. Those who are most firmly persuaded that all things are of their

own prudence, and especially those who have applied themselves to rise above others, are of all persons most addicted to magical arts in the other life, 6692. Prudence, in a good sense, indicated in the passage where Moses is said to look this way and that way before he slew the Egyptian, *br.* 6760. Man's own prudence is like a mote in the atmosphere, but divine providence respectively like the whole atmosphere itself, 7007. Remarks on those who confide in their own prudence, who reason against belief in providence because they see the evil in external prosperity, and do not consider that providence regards eternal ends; passages cited concerning providence, 7007, 8717, 10,409. Cunning, dissembling, hypocrisy, and all the arts of what is called prudence in our day, produce internal deformity, and destroy the internal life; from experience of the appearance of spirits, 8250. Briefly, that the evil attribute all to their own prudence, not so the good, who are led into the felicity of heaven solely by providence, 10,779. See *PROPRIUM* (11), *PROVIDENCE*.

PSALMS. See *WORD*.

PSALTERY [*nablium*]. See *MUSIC*.

PUL. See *LUD*.

PULSE, meaning vegetables or herbs for food [*olus*], denotes the pleasures of the natural man, which are comparatively vile, *ill.* and *sh.* 996. When herbs of this kind are mentioned as the food of man, it denotes the little that evil spirits leave to man whereby to sustain his spiritual life, 59.

PULSE [*puls, pulmentum*]. See *POTTAGE*.

PULSE OF THE HEART. See *HEART*, 3635, 3884, 3885.

PUNISHMENT [*pœna*].—1. *Punishments in Hell*. In hell they delight to punish and torment one another, which they have the art to accomplish far beyond what is possible in the body, 695, 1322; see below, 957, 967. There are various kinds of punishment in the other life; in general there are punishments by laceration, discription, by the vail, 955. The punishment of laceration described, among the subjects of which are certain malignant women; that it is continued until they become as a rag, 956. The various punishments of discription or rending asunder, how they are inflicted, and on what characters, 957—959, 961. Another kind of punishment is that of conglutination, the torment of which is horrible, and the more those who undergo desire to separate the more strongly they are bound, 960. There is also a punishment of discription as to the thoughts, like a conflict of the interior with the exterior, accompanied with interior torment, 962. One of the most frequent punishments is that of the vail, induced by phantasy, this is experienced by those who see the truth and are kept from acknowledgment by the love of self, 963. One mode of punishment by the vail is like being wrapped in a sheet, the endeavor to get free, and the continued wrapping, producing desperation, 964. The punishment of circumrotation, and that those who suffer it were accustomed to artifices, deceit, and lies, 5188. The spirits who punish by discription have said it so delights them, they could go on punishing to eternity; angels, however, though they cannot remit punishments, are present to moderate them, 957 end, 967. Punishments in the other life are not suffered for hereditary evils but for actual evils, and, unless they were permitted, those who suffer them would have to be detained in some

hell to eternity, for otherwise they would infest the good, 966, 967. All punishments and torment is turned into good, and into some use by the Lord; but punishment itself is from evil, and is inherent in it, 696. Infernals cannot be tormented by remorse of conscience, for they have had none, all who have conscience being among the happy, 965; for other punishments and the state of life in particular hells, see HELL (3). That infernals cannot desist from evil unless compelled by punishments, the pain of which exceeds the delight of doing the evil, 7188, further *ill.* 7280.

2. *That Evil Punishes itself*, and anything to the contrary is so written from the appearance only, 689, 696, 967, 1311, 1683, 1857, 3614 end, 5798, 6559, 6997, 8214, 8223, 8226, 9048, and other passages illustrating this law cited in EVIL (4). Not only does evil contain its own punishment, but as soon as any infernal spirit exceeds his ordinary measure of evil punishing spirits are at hand, 5798. Further explanation of this fact, and that it refers to the world of spirits, because in hell one punishes another according to the degree of evil he imbued in the world, 6559. Some of the punishing spirits described, and the provinces to which they belong, 5185, 5381, 8632, 10,382.

3. *Wrath and Punishments named in the Word*.—Punishments, denoted in the Word by the wrath of Jehovah, are seen by the angels as mercies, because the punishment of the evil is mercy to the good, 6997. In the Word various kinds of vastation and punishment are mentioned; the sword, which denotes the vastation of truth and punishment of the false; famine, which denotes the vastation of good and punishment of evil, etc., *ill.* and *sh.* 7102. Explanation of the three kinds of punishments offered to the choice of David, 10,219. See LORD (72), APPEARANCE.

4. *The Jews compelled by Punishments*; that it was for the sake of preserving the representative of a church, and because they were only in externals, 4208.

5. *The Punishments in the Jewish Law*; that they were principally two; stoning because of the false, and hanging (probably after beheading) because of evil, 5156, 7456. That these punishments were derived from the ancient representative church, 7456. That the laws of order by which the evil are punished are the laws of truth separate from good 2447, 5759, 7206. See ORDER.

6. *The Punishment of Retaliation* [*lex talionis*] is from the law of order that all evil bears its own punishment, and all good its recompence, thus evils intended to others revert upon those who would do them, 8214, 8223, 9048. The repayment of one thing for another by way of fine or restitution, was appointed because evil and the punishment of evil corresponds, 9102—9103.

7. *Punishments of the Ancient Gentiles*.—It was their custom to punish for the crime of one, both his companions and his whole house; this law was derived from hell, because those who are associated there conspire all together in any evil they do, and act as one against good; in the world, however, this mode of punishment is altogether contrary to divine order, because here the evil and the good mix together, 5764.

PURE, predicated of oil, denotes genuine celestial good, *ill.* 9781. Predicated of frankincense, it denotes inmost truth, which is spiritual

good, *ill.* 10,296. Pure truth cannot be given, but only appearances of truth, 2627, 7902. All good is pure, all evil impure, 10,301.

PURIFICATION.—1. The Jewish ritual of circumcision was to represent purification from defiled natural loves, 2039, 2049, 2051, 2056, 2632, 2799, 7044, 9659. All alike, Gentiles as well as Christians, require to be purified, but it is especially important within the church, because otherwise interior truths are liable to be profaned, 2049, 2051. The interiors of man need to be continually purified of evils and falses; and, so far as the precepts of purification are obeyed by man, he comes into divine order, 2634. It is in the external or natural man that purification must take place, otherwise the good of love from the Lord cannot flow in, *sh.* 3147, 3148; see below, 9572. Spiritual purifications which are purifications from evils and falses, can only be effected by truths, which are called truths of faith, 5954 near the end, 7044, 7918, *ill.* and passages cited 9088, 9959, 10,028, 10,229, 10,237, 10,238. When man is first purified, it is by truths such as he can apprehend sensually, afterwards by interior truths, then by more interior, and so on, 10,028. A man is not yet purified when he acts from the truth of faith, but when his state is changed, and he begins to act from the good of charity, 7906; see below, 10,239. Purification must be done in the natural, because the internal or spiritual thinks and wills in the natural while man lives in the body, 9572, further *ill.* 10,237. All expiation done by washings, sacrifices and burnt-offerings, represented purification of the heart from evils and falses, thus regeneration, 9959, further *ill.* 10,109, 10,143, 10,229. After purification from evils and falses, the implantation of truth and good is predicated, next their conjunction, thus regeneration, 10,143, 10,237½. The difference between regeneration and purification is, that regeneration precedes and purification follows; the unregenerate may indeed be led away from evil, but he is never purified, while the regenerate man is purified daily, *sh.* 10,239. By pure is meant without evil; when predicated of truth, without the falses of evil, 10,296, 10,301. In the original Hebrew there are two words to express purity; one denoting cleanness or exterior purity, the other interior; passages cited, 10,296.

2. *To be Purified*, or cleansed with water, denotes to be sanctified, *ill.* and *sh.* 4545. To be purified by the blood of the Lord, denotes the reception of the truth of faith from him, 9127 near the end.

3. *Purification of the Blood*; that it has its correspondence in the spiritual world, 5173.

4. *The Purification of Ideas*; that it is continually in progress with the spiritual angels, 2249 end. Purification goes on perpetually in heaven, and no angel can arrive at absolute perfection to eternity, 4803. No one can be elevated into heaven unless purified of whatever infests truths and goods; thus unless mere scientifics and falses are removed, 6639. Purification of the truth from what is false cannot take place without a fermentation, or combat of the false with truth, and of truth with the false, 7906. Good cannot be conjoined with truths before they are purified from falses, 8725.

5. *That Man is not purified from Sins*, but that he is withheld from them, so far as he can be held in good and truth, 9333, further *ill.* 10,219, passages cited 10,057; compare 10,239, cited above (1).

6. *The greater Purity of Interior Substances and Forms compared*

with *Exterior*; thus of things seen in the other life, and of the bodies themselves of spirits, 3726, 3813. It is in the purer substances of nature, and of man's organization within nature, that influx from the spiritual world is proximately received, 4524. Interiors are purer and also more capacious of reception than exteriors, the difference being as thousands to one, 5707. How all things are composed by the insertion of singulars within particulars, and of particulars within generals, and thus by degrees; but that difference of degree must not be mistaken for difference of purer and grosser which obtains within one and the same degree, 5114, 5146, 6465.

PURPLE. See COLORS.

PURSUE, to [*persequi*], where Laban is in pursuit of Jacob and his children, denotes the continued ardor of conjunction, predicated of that good, 4122. Not to pursue, where it is said the terror of the sons of Jacob was upon the cities round about, denotes that falses and evils cannot approach those who are in goods and truths, 4555. Pursue after the men, said by Joseph when he wished his brethren to be brought back, denotes the need to be adjoined; to overtake, adjunction; predicated of the celestial spiritual with truths in the natural, 5744, 5745. To pursue, predicated of the Egyptians when they followed the Israelites, denotes the endeavor to subjugate, 8136, 8152, 8154; to do violence, 8208; to infest, 8290—8291.

PUSH, to. See to STRIKE.

PUSTULE. Ulcers correspond to the filthinesses of evil; pustules to blasphemies; an ulcer of pustules to filthinesses of evils and blasphemies combined, 7524. Description of the spirits who correspond to the ulcers, tubercles, or imposthumes which affect the pleura, the pericardium, the lungs, etc., and how they are punished, 5188. See DISEASE, PUTRIDITY.

PUT, to [*ponere*]. See PLACE (14).

PUT OFF AND PUT ON, to [*exuere, induere*]. The Lord said to put off the human derived from the mother, 2063, 2523, 2649, 3318. Truth that tends to good still derives something from the human, but truth united to good has put off all that is human and put on the divine, 2063. The Lord separated from himself, and put off, all that was merely human, and this successively to the last hour of his life in the world, so that he was then no longer the Son of Mary, 2649. The Lord reduced all to divine order in himself, so that nothing remained of the human derived from the mother; this to such a degree that the vessels themselves were divine, by which vessels are to be understood truths, 3318. In putting off the maternal human the Lord put off apparent truths, and put on the infinite and eternal divine, 3405. In man the prior forms are not extirpated, but removed by regeneration; in the Lord, the prior forms derived from the mother were actually erased and extirpated, and divine forms received in their place, 6872. When he fully glorified his human, the Lord put off the human from the mother and put on the human from the Father, so that he was no longer the Son of Mary but the Son of God, 10,830. To put on is to communicate and imbue, 3539; also to be appropriated and conjoined, 3735. To put off is to shake off and annihilate, 4741. See LORD (25, 41).

PUTH. See LYBIA.

PUTRIDITY [*putredo*]. To putrify is predicated of evil; to breed worms, of the false from evil, 8482, 8500. Putridity denotes infernal filthiness predicated of evil, 8482, 8500.

PYTHONS. See MAGIC (1).

Q.

QUAIL [*coturnix*]. See SELAV.

QUAKERS, simply named among other religious sects, 5432.

QUALITY [*quale*]. By quality is meant whatsoever is involved in the thing of which it is predicated, 3935. Quality is not to be understood as one simple thing, but as containing innumerable things, which can only be seen in the light of heaven, 3935, 4930. Quality can only be understood from relatives, and relatives appear from the apperception of opposites, 5356. Quality is predicated of form; thus good has its quality from truth, because good in itself is a faculty which receives its determination from truth, 9643. See GOOD (21).

QUANTITY, predicated of good and truth, with a difference which is explained, 8454. See MULTITUDE.

QUARTERS OF THE WORLD [*plagæ*].—1. *General Signification: Quarters in the other Life*. Instead of fixed quarters in the other life, are states of love and intelligence; and every one dwells in the quarter that corresponds to his state, 1458, 3693. The quarters named together, north, south, east, and west, denote all in the universe, that have been and that shall be, 1601, 1605. The four quarters likewise denote the state of the human race as to love and faith, 1605 end. The situation of the quarters in the other life is determined by the human body, and is relatively the same whichever way a person turns himself, 3639, 4882. The four quarters denote states of good and truth, and the extension of good and truth is described by them in the Word; the signification of each quarter very fully *sh.* from passages in the prophecies, also from the construction of the tabernacle, from the boundaries of Canaan, from the camping of the Israelites, etc., 3708; the camping repeated, 9642 and passages cited. The signification of the quarters is derived from the reception of the Lord, and his appearance in the other life as a sun; thus east and south, from the states of those who are in heavenly light and heat; but north and west from the states of those who are in obscurity, 3708. When any quarter is called an angle or corner, it denotes where that state is which is signified by the quarter, 9642, 9750, 9755. Every state of the good of love and the truth of faith is comprised in the signification of the four quarters; states of the good of love by east to west; states of the truth of faith by south to north, 9642. Interior states of good and truth respectively, are denoted by east and south; the exterior, in each case, by west and north; thus the quarters denote all truths and goods in order, 9648, 9668, 9927 end. Towards the west in a right line from the sun of heaven, dwell those who are in the good of love; southwards, those who are in truth; northwards, those who are in truth obscurely, 9668; further *ex.*, especially with reference to the sun of this world, and the western heaven, 9755. All place and distance in heaven is determined with respect to the Lord as the sun or the east; those who front the east being in the perception of good, according to distance; those who occupy the south,

in the clear light of truth, etc., 10,179, 10,189. To the right of the sun in heaven is the south; to the left, the north; in front, the east, which is continued to the west in the remote distance, 10,189. The situation of the evil is in every case opposed to that of the good; thus their backs and not their faces are turned to the Lord; those who are in evils dwell to the west, and those who are in falses to the north, 10,189, 10,261 end, 10,420. Generally, that the quarter is determined in the other life by every one's love, because all turn themselves to those who are in similar loves, 10,420.

2. *East [oriens]*.—The east named in the Word denotes the Lord; hence the custom of praying with the face turned to the east, 98, 101, 397, 398, 1250, 4288; see below, 1451, 9642. The east wind so often named denotes influx by which phantasies, or evil spirits who are the cause of them, are dispersed, *sh.* 842. The east wind thus understood is itself from companies of spirits, and after the evil spirits are dispersed it produces a state of most serene peace, 842; see below, 7679. The east denotes the Lord, and hence celestial love; a mountain in the east, charity, 1248, 1249, *sh.* 1250, 1593, 1837. The east denotes charity from the Lord, 1289—1291. The east denotes Jehovah himself as to love, and not only so, but he really is the east, 1451; see below, 2441, 3708. When predicated of the Lord sojourning in the world, the east denotes his internal man, which was divine, 1593. The east denotes those who were, and also celestial love; the west, those who will be, who are not in love, 1605. The first time of the Church is denoted by the east or day-dawn, its last time by the west or close of day, 1837. The sun and the east equally denote the Lord; the sun's rising, his presence, or advent, 2441. Land of the east denotes the good of faith, or charity towards the neighbor, which is nothing else but a life according to the precepts of the Lord; hence those who had knowledges of good and truth are called sons of the east, and the wise; also that the land of the east was Aram or Syria, 3249, 3762, 10,177. East and west denote states of good; north and south, states of truth, *ill.* and *sh.* at length, 3708. The east denotes the Lord, and the good of love and charity from him; this because he is the sun of heaven, whose light is intelligence and wisdom; passages cited, 3708, 3900, 5097; see below, 9668. The east wind is used to express a means of destruction, because it was a dry, tempestuous wind, very destructive in its effects; hence its application to express the effect of divine power; also because influx from the Lord loses its grateful character when it falls into hell, because there it is turned into the opposite of love, and produces torment, 7679. The cessation of influx from the Lord (as described by the east wind), is denoted by the west wind, or wind of the sea, which is its opposite, 7702. The wise men, or sons of the east, who came with offerings to the Lord, were of the ancient church, and were acquainted with the science and wisdom of the olden time, 3249, 3762, 9293. The situation of temples, east and west, was derived from representatives known in ancient times, 9642 end; that of the tabernacle, *br. ex.* 9668. The entrance to the tabernacle was at the eastern side, because it is by the good of love that the Lord enters heaven, *sh.* 9668. In heaven, the east is where the Lord constantly appears as a sun; in a line from east to west are those who are in the good of love; to the south, those who are in the light of truth; to the north, those who are in shade, 9668.

The Lord is the east, or the morning, because he is the sun of heaven, and this sun never sets, but is always in its rising, 10,134.

3. *West* [*occidens*].—The west denotes obscurity of state, and this in contrast to the east which denotes clearness, 1453. The setting of the sun, or its westing, denotes the time and state of the church before its consummation, 1837. The setting of the sun, or evening, denotes obscurity, predicated of intelligence as to truth, and of wisdom as to good, *ill.* and *sh.* 3693. In a more opposite sense, the setting of the sun denotes the state of those who are in no charity and faith, which is predicated as false and evil, 3693. From east to west is predicated of state as to good; the west, good in obscurity; in the opposite sense, a state of evil, *sh.* 3708. The east denotes the Lord, and the good of love and faith from him; the west, a state in which these cease to be, thus no acknowledgment of the Lord, no good of love and faith, 3900. The times of the day from sunrise to sunset denote states and their mutations; sunset, when the state predicated ceases, 8615. Sunset denotes a state of shade from the delights of external loves, 9213. East denotes the good of love in its rising, or with those who are in clear perception; west, the good of love in its setting, or, with those who are in obscure perception, 9642 end, 9653. The west denotes good in obscurity, and good is in obscurity when in the natural man, 9755. When the sea is put for the west, it denotes scientific truths, *ill.* and *sh.* 9755. The west in heaven exists from what is opposite [*ex adverso*] to the sun of heaven, or the Lord, and where somewhat dusky appears in place of the sun of this world when it is thought of, 9755.

4. *South* or *Mid-day* [*meridies*].—The south denotes a state of life, predicated of wisdom and intelligence from the Lord, *ill.* and *sh.* 1458. The south, as to heat, signifies good; as to light, truth, 1458; see below, 2500, 3194. The south denotes a lucid state of the interiors, and there are two such states, one into which man is introduced by the celestial loves of infancy, the other by knowledges, 1548. The south denotes the light of intelligence, which is the same thing as a lucid state of the interiors, 1555. Land of the south, denotes the good and truth of faith, 2500. The south denotes divine light, the light of intelligence and wisdom; land of the south, the place and state in which that life is, 3195. South and north denote states as to truth; the south when truth is in light, the north when truth is in obscurity, *sh.* 3708, 9642. Noon or mid-day, expressed by the same word as the south, denotes a state of light, 5643, 5672. Mid-day, in the heavens, is from the clear light of truth; evening, from the occultation of truth, *ill.* 5962; the opposite states in hell, 6110. South, and towards the south, mentioned together, denote the interiors and also the inmost where truth is in its light, *sh.* 9642. The east in heaven is where the Lord appears a sun; the south, where he appears as a moon; passages cited concerning the illumination of the Lord's spiritual kingdom by divine truth proceeding from his divine human, 9684.

5. *North* [*septentrio*].—The north is put for darkness to indicate a state devoid of truth, 1326 end. The north denotes a state of ignorance, 1458; see below, 3708. The north denotes those who are without the church, that is, who are in darkness as to the truths of faith, also darkness generally in man; the south, those who are within the church, 1605, 9642. The north and south are predicated of state as to truth;

the north, an obscure state in a good sense; and a dark state, thus a state of falsity, in the opposite sense, *sh.* 3708. Land of the north denotes ignorance of good, caused by ignorance of truth; thus, in a good sense, the upright Gentiles with whom a new church can be instituted, 3708, 9642. In the opposite sense, the north denotes both the false from evil already existing, and the false which produces evil; the one signified by Babel, the other by Gog and Magog, 3708. The north denotes the sensual and corporeal part of man from which evil springs, and the end of the church when the sensual predominates, 8408. Land of the north denotes obscurity predicated of state as to faith, 9042. By the north is meant distance from the interiors, consequently, where truth is in its shade, and of this distance length is predicated, 9642. The north denotes the exteriors where truth is in obscurity, thus the exteriors of heaven and of the external man, 9648.

6. *Passages in the Word.*—A garden planted by Jehovah God in Eden, eastward (Gen. ii. 8), denotes the intelligence of the celestial man, which flows in by love from the Lord, 98, 101. Cain said to dwell in the land of Nod towards the east of Eden (chap. iv. 16), denotes the state of those who formerly were celestial, now without truth and good, 397, 398. The sons of Shem said to dwell from Mesha, coming towards Sephar, a mount of the east (chap. x. 30), denotes the extension of internal worship from the truths of faith to the good of charity, 1248—1250. Men journeying away from the east previous to the building of Babel (chap. xi. 2), denotes a receding from charity, 1289—1291. Abram said to pitch tent in a mountain east of Bethel, having Bethel on the west, and Ai on the east (chap. xii. 8), denotes a state of the Lord in his boyhood progressing in celestial love, but as yet in obscurity, 1449—1453. Abram afterwards journeying towards the south (ver. 9 and chap. xiii. 1), denotes his further progress now in a state of light, 1456—1458, 1548. His journeying still further described “from the south even to Bethel” (chap. xiii. 3), denotes from the light of intelligence into the light of wisdom, 1555. Lot said to journey from the east, when he parted from Abram (ver. 11), denotes the state of the Lord as to the separation of the external man from the internal or divine, 1593. Abram commanded to look northward, and southward, and eastward, and westward, after the separation of Lot (ver. 14), denotes the state of universal perception into which the Lord came when the cupidities of the external man were removed, 1605. The sun in the west, or going down before Abram’s vision [*ad occidentum*, chap. xv. 12], denotes the approaching end of the church when there is no longer any charity, 1836, 1837. Abram said to journey towards the land of the south, now on his way to Gerar (chap. xx. 1), denotes the progression of the Lord in the goods and truths of faith, 2500. Isaac said to be dwelling in the land of the south (chap. xxiv. 62), denotes the rational man in divine light, 3195. The sons of Abraham and his concubines sent away from Isaac eastward, towards the land of the east (chap. xxv. 6), denotes the separation of the spiritual of that class, and their state one of charity, 3249. The promise given to Jacob, Thou shalt break forth to the west [*ad mare*—to the sea], and to the east, and to the north, and to the south (chap. xxviii. 14), denotes infinite extension predicated of good and truth respectively, thus all states of good and truth, 3708. Jacob said to go towards the land of the sons of

the east (chap. xxix. 1), denotes elevation to celestial truths, here called the truths of love, 3762. The quarters mentioned in the description of the tabernacle; twenty boards for the south side, twenty for the north (Exod. xxvi. 18, 20), denote sustaining good, where truth is in light, and where it is in obscurity, 9641, 9642, 9648, 9649. The two legs or side toward the sea, or the west (ver. 22), denotes where good is in obscurity, 9653. The golden candlestick to be set over against the table towards the south side in the tabernacle (ver. 35), denotes the illumination of the Lord's spiritual kingdom by divine truth in its light, 9684. The table with the shew-bread at the northern side (ver. 35), denotes good in obscurity, 9685. Hangings for each side of the court, south and north (chap. xxvii. 9, 11), denotes the truth of faith as received in the ultimate heaven, some in light, some in obscurity, 9742, 9750. Hangings for the breadth of the court on the west side (seaward), and for the breadth of the court on the east, (verses 12, 13), denote scientific truths in the ultimate heaven, and the good of love, 9755, 9758. The wisdom of the sons of the east, the star in the east (1 Kings iv. 30; Matt. ii. 2); Balaam from the mountains of the east (Numb. xxiii. 7), denote heavenly knowledges of good and truth, and those possessed of them, 3249, 3762, 9293. The sons of the east (Judges vi. 3; Jer. xlix. 28; Ezek. xxv. 4, 10), and elsewhere, in the opposite sense, denote those who are in knowledges of evil and the false, 3762. The Philistines toward the sea (or west), and the sons of the east, to be spoiled together, where the restoration of Israel is treated of (Isa. xi. 14), denotes to receive and take into possession the interior truths of faith and the interior goods of faith, respectively, 9340; become with them knowledges of the evil and the false, 3762. An east wind drying up the Red Sea, and variously mentioned in other parts of the Word (Exod. xiv. 21; Ps. xlviii. 7; Jer. xviii. 17; Ezek. xvii. 10; xix. 12; xxvii. 26; Hosea xii. 2; xiii. 15), denotes the dispersion of falses, vastation, 842, 7679, 7702. A seething-pot facing towards the north, seen in vision by Jeremiah (chap. i. 13), denotes the state of the people occupied with falses, specifically, the sensual and corporeal part of man from which evil arises, 8408. The house of Togarmah, the sides of the north, mentioned in the judgment on Gog (Ezek. xxxviii. 16), and the sides of the north (Isa. xiv. 13), denote perverse doctrinals, falses, 1154 end, 1326; collection of similar passages, 3708. Israel to come together out of the land of the north (Jer. iii. 18; xxxi. 8), denotes the restitution of the church from those who are in ignorance yet in good, 3708. The east, the way of the east, towards the east, eastward, and similar expressions in the prophetic books (Ezek. xi. 23; xliii. 2; xlv. 1; xlv. 12; xlvii. 1, 8), denote celestial love, and, in the supreme sense, the Lord, 1250. The glory of the God of Israel from the way of the east, the gate that looketh towards the east, predicated of the temple seen in vision (Ezek. xliii. 1, 2, 4; xlv. 1), denotes the Lord's entrance into heaven and man by the good of love, 9668. A nation out of the north (Jer. l. 3), denotes the state of darkness when there is no truth, 1326 end. I will say to the north, Give; and to the south, Keep not back (Isa. xliii. 6), denotes the accession derived to the church both from those who are in ignorance and those who are in knowledges, 1458, 3708, 9642. I will bring them from the land of the north, I will gather them from the sides of the earth (Jer. xxxi. 8), denotes the obscure state as to good

and truth in which the new church commences, 3708, 9042. Light in darkness, darkness like the noon-day (expressed by the same word as the south, Isa. lviii. 10), denotes the wisdom of good, or the ignorance of good and truth contrasted with the understanding of them, 1458, 9642. The prophecy against the south, the forest of the south, etc. (Ezek. xx. 45—49), denotes the state of those within the church who have been in the light of truth, but have extinguished it, 1458, 9642. The cities of the south (Jer. xiii. 19; Obad. ver. 20), denote the knowledges of truth and good, 1458. From the north and from the west (Ps. cvii. 3; Isa. xlix. 12), denotes from such as are in ignorance of truth and good respectively, 3708. The horses seen in vision, going forth into the land of the south and the land of the north (Zech. vi. 6), denote intellectual truths when the church is restored for those who are in knowledges and those who are in ignorance, 3708. Iron and brass from the north (Jer. xv. 12), denote truth and good predicated of the natural man, and therefore in obscurity, 3708. I will bring thy seed from the east, and gather thee from the west (Isa. xliii. 5), and similar passages (Isa. xlv. 6; lix. 19; Matt. viii. 11; Luke xiii. 29), denote those who are in the knowledges and the life of good, as well as those who are in obscurity and ignorance, 3708. The king of the south and the king of the north (Dan. xi.), denote those who are in the light of truth, and in the darkness of the false respectively, 3708 near the end; or reasoning from the truth and from the false, 9642. The horn of the goat seen in vision said to wax great toward the south, and toward the east, and toward the pleasant land (Israel—Dan. viii. 9), denotes the power of faith separate opposed to states of good and truth, and to the church, 4769, 9642. Prophetied that the Mount of Olives shall cleave in the midst, part towards the east and part towards the sea, or the west (Zech. xiv. 4), denotes the separation of heaven and hell at the advent of the Lord, 10,261. Its further removal described, towards the north and towards the south (*ibid.*), denotes the light of truth predicated of those who are in good before denoted by the east; and the darkness of falses, predicated of those who are in evil, before denoted by the west, 10,261. Wise men from the east, with offerings of gold, and frankincense and myrrh, when Jesus was born (Matt. ii. 1, 2), denotes the adoration of the Lord by those who were principled in interior truths, who attribute to him all the good of love and of faith, 9293; cited also, 3249, 3762, 10,177. The coming of the Son of Man compared to lightning, which goes out from the east and shines to the west (Matt. xxiv. 27), denotes celestial light predicated of love and faith, and its dissipation, 3900. The four corners of the earth, the four winds of the earth (Rev. vii. 1; xx. 8; Matt. xxiv. 31; Ezek. xxxvii. 9), denote the all of good and truth, all of heaven and the church, 9642 end.

QUEEN. See KING (2).

QUENCH, *to*, the smoking flax denotes the extinction of cupidities, and this not done, but they are bent to good, 25.

QUESTION. See INTERROGATION.

QUICKLY [*cito*], AND HASTILY [*festinatio*], denotes the certainty and fulness of what shall be, because of several things conspiring to the same effect, 5284. To hasten, predicated of Joseph, denotes the sudden breaking out of mercy from love, 5690. To hasten, predicated of Joseph's brethren, when they unloaded the sacks, denotes impatience,

5766. To come quickly, predicated of the daughters of Reuel, denotes certainty, the subject here treated of being conjunction, 6783. To hasten, predicated of Pharaoh, when he called Moses and Aaron, denotes fear because of truth from the divine; remarked here, that hastening is always the sign of some excited affection, 7695. The passover to be ate with haste, denotes affection, namely, that of separation, because the Israelites in Egypt denote the spiritual who are infested, 7866. Moses said to hasten and bow himself before Jehovah, denotes affection, namely, that of receiving influx from the divine, 10,625. The angels said to hasten Lot, denotes the urgency of the Lord in withholding man from evil, 2406. That falses and evils cannot be hastily removed, but slowly, little by little, 9333—9336. The wonderful quickness of the ideas of thought *br. ill.* 6599.

QUIET. See PEACE.

QUIESCENCE, predicated of evil in the external man, not separation, 1581. Quiescence predicated of the first and second degrees of the mind when man is elevated to the third or inmost, 5114. That the external sensual is quiescent after death, though it is not abolished, 10,236.

QUINTATE [*quintare*]. See NUMBERS (*Five*). 5291, 6156.

QUIVER [*pharetra*], denotes the doctrine of good and truth; an archer, the man of the spiritual church, 2709, 3309, 3499. See Bow.

R.

RAAMAH. The sons of Raamah (Sheba and Dedan), denote knowledges of celestial things, 1132, 1168; understand, without internal religion, 1171, 1172; and the same in a good sense, 10,199. See HAM, ETHIOPIA, SHEBA.

RAAMSES. See RAMESSES.

RABBIN, concerning one in the other life, 940.

RABSHAKEH (Isa. xxxvi., xxxvii.), cited 2588.

RACHEL, one of the wives of Jacob, denotes the affection of interior truth; Leah, the affection of exterior truth, *br.* 3758, *br.* 3782, *ill.* 3793. Rachel is called the lesser or younger daughter of Laban; and Leah the elder, because the affection of interior truth is later in development than the affection of exterior, 3819. Rachel is called fair in form and fair in aspect from the spiritual quality of interior truth compared with exterior, 3821. Rachel denotes interior truth, or its affection; her sons, interior truths, namely, such as are most nearly under the intuition of the rational, 3907, *ill.* 4342—4343; compare 4607 cited below. In the supreme or genuine sense, predicated of the Lord, Rachel denotes the human affection hereditary from the mother, *br. ill.* 4593. Rachel and her sons denote the internal of the church; Leah and her sons the external, 5469; compare 409, 422. Jacob on his way to the house of Laban, and enquiring concerning him, etc., denotes the natural man in a state of elevation, and his inquisition into the origin of charity, 3760—3762, 3776. Rachel with her father's sheep said to come into the field, denotes the affection of interior truth, and interior doctrinals derived from good, 3782, 3783, 3793, 3794. Jacob when he saw her, said to roll the stone from the well that the flock might be

watered, denotes the opening of the Word, and instruction from its interior truths, 3798, 3799. Jacob said to kiss Rachel, and then to weep, denotes love towards interior truths, and conjunction from love, also the ardor of love, 3800, 3801. Jacob said to tell Rachel of his affinity, and she said to run and tell her father, denotes mutual acknowledgment predicated of good and truth, 3803, 3804. Her father Laban running out to Jacob, embracing him, and kissing him, and leading him to his house, denotes acknowledgment, agreement, affection, initiation, and conjunction, predicated of common good in affinity with the good of the regenerate, 3805—3810. Jacob's love for Rachel, and his agreement to serve Laban for her seven years, denotes the love of good for interior truth, and the study and holy state of life necessary to attain it, 3823—3827. Leah given to him instead of Rachel, and it was morning when he discovered the artifice, denotes that external truth must be conjoined first, notwithstanding the desire for interior truth, and the state of illustration in which this is acknowledged, 3834, 3837, 3838, 3843. Rachel given to him in consideration of another seven years' service, denotes the further study and holy state of life in order to acquire interior truth, 3845—3848, 3852. Bilhah given to Rachel for a handmaid, denotes the exterior or natural affections which serve the interior, 3849. The womb of Leah opened, but Rachel barren, denotes exterior doctrinals first produced, and interior truths not received, 3856, 3857. Rachel's grief on this account, and Jacob's reply to her complaint, denotes indignation because interior truths are not acknowledged, and that such acknowledgment is not in the power of the external man, 3906, 3910, 3911. Rachel therefore gives him her maid Bilhah, and she bare two sons, Dan and Naphtali, denotes the affection serving as a medium, and hence the acknowledgment and reception of certain common truths, 3913, 3917—3919, 3921—3923, 3925—3928. Rachel's subsequent fruitfulness, denotes the opening of interior truths, to which the exterior were only introductory, or man become spiritual by the conjunction of the interior and exterior, 3857, 3902, 3952, 3969, 3971, 4607. Reuben, the son of Leah, said to find mandrakes (*dudaim*) in the field, denotes conjugal love in the truth of faith and good of charity, 3942. Rachel obtaining the mandrakes from Leah, and consenting that Jacob should lay with her, denotes the affection and desire of conjugal love predicated of interior truth, and conjunction by the exterior, 3944—3952. God said to remember Rachel, and he opened her womb, and she bare a son whom she called Joseph, denotes foresight and providence, the faculty of receiving and acknowledging the spiritual, and the good of faith produced, 3966—3969. The intention of Jacob to depart away from Laban, after Rachel had borne Joseph, denotes the desire of the natural man when the spiritual is once acknowledged for the state of conjunction with the divine rational (signified by Isaac), 3971—3973. Jacob fleeing away with his sons and his wives towards Canaan to his father Isaac, denotes the elevation of truths, and their affections in this state to conjunction with the rational, 4063, 4102—4108, 4110. Rachel at the same time stealing away the teraphim (or idols) of her father, denotes the mutation of state signified by Laban as to truth, which holds with the affection of interior truths, 4111, 4146—4149. Laban searching for them in the tents of Leah and the two handmaids, and not finding them, denotes that such truths are not with

the external affections, 4153. Rachel said to have hidden them in the straw of the camels, where she sat upon them, and Laban not finding them, again denotes that interior natural truths are in scientifics with the affection of interior truth, and, being from the divine, cannot be ascribed to the common good, denoted by Laban, 4155—4162. Rachel said to apologize for not rising because the way of women was upon her, denotes that such truths cannot be revealed to the state of perception denoted by Laban, and yet they are among uncleanness, 4160—4161. Said to approach with Joseph, and bow down with him to Esau, when he came to meet Jacob, denotes that the affection of interior truth, and the celestial spiritual man are submissive to divine good flowing in, 4362. On the way to Ephrath or Bethlehem, when she travailed in labor with Benjamin, denotes the proceeding state of the spiritual from the celestial, and temptations when interior truth is produced, 4585, 4586. The midwife saying to her, etc., denotes perception from the natural concerning spiritual truth, or the spiritual of the celestial, 4588, 4589. Rachel about to die, and naming the child Benoni (son of my grief), denotes the last state of temptation when new life is received, 4590—4591. The child called Benjamin (son of the right hand) by his father, denotes truth in which good is empowered, or the spiritual of the celestial, 4592. Rachel died and was buried on the way to Ephrath, which is Bethlehem, denotes the end of the prior or merely human affection of interior truth, and a new state commenced, 4593, 4594.

RADIATION. See *to SHINE*.

RAGE, *to*, or go mad in the streets (*insanire*, Nahum ii. 5), is predicated of the false when it takes the place of the true, 2336.

RAGUEL. See *JETHRO*.

RAIMENT. See *GARMENT*.

RAIN [*pluvia*].—Rain, immediately afterwards called vapor or mist, in the account of the creation (Gen. ii. 5, 6), denotes the tranquillity of peace flowing from the internal man into the external, 90—93; see below, 8416. To rain, in the account of the flood (chap. vii. 4), denotes temptation and also vastation, 729; see below, 739. In the genuine sense, rain denotes blessing; in the opposite sense, cursing and damnation, *sh.* 2444; cited 7553. Sulphur and fire said to be rained upon Sodom and Gomorrah, denotes the opening of hell with those who are in the evils of self-love and of falses therefrom, 2443—2446. A rain of hail in Egypt (Exod. ix. 23), denotes falses destroying the truths of the church in the natural mind, 7553—7576, 7580; reference in Psalm cv. 32, 2445. In the proximate sense, raining denotes influx, and hence blessing which descends with divine good from heaven; bread made to rain from heaven, therefore (Exod. xvi. 4), denotes celestial good flowing in, 8416; see *DEW*, *MANNA* (especially 8455). No rain upon the earth during the time of famine, predicated of Judah (Jer. xiv. 4), denotes no influx from heaven, 10,570. An overflowing or inundating rain (Ezek. xiii. 11); storm and rain (Isa. iv. 6), denote the desolation of the false, damnation, 739, 2445. Pestilence, and blood, and inundating rain, denounced against Gog (Ezek. xxxviii. 22), denote falses from evil causing damnation because opposed to the truths and goods of the church; other passages concerning hail, *br. ex.* 7553. See *FLOOD*, *HAIL*, *MOSES* (12), *HAND* (2).

RAINBOW [*iris*].—The state of the spiritual man when regene-

rated is represented by the rainbow, for which reason it became the sign of a covenant between God and man, *ill.* 1042, 1043, 1053. The angels who appear with rainbows are those who have been regenerated by water and the spirit; the celestial angels are those who have been regenerated by fire, 1042. The bow in these representative appearances becomes more beautiful in proportion as the will of man is more remote, 1042. The appearance of rainbows, or halos, about spirits, is produced from the proprium, into which innocence from the Lord has been insinuated, 1043, 868. It is the sphere of man's life that is seen variously colored like the rainbow, 1053. The rainbow heaven described, appearance of a great rainbow, and smaller images of it, 1623—1625, 4528. The quality of such rainbows shewn to the Author even in their least forms, by analogy with the greater, 1624, 1625. That the rainbow about the throne of God denotes truths pellucid from good, 5313; and that the rainbow seen by Ezekiel denotes divine wisdom and intelligence which are of divine truth from the Lord, 8427. See NOAH (9), MAN (Vol. I., pp. 669—671), LIGHT (3), COLORS, SPHERE.

RAM [*aries*]. Rams are enumerated among animals of the flock, which denote affections of good and truth in the internal man, 2805, 5913, 8937, 9391. A calf, a she-goat, and a ram, each of three years old, to be sacrificed by Abram (Gen. xv. 9), denote the celestial, exterior and interior, and the celestial spiritual, 1823—1825. A ram caught in a thicket, and offered up by Abraham in place of his son Isaac (chap. xxii. 13), denotes the spiritual of the human race, and, in the supreme sense, the divine spiritual of the Lord; the liberation of the former, and their sanctification from the divine human, 2805, 2830, 2833, 2834. Sheep denote goods; rams, truths of good; the rams of thy flock I have not eaten, said by Jacob (chap. xxxi. 38), denotes that he had not appropriated such truths to himself, 4170. Two hundred ewes and twenty rams, among the presents that Jacob sent forward for Esau (chap. xxxii. 14), denote divine goods and truths, 4263. One young bullock and two whole (unblemished) rams, in the ceremony of consecration (Exod. xxix. 1), denote purification, first of the natural man; secondly, of the spiritual or internal; bread unleavened, in the same sacrifice, denotes purification of the celestial in the inmost, 9990—9992. The particulars concerning the sacrifice of the two rams (*ibid.*, verses 15—35), fully *ex.*; first, that the ram denotes the good of innocence and charity in the internal man, 10,042, and following numbers. A bullock offered in sacrifice represented the purification of the external man; a ram, the purification of the internal; a lamb, of the inmost; general explanation of the burnt-offerings and sacrifices, 10,042, 10,132. The two rams differently sacrificed, represented two states of the regeneration; the first, when truths are implanted and conjoined to good; the second, when good proceeds by truth, 10,057. The first ram (verses 10—18), represented the first state of the Lord's glorification; the second, or the ram of fillings (translated *ram of the consecration*, verses 19—35), his second state; to which the two states of regeneration correspond, 10,060. The whole ram burnt upon the altar (ver. 18), represented the union of the divine good of divine love with the internal human in the Lord, 10,052. The right arm of the ram of fillings, denotes inmost good, *ill.* 10,075. Rams denote the good of innocence and charity in the internal man because they are the male of

sheep, and by sheep and lambs are meant those who are principled in charity and innocence, 10,076. The ram of fillings is said to be for Aaron, and it was a representative of the divine power of the Lord, proceeding by divine truth from his divine good; its communication and reception in the heavens, 10,076, 10,088; for other passages of the Word in which rams are mentioned, see 2830, 10,042.

RAMAH. See GIBEAH.

RAMESES, where Pharaoh made the family of Joseph dwell (Gen. xlvii. 12), was a tract of country, the best in Goshen, and it denotes the inmost of the spiritual state established in the natural mind, 6104. The sons of Israel first journeying from Rameses (where they had dwelt, here translated Raamses), to Succoth (Exod. xii. 37), denotes the first state of separation when the spiritual are delivered from infestation, 7972. See MOSES (13), to JOURNEY (p. 464). Pithom and Raamses, treasure cities which they were compelled to build for Pharaoh (Exod. i. 11), denote the quality of doctrines from falsified truths, 6661—6662.

RAMPARTS, also walls, gates, bars (Lam. ii. 8—9; Isa. xxvi. 1—2), denote doctrinals, 402.

RANSOM. See EXPIATION, PROPITIATION.

RAPHATH. See GOMER.

RAPHAEL, and other names, do not belong to any particular angel; but denote angelic functions, and the divine of the Lord as to that function, 8192.

RAPINE [*rapina*]. See SPOIL.

RATIOCINATION. See REASON (25).

RATIONAL, RATIONALITY. See REASON.

RAVEN [*corvus*]. The owl and raven denote falsities, *ill.* 866; see NOAH (7), MAN (Vol. I., pp. 669—671). The light by which unregenerate men see is like the light of evening or night in which owls see, for they see falses clearly but not truths, 4967.

RAW [*crudum*], denotes without love, 7856. See to BOIL, to BAKE.

RE-ACTION, that it derives its force from the cause which acts, and prevails universally in all the minutiae of created things, 6263. Good acts, and truth re-acts so far as it receives good, but never from itself, 10,729. See to ACT.

REAL. See IDEALISM, PHANTASY.

REAPING [*messatio*]. Ploughing or seed-time, denotes the implantation of truth in good; reaping or harvest-time, the reception of truth in good, *ill.* 10,669. See HARVEST, to PLOUGH.

REASON [*ratio*].—1. *The Rational Part of Man* [*rationale*]. Wisdom, intelligence, reason, and science, are not from man but from the Lord, 124. In the rational there is some resemblance to intelligence and wisdom, but intelligence and wisdom cannot really be predicated of it, 265; see below, 1588. The true order of life is thus described,—from the Lord wisdom, from wisdom intelligence, from intelligence reason, and by reason the scientifics of the memory are vivified, 121, 657. The rational pertains to the external man, and it acts as a medium between the internal and external, unless it consent to evil, in which case it separates between them, 268; *ill.* 978 cited. The rational part is still the medium of influx with the evil, and such

influx from the Lord causes that man can reason and reflect, 657. The rational is intelligence, but predicated of the external man, and when receptive of the celestial spiritual from the Lord it is called a garden, a paradise, 1588. The external man consists of three parts, called the rational, or interior, the scientific, or exterior, and the sensual, or outmost, 1589. The rational is nothing in itself, unless affection flow into it from the internal man, and give it activity; in which case it conjoins the external to the internal, 1589. The interior man is the medium between the internal and external, and is called the rational; its communication with either part, *br. ill.* 1702; further *ill.* 1707, 1732. Every one has an internal man, a rational man, which is the medium or middle part, and an external, 1889, 1940, 2181, 2183. The rational in itself is also distinguished into internal, external, and middle; also the natural, 4570. The intellectual, the rational, and the scientific, are most distinct, 1904, cited below (8). The existence of the rational is from the influx of intellectual truth, and it is not genuine unless goods and truths be conjoined, 1901.

2. *The Offices or Uses of the Rational* are to render the external man obedient to the internal, *ill.* 1944. To this end, the rational in its turn must be subservient to the spiritual and celestial, 2541, 2542. How the purification of the rational is represented, 2632, see below (43).

3. *The Age at which Rationality commences*, *ill.* 2280. See AGE, EDUCATION.

4. *That Man would be born Rational if order were not destroyed in him*, 1902, cited below (5); further *ill.* 2557; and see EVIL (2).

5. *How the Rational is conceived and born*.—Summary explanation of the conception and birth of the rational, first by influx from the internal man into the life of the affection of sciences in the external; afterwards, by the influx of good and truth from the Lord, of which influx the internal man is the medium, 2093 end. The good of the rational is from divine good, yet the truth of the rational is not from divine truth, but from sciences and knowledges into which good flows, *ill.* 2524. The rational therefore is conceived and born from the internal as a father, and from the affection of sciences in the external as a mother, 1895; 1902, 1910 cited below; further *ill.* 2093, but especially 2557. Life itself is in the internal man, the influx of which is into the knowledges and sciences of the external, by means of affection, and by this influx the rational is produced, 1900. If hereditary evil did not impede, the rational would be born immediately from the marriage of good and truth in the internal man; and by the rational, the scientific would be produced according to the order of influx, *ill.* 1902, *ill.* 2557. The rational is now formed inversely by sciences and knowledges acquired sensually; thus man is miraculously made rational by the Lord, not according to original order, 1902. The affection of sciences and knowledges gives, as it were, a body to the rational; the life of the internal man received into which is its soul, *br. ill.* 1910. The rational mind could never be formed, except by scientifics and knowledges; but these have use of some kind for their end, and such as the use is, such is the rational, *ill.* 1964; compare 1909, 1940. Understand that the rational is not born from mere sciences and knowledges, but from the affection of them; passages cited, 3030.

6. *Who are and are not Rational*.—The rational man described as

the medium by which the external is united to the internal; *ill.* also that men are not rational merely because they can reason, 1944. They are not rational who have no conscience, for the very function of the rational is to think good and truth, and be averse to all that is evil and false, 1914 end, 1944, 4156. The rational man is most distinct, and conscience first exists when the natural is subjugated by the rational, and becomes like to it, *ill.* 2183. The truly rational man is none other than the regenerate man, whose affections and thoughts are arranged in an order corresponding to that of heaven, *br. ill.* 2556, 3288; compare 6240, cited below (18). By what successive openings man becomes rational; or how, on the contrary, he renders himself irrational, *ill.* 5126. The signs by which the rational and the irrational may be known respectively, 5128. The law of influx when man is rational, and the stoppage of influx when not rational, *ill.* 5828.

7. *That a New Rational is given by Regeneration*; its state before and after, *ill.* and examples adduced, 2657. But that man would be born rational if order were not destroyed in him, 1902, cited above (5).

8. *Intellectual Truth, Rational Truth, and Scientific Truth*, described in order, 1904. Intellectual truth is internal (where it makes one with good), rational truth is middle, and scientific truth is external, 1901, 1904. Intellectual truth is said to be childless until the rational is produced, because it has no medium by which it can flow with truth into the external, 1901. Intellectual truth continually approaches by the internal way, that it may meet with knowledges insinuated by the external, in order that the rational may be born, 1901. The first conceived rational makes light of intellectual truth, because it does not apprehend it, *ill.* by examples, 1911, 1936; see below (9). No one but the Lord ever thought from intellectual truth, not even the angels of the third heaven who think from the interior rational, 1914. The fathers of the most ancient church, who had perception, thought from the interior rational; the fathers of the ancient church, who had not perception, but conscience, from the exterior rational; while those who have no conscience, think from the sensual and corporeal, 1914 cited above (6).

9. *That the Rational cannot apprehend the Divine*.—Rational truth, or the human rational, which is such as to truth only, cannot apprehend what is divine, *ill.* by examples, 2196, 2203, 2209. The rational, if consulted, would say that the divine could be in the human of every one which is not true, *ill.* 2520; 2531, cited below (12). Truth divine illustrates rational truths, or the appearances of truth which form the rational mind, and only apparent truths thus illustrated can be predicated of the rational, 3368. The spiritual separate the divine from the rational, and are willing that the doctrines of faith should be simply believed; this because they have not perception, and therefore cannot perceive how divine truth can at the same time be rational truth, *ill.* 3394.

10. *That the Rational is in Appearances of Good and Truth only*, 2516, 2520, 2524, 2654, 2719, 2723, 3207, 3362, 3368. How beautifully represented by Rebecca when she came veiled to Isaac, 3207. And that the same thing is meant, whether called rational truths, appearances of truth, or celestial and spiritual truths, 3368; see the same number cited below (30), and see APPEARANCE.

11. *That there is an Affection of Rational Truth, and an Affection of Scientific Truth*, which are most distinct from each other, *ill.* 2503; cited, with other passages concerning the rational, 3030.

12. *Good and Truth predicated of the Rational*; that they are as brother and sister respectively, *br. ill.* 2508, 2524, 2556. In the rational, truth is chief, yet the affection of good is contained in truth as its soul, otherwise it is not the genuine rational, 2072, 2180, *ill.* 2189, cited below; especially 3030, cited below (29). The affection of good, predicated of the rational, is really the affection of truth, because the rational mind is formed from knowledges, and knowledges of good are truths, 2072. The marriage of good and truth pervades every part of man, the natural as well as the rational, *br. ill.* 2184. The life of rational good, or charity, is according to the quality and quantity of truth implanted in it, and by which it is formed; in this sense truth is said to predominate in the rational, 2189. Life is not in truth, but in good, and truth is the recipient of life, because of good, 2189, *ill.* 2388; see below, 2531. The man whose rational mind is occupied with truth only, even though it be the truth of faith, is morose, impatient, unmerciful, and unyielding, *ill.* 1949—1951, 1964. When the rational is formed from good, on the contrary, the man is of a clement, merciful, and yielding disposition, *ill.* 1950. That rational truth is not apparent when in good, because it becomes as good, and good is translucent through it, 2190. That the initiation of truth into good is done in the rational mind, 3108; see below (29). And that the divine is received in the rational according to truths therein, thus differently in different persons; by the divine, understand the divine human, 2531.

13. *Inferior Rational Truths named*, which are otherwise called external appearances of truth, 3417; see above (10).

14. *That Rational Truths are not Knowledges, but are contained in Knowledges*, 3391.

15. *That the Human begins in the Inmost of the Rational*, and that it extends to the external, 2106, 2194, 3161, 3175; see also 3020, cited below (21); see also HUMAN, MAN, and the signification of LAUGHTER, especially, 2072, 2216.

16. *That Rational Truths pertain to the Interior Memory*, and from these are the ideas of thought which are the means of communication between spirits from all parts of the universe, 2471, 2476; further *ill.* 4038, 4247, 9394, 9723. The rational is distinct from the natural, and the scientifics of the exterior memory serve as objects to the rational or interior, 3020, 3679, 9394, 9723; *seriatim* passages, 9922. That the higher can discern whatever is in the lower, but not contrariwise, *ill.* 2654. That rational truths rarely come to the perception of any one living in the body, except as a kind of light illuminating the natural mind, 3057. See MEMORY (3).

17. *That Rational Truths are as the Vailings or Clothing of Spiritual*, *ill.* 2576; see below (18).

18. *The Celestial, Spiritual, Rational, and Natural, in order.*—The celestial and spiritual in man correspond to the angelic heaven; the rational to the heaven of angelic spirits; the interior sensual to the heaven of spirits, *ill.* 978; see below, 5145. Genuine goods and truths (called the celestial and spiritual), form the internal man; rationals, the interior or middle; and sensuels (not of the body, but elevated from

bodily things), the external, 978. The order of succession is described as celestial, spiritual, rational, scientific, and sensual, which are subordinate in this order one to another, 2541. Rational truths are as the railings or clothings of spiritual, *ill.* 2576. The spiritual exists in the rational, and they little differ; also the differences among the spiritual are simply according to the quality of reason and of life therefrom, 3264; see below, 4980. Illustrated, how the spiritual acquires existence in the rational, and hence the state of the rational before and after regeneration, 2657. The celestial and spiritual are predicated both of the rational and natural, from the reception of good and truth, 4570, 4980. The celestial natural is good in the natural corresponding to good in the rational, 4980. The celestial rational is good contained in divine truth received in the rational mind, 4980. The spiritual in the rational is divine truth received by the rational, 4980. The interior rational is the first degree in man corresponding to the third or the celestial heaven; the exterior rational is the second degree corresponding to the second, or the spiritual heaven; the interior natural is the third degree, corresponding to the ultimate or first heaven, which is the heaven of good spirits; the exterior natural or sensual is the fourth degree, in which man is, 5145. The celestial and spiritual dwell eminently in the interior rational, nevertheless they flow into the exterior rational, and even into the natural, *br. ill.* 5150. By the celestial is meant divine good flowing in; by the spiritual, divine truth, 5150. By the rational and natural is meant the man himself as formed to receive the celestial and spiritual; but by the rational is meant his internal, and by the natural his external, 5150. It is the intellectual part of the internal man that is called the rational, and the same of the external man that is called the natural, 6240; compare 7130. The rational is predicated of the celestial man, who has a perception of good, and from good of truth; but not of the spiritual man, because he only knows truth by instruction, and is properly called interior natural, 6240. The celestial internal is in the rational, but the spiritual in the natural, 6240.

19. *The necessary Combat of the Natural with the Rational.*—Unless rational good and natural good make a one, so that conjunction is predicated of them, there can be no perception, 2181. Before the natural and rational are conjoined, man cannot be a whole man, or enjoy the tranquillity of peace, for the one combats with the other, *ill.* 2183. In this combat, either the natural or the rational overcomes; if the former, the rational man becomes natural; if the latter, the natural becomes rational, 2183; see below (31).

20. *That the Rational has Discernment in the Natural, and can chastise Evil therein,* 2183. See PERCEPTION, THOUGHT.—By communication with the internals, the rational man is able to think of celestial and spiritual things, or to look upwards; but by communication with the external, it looks downwards to corporeal and worldly things, 1702; see below (31).

21. *That the Rational Mind is most distinct from the Natural,* *ill.* 3020.—To the rational mind appertain such matters of knowledge [*cognitiva*] as are imperceptible to men while in the body, for they are of the interior memory; also the all of thought perceptive of what is just and equitable, as well as of truth and good; and all spiritual affec-

tions proper to man, or properly and distinctively human, 3020; continued below (32).

22. *That the Doctrine of Faith is Celestial and Spiritual, not from the Rational*, 2497, 2510, *ill.* 2516, *ill.* 2519, 2531, 2543. It is allowable, nevertheless, for those who are in the affirmative concerning divine truths, to enter into the doctrinals of faith by scientifics and rational truths; but not for those who are in the negative, *ill.* 2568, *ill.* 2588; see below (23). Also the doctrines of faith for the spiritual church are necessarily invested with appearances of truth from rationals and scientifics, *br. ill.* 2719, 2723.

23. *That Truth is to be received rationally*, not persuasively without doubt; *ill.* by the manner of instruction in the other life, 7298. See DOUBT.

24. *Reasons and Ideas of Thought*.—Reasons are truths; but reasonings, falses, 1186. Reasons are derived from the interior natural 5497. Intellectual reasons are predicated of the rational mind; scientifics of the natural; also the former are seen in the light of heaven, the latter in the light of the world, 7130. See IDEA, UNDERSTANDING.

25. *Reasoning or Ratiocination*; that, with the unregenerate, it takes the place of reason, 977. Mere reasonings concerning the doctrinals of faith lead into error, *ill.* and *sh.* 1071—1073, *ill.* 2371, 4031, 4768, *ill.* by the men of Sodom unable to find the door of Lot's house, 2385. Reason and ratiocination are from scientifics, and hence Egypt is so often named along with Assyria, 1186, 1888 end; the inverse order in this case, 5700. Reasoning from scientifics, by which truth is perverted or falsified, is denoted by whoredom, 1186. The manner in which truth is falsified by reasons, *ill.* by examples, 7318. Reasonings from falsified truths, and reasonings from mere falses, are distinct things, 7351; examples of the latter, 7352. To be able to reason is not to be rational, *ill.* 1944, 3833, 4156, 4214, 10,227. Various fallacies enumerated arising from sensual persuasions and reasonings, 5084, 10,409.

26. *Rational Truth without Good*, described, 1949.

27. *Rational Good merely Human*, described, 2204.

28. *The Quality of the Rational from Truth implanted in Good*, *ill.* 2189. That its quality is derived from the affection, whether good or evil, that flows into it from the internal man, *ill.* by colors of objects derived from light, 1589. See MAN (7), LIFE (15).

29. *Influx by which the Rational is formed*; in continuation of the citations given above (5). The genuine rational consists of good and truth, 2813. The being of the genuine rational is from good; its existence from truth, *ill.* 3030. The rational as to good is formed by influx received by an internal way; as to truth by an external way, 3030; compare 2524, cited above (5). By the influx of love, and of the affection of truth from love, into scientifics, truths are made to appear, and are elevated from the natural mind into the rational, 3074. By such influx truths are continually elevated out of the natural, and implanted in the good of the rational; but the process is one of divine wisdom, and almost incomprehensible to man, *ill.* 3085—3086. When truth is appropriated to good in the rational it opens that degree of the mind, and rationalizes man; but when the false is appropriated to evil, it closes the rational mind, and makes man irrational, 3108.

end; as to the procedure, when truth is initiated and joined to good, 3012—3014, 3108, 3110, 3128, 3179, 3206. See INITIATION, GOOD, TRUTH; and see below (30, 44).

30. *Influx by the Rational into the Natural*; that it is twofold, by goods and by truths, *ill.* 1707. Influx by good has place with the regenerate; by truth, with all men, 1707, 1725; see below, 2004. There is no communication of the external with the internal, except by means of the rational, 1732, *ill.* 3368, cited below. Intellectual truth cannot enter with any truth into the external man, except by means of the rational, 1901. There is a continual influx of life into the rational part, and hereby into the scientifics and knowledges of the external, which this inflowing life arranges in order; and unless the Lord were thus conjoined with man, no one could think, much less become rational, 2004. Truths from the Lord (called truths divine) flow in through the rational mind into the natural, and are thus presented to view as an image of many things seen together in a mirror; to angels, however, they are not so apparent in the natural, but they appear by representations in the world of spirits, 3368, cited 3391. Rational truths flow in with good into the natural; but this is obscure to man, because the distinction between the rational and the natural is not known at all to the unregenerate, and to very few of the regenerate, 4341. See INFLUX (6).

31. *The Regeneration of the Natural by the Rational*; in which procedure good is as a father, truth as a mother, and all the goods and truths of the natural man as their offspring, 3285, 3286, 3288, 3299, 3314, 3570, 3573, 3616, 3671, 3677. When the natural man is regenerated, he owes his conception to the rational, and thus in order to the spiritual, the celestial, and the divine itself, such being the order of influx, 3304. The rational receives truths before the natural, and this providentially, because it is to be the means of regenerating the natural, 3321. The rational man is regenerated before the natural, and the latter with much difficulty afterwards, because the natural is nearer to the world and the body, but the rational nearer to the divine, 3321, 3469, 3493, 4612. The good of the rational does not immediately flow into the good of the natural and regenerate it, but mediately by truth, 3509; compare 3570, 3573. Before the natural is regenerated, and thus brought into correspondence with the rational it is as darkness in which the rational appears to itself unable to see anything, 3493, further *ill.* 3620, 3622, 3623, 3629. Nevertheless, that the rational has communication both with the external and internal, 1702. See NATURAL (6), REGENERATION.

32. *Further, concerning the Life of the Rational in the Natural*; see first 3020, cited above (21). The rational is so distinct from the natural, that it can live a life separate therefrom; not so the natural without the rational, 3498. While man lives in the body it appears to him that the rational lives in the natural, 3498. The rational does not appear to be distinct from the natural, but, indeed, to exist only so far as the natural corresponds to it, 3498 end; see also 4341, cited above (30). In the natural are common or general goods and truths, in the rational their particulars; thus the natural mind is formed from the particulars of the rational, 3513, 3579; see below, 4667. The form of the natural is an image either of heaven or hell, according as goods and

truths, or evils and falses, enter into it from the rational, 3513. The rational in the natural is as the soul in the body, and the formation is similar, *ill.* 3570. Good and truth in the natural are from the rational by influx; thus from rational good existing inmost, 3573, 3576, 3579, 3616. Goods and truths from the rational are as seeds, and they are planted in the natural as ground; passages cited 3671. It is the rational or internal that thinks, but this in the external or natural, and with a difference according as the natural corresponds or not to the rational, 3679. The natural mind communicates with the world by sensuials, and with heaven by rationals, thus there is ascent and descent, 4009. Three parts or degrees are named, the corporeal, natural, and rational, corresponding to which are goods and truths; their communication *br.* *ill.* 4038. The scientifics of the natural man are the means either of cultivating and perfecting the rational, or of destroying it, *ill.* 4156. The natural must be regenerated before it can make one with the rational; and to this end in the course of regeneration the rational receives goods and truths before the natural; passages cited, 4612. The rational lives by its reception in the natural, and not otherwise; hence the need of regeneration, *ill.* 4618. The natural lives in subordination under the rational, and, if they agree, it becomes the common form of all the particular goods and truths that compose the rational, 4667. Objects of rational sight when they enter the natural mind occupy the interior, and sensuials, the exterior; also man is so far rational or sensual as he thinks from the one or the other, *ill.* 5094; compare 5497. Man proceeds from the sensual to the rational by successive openings from infancy to adult age; *ill.* how the way is opened or closed, 5126, 5128, 5497. Common truths are received first, next they are filled with particulars, and from the intuition of these by the internal man exists reason or understanding, 6089. See NATURAL (4), INTERNAL (7), EXTERNAL (2), GOOD (3, 15), TRUTH, REGENERATION.

33. *That the Rational Mind consists of two faculties, Will and Understanding*, 3509. See MAN (17, 18), INFLUX (5), FACULTY.

34. *That the Rational is both Internal and External*, 4570. In the interior rational the forms are more perfect, and better accommodated to receive the celestial and spiritual, 5150. The interior forms are so much purer, that they comprehend thousands and thousands of things which appear as one in the exterior, 5707.

35. *Two Classes of the Rational described*; those made rational from truth, called the spiritual; and those who are rational from good, called the celestial, 2078, 2085—2087.

36. *The Rational predicated of the Lord*; that it was first conceived and born as with another man, but that he afterwards made it divine, in common with the whole human, by his own power, 1893, 2083, 2093. The divine was united to the rational, when to the human essence, because the human begins in the inmost of the rational, 2106, 2194, 2625, 3161; how it was and existed, more especially, 2625. Rational good in the Lord was divine, and therefore different in quality from good in any angel, though described by similar terms, 2189 end. The Lord made his rational divine, as to good, by influx by the internal way; as to truth by the external, *ill.* by the similar manner of man's regeneration, because good is the very ground which receives truth, 3030. See LORD (35, 36, 78).

37. *Doctrine concerning the Rational in a Summary*, 3030.

38. *State of some in the other Life; Reasoners, Reasonings, etc.*—Certain spirits described, who for a time are deprived of their rationality, and live as in a dream, 948. Spirits of the skin, who substitute reasoning for all wisdom, and cannot apprehend how there can be any perception of good and truth, 1385, 5555—5556. Spirits belonging to the dura mater, also to the external skin of the head; the latter accustomed to reason from sensuals concerning spiritual and celestial things, 4046. Certain spirits called reasoners, mentioned, and their reasonings concerning life, 4417. Certain spirits who held a council, and reasoned concerning divine things, faith, etc., all which they rejected, 5721. That evil spirits can reason acutely in their own light, but become stupid in the light of heaven, 4214. That spirits who reason much have little perception; an example given of such, 6324, 8628.

39. *How the Rational Mind is represented in the Word.*—The rational part is compared to a garden, from representations which actually appear in the other life, 1588 end. The immense number of rational truths is denoted by the stars; of natural, by the sands of the sea-shore, 2850. The rational part is called the heaven of man; the natural, his earth, 8764. The rational faculty is represented by an eagle, by the wings of eagles, 3901, 8764. Rational truths are denoted by boys and by men, 2782, 4341. The celestial, the rational, and the natural in order, are denoted by the head, the breast, and the feet of the statue, 2162. The rational is denoted by the windows of the temple, 658. The rational mind is denoted by the cedars of Lebanon, 118. When its state from the conjunction of good and truth is treated of, it is denoted by the vine, 5117. In the prophecies especially, it is denoted by the Assyrians, 1186. The sensual separated from the rational is denoted by a serpent, 6949, 6952, 6971. Reasonings from sensual things are denoted where Dan is called a serpent by the wayside, 6398 and following passages. False reasonings against the goods and truths of the church are denoted by frogs, 7265, 7295, 7351—7352, 7398. The intellectual, the rational, and the natural, in order, are denoted by Abraham, Isaac, and Jacob, 2083. The human rational is denoted by Ishmael; the divine rational, or intellectual, by Isaac, 1890, 6003. The rational is denoted by Isaac and Rebecca; the natural by Jacob, together with Rachel and Leah; the sensual, by their sons, 4009 end. The external of the rational is denoted by Joseph, 4570. Rational truths conjoined with good, are denoted by the men who came with Esau when Jacob met him, 4341. True rationality, as distinguished from vain reasoning, is denoted by the words of the Lord, Let your communication be, Yea, yea, Nay, nay, 10,786.

40. *Historical Passages before the Representation of the Rational by Ishmael and Isaac.*—The scientific and the rational, predicated of the celestial man, denoted by the shrub and the herb produced from the ground after it was watered with a mist, 75, 90, 95, 102. Reason, or the clearness [*perspicacia*] of reason, denoted by the third river, called Hiddekel, which went out from Eden, 78, 118. The rational mind, or the rational (so called in the abstract), denoted by Assyria [*Aschur*], towards which it is said the river Hiddekel flowed, 78, 118, 658. The rational again in the decline of the most ancient church, denoted by Adam now called a man [*vir*]; and self-love, or the proprium, by the

woman, 191, 207, 238, 261, 265, 267, 268. The rational consenting with the proprium, and thus drawn down into sensuials and scientifics, denoted by the man eating when the woman gave to him, 192, 207, 238, 265, 267—271. The rational now dominating, and truths not produced without the combats and pains of temptation, denoted by the judgment upon the woman, 237, 261—266. Genuine reason lost, and ratiocination only remaining, denoted by the judgment upon the man, 238, 267—271. The scientific, the rational, and the intellectual, when the spiritual church began, denoted in order by the several stories of the ark, lowest, second, and third, 602, 657—658. The man of the spiritual church fallen into errors of faith by reasonings, denoted by Noah, when he drank of the wine from his vineyard, and was drunken, 1071. The truths of faith vanishing when explored by reasonings from sensual things, denoted by Noah when he lay in his tent uncovered, 1073. Reasonings concerning internal worship by those who are in external only, productive of false doctrines, denoted by Aschur said to go out from Shinar, and build cities, Nineveh, Rehoboth, etc., in Assyria, 1184—1191. The external man, rational, scientific, and sensual, when in order, denoted by the plain of Jordan compared to the garden of Jehovah before the overthrow of Sodom and Gomorrah, 1588—1590, 1598. Scientifics instead of rational truths, because the external separate from the internal is treated of, denoted by the men of Sodom, 1600. A state of perception from the rational, when the internal is adjoined, denoted by Abram the Hebrew dwelling in the oak-groves of Mamre, 1700, 1702, 1704. The state of the rational man as to the external, the quality of its goods and truths, denoted by Eshcol and Aner the confederates of Abram, 1705, 1752. The rational man, and whatever is subservient to it, delivering the external from evils and falses, denoted by Abram and his servants fighting to rescue Lot, 1713. The rational man receptive of good, and his state of interior peace, denoted by Melchizedek king of Shalem, 1725—1726. Note, that the rational man as to the communication of celestial things is denoted by Melchizedek; as to spiritual, by Abram the Hebrew, 1732—1741.

41. *The Rational represented by Ishmael and Isaac.*—The rational man of the Lord, how conceived and born, by the influx of the internal into the external, represented in the history of Abram and his Egyptian handmaid, 1889, 1890, 1891. The rational man as yet non-existent from truth adjoined to good in the internal, denoted by Abram and Sarai being childless, 1892—1894. Perception concerning the rational, that it is to be born by influx from the internal into the external, denoted by the words of Sarai concerning Hagar, 1897—1901. The certain assurance that now the rational cannot otherwise exist, denoted by Abram hearkening to Sarai, 1902. The first life of the rational from the affection of sciences, denoted by the conception of Hagar, 1908—1910, 1944. The first rational, when in the womb, denoted by Hagar herself; but after its birth, by Ishmael, 1920. Intellectual truth, or truth adjoined to good, lightly esteemed by the rational when first conceived, denoted by the contempt of Hagar for Sarai, 1908, 1911. The rational first conceived in the power of truth adjoined to good, denoted by the words of Abram to Sarai, Behold thy handmaid is in thy hand, 1920, 1921. The rational subjugated by the intellectual, and indignant against intellectual truth, denoted by the flight of Hagar when she was humbled

by Sarai, 1223, 1938. The rational to be fructified when submissive to intellectual truth, denoted by the promise to Hagar when enjoined to return, 1938—1941, 1947. The quality of the rational man who is such as to truth only, not good, denoted by Ishmael where called a wild-ass man, 1948—1949. Rational truth contending against falses, and always victorious in contentions concerning the things of faith, denoted by the hand of Ishmael against every one, and said to dwell against the faces of all his brethren, 1950, 1951. At first, rational truth only, without good, because from the affection of sciences of the external man, denoted by Ishmael called the son of Abram, which Hagar bare to him, 1959—1961, 1964. The divine rational, filled full with truth and good, denoted by Isaac called the son of Abraham, and the blessing upon him, 2066, 2067. The affection of truth predicated of the true rational, denoted by Isaac's name, which signifies laughter, because Abraham and Sarah laughed when he was promised, 2072. The first or human rational of the Lord denoted by Ishmael; the rational made divine, by Isaac, 2083, 2093, 2661, 2664. Those who are made rational from truth only, distinguished from those who are made rational by good, denoted by Ishmael; the rational as to good, by Isaac, 2078, 2085, 2087, 2088, 2100, 2108, 2661, 2664, 2691. The conjunction of those who are rational from good with the Lord, and in the supreme sense the union of the rational with the divine in the Lord, denoted by the eternal covenant with Isaac, and with his seed, 2084—2085, 2092. The salvation of those who are rational from truth, denoted by the blessing promised to Ishmael, on the intercession of Abraham, 2087—2088. The purification of those who are rational from truth, denoted by the circumcision of Ishmael, 2102. The purification of those who are rational, and yet not of the church, as well as those who are of the church, denoted by the circumcision of the strangers of Abraham's household together with those born in his house, 2113—2116. Rational good conjoined to truth in the Lord, denoted by Abraham and Sarah when visited by the angels, 2170—2173, 2198. The conformity of the natural to the rational, denoted by the food prepared for them by Abraham, 2144, 2178—2184. Rational truth not apparent because in good, denoted in the inquiry concerning Sarah when she was in the tent, 2189. The rational made divine in the Lord, rational truth meanwhile unable to perceive how the state could be thus changed, denoted by the promise of a son (Isaac), and by the unbelief of Sarah, 2139, 2194, 2195, 2201—2204. The Lord's perception that his rational was still human, denoted by the inquiry why Sarah laughed; and the certainty that it would be made divine, denoted by the promise repeated that she should bare a son to Abraham, 2139 end, 2207, 2213, 2216.

42. *Represented in the History of Abraham and Abimelech*; with especial reference to the doctrine of faith, 2496—2497, and the elucidation of that entire chapter; for particulars, see PHILISTINES (5), ABRAHAM.

43. *The Purification of the Rational, and the Spiritual Church existing therefrom, represented in the subsequent History of Isaac and Ishmael*, 2610—2614, also the elucidation of that entire chapter; for particulars, see ISAAC (2), ISHMAEL (2), 2654—2718 inclusive; summary and passages cited, 3264.

44. *The Initiation of Truth into Good, and their Conjunction in the*

Rational, represented in the History of Isaac and Rebecca, 3012—3014; also the elucidation of that entire chapter. See ISAAC (2), 3012—3282 inclusive, particularly 3207; see also REBECCA, LABAN.

45. *The Investiture of Divine Truth with Appearances of Truth taken from the Rational Mind, represented in the History of Isaac and Abimelech*, 3357—3362, and the elucidation of that entire chapter; for particulars, see PHILISTINES (6), ISAAC (2), 3385—3459 inclusive.

46. *The Rational when regenerated, and Life commencing in the Natural, represented in the History of Isaac's Old Age*, 3490, and the chapters following. See ISAAC (3), JACOB (9).

REASONINGS. See REASON (25).

REASONS. See REASON (24).

REBECCA denotes the affection of truth begot with those who are not in the church, or, in other words, from the good of the Gentiles, 2865; see NAHOR. The history of Isaac and Rebecca represents the whole process of the initiation and conjunction of truth with good in the Lord's divine rational, 3012, 3013. Rebecca, before her espousal, denotes the affection of truth from doctrinals; afterwards, she puts on the representation of truth divine conjoined to divine good in the Lord's rational, 3012, 3013, 3077, 3507. Rebecca represented the Lord's divine rational as to truth, Isaac as to good, 4614. She is called the woman and not the wife of Isaac, because there is not a real marriage, but only a covenant resembling it, between rational good and truth elevated from the natural, 3211. Deborah, the nurse of Rebecca, denotes the hereditary evil which the Lord derived from the mother; her death, its rejection, 4563. Her sons, Esau and Jacob, denote the good and truth of the divine natural, both conceived together, 3299. See ESAU, JACOB.

RECEIVE, *to*, RECEPTION [*recipere, reception*]. The very being of men and angels consists in the reception of life from the Lord, *ill.* 3938, and other passages cited in LIFE (14). There is a correspondence between life and the recipients of life, and this so perfect that the recipients appear to live of themselves, *ill.* 3001, 6325 end. To receive or accept [*accipere*] is predicated of affection, 2511. The reception of truth must precede the will to do good [*benevolentia*], and is predicated of the understanding, 2950, 2951, *ill.* 2954. Divine truths cannot be received, but only appearances of truth, which are of three degrees, 3362. Truths are said to be received when they are acknowledged, because adequate to the rational understanding, 3385. The spiritual receive truth, first, because it is called divine; afterwards, because they discern the divine in it, 3392. The spiritual cannot receive good, so as to perceive it, like the celestial, but they can receive or acknowledge truth, 3399. No one can really receive knowledges of truth from the mere description of them by others, but their own intuition is required, 3803. The reception and acknowledgment of truth is understood in the spiritual sense by conceptions and births, 3919; see below, 4904. The Lord is present with every one according to reception, and reception is according to the life of truth and good, 4198; see below, 4219. Truths are the receiving vessels of good, and the influx of good is according to reception, thus according to truths, *ill.* 4205. Man is really man so far as he receives from the Lord, 4219. Inferiors are provided for the reception of superiors, thus the Lord is

received in heaven, the higher heavens are received in the next lower, and all together are received in man, *br. ill.* 4618, 6013. None but those who are in the life of charity can receive the truths of heaven and the church, *ill.* 4776. The reception of truth is denoted by conception, and this takes place when it passes from understanding into will, *ill.* 4904; see below, 9393. The reception of divine truth is not to have faith merely, but it is to act faith, and judgment is passed on man according to reception, 5068. Man is so organized that he can receive the divine, and also appropriate the divine by acknowledgment and affection, for which reason he can never die, *ill.* 5114. All in heaven receive the divine, that is, divine good and divine truth, 7208. Good is received immediately from the Lord in the inmost part of man, whence it flows by successive degrees to the exteriors, *ill.* 5147, further *ill.* 9683. It is the voluntary part of man that receives good, and the intellectual part that receives truth, and the one cannot be received without the other, *ill.* 5147; see below, 5354. The sensuous subject to the intellectual part are said to be received into the regenerate state, when reduced into order, and made subservient to interiors, *ill.* 5165. Man cannot receive good from the Lord except he remove evils, but so far as he removes evils he is the subject of influx, whereby he is gifted with a new will and a new understanding, 5354. Good from the Lord continually flows in, but it is in the pleasure of man to receive it, or not receive it; his state in each case, *ill.* 5470; further *ill.* 5651. When man receives good from the Lord, truths are also given him, whereby he is perfected in intelligence and wisdom, 5651 end. Truths given by the Lord are first received as if not given, but as self-acquired, 5747. Unless good be received, and be conjoined with truth, mercy cannot be received because it flows in by good, 5816; further *ill.* 8700. The faculty of receiving good, called the receptibility, and in its ultimate form a receptacle, exists by influx from the Lord, *ill.* 6148; compare 10,124. It is the internal that procures to itself the faculty of receiving good out of the external; *ill.* by the ground of the priests in the history of Joseph, 6148. Influx from the Lord is received by man variously according to the quality of every one, because the Lord compels no one, 6472. Those who are in good experience a holy tremor preceding the reception of the Lord, but the evil tremble with fear at his presence, 8816. The understanding is the recipient of the truth of faith, and the truth of faith of the good of charity; hence the scientific is the first plane when man is regenerated, 6750. The reception of truth is illustrated by the ceremony with the blood of the sacrifices; how it passes from the memory into the understanding, from the understanding into the will, from the will into act, 9393, further *ill.* 9399, 10,645. The hearing and reception of worship by the Lord is predicated after man is cleansed from evils and falses, *ill.* by the propitiatory commanded to be made of fine gold, 9506. The implantation of good by the Lord, and its reception by man, are predicated after the removal of evils and falses, *ill.* 10,124. The quality of reception, predicated of truth from good, is denoted by various measures, and man is vivified by divine truth according to the quality of reception, 10,262.

RECEPTACLE [*receptaculum*]. The natural man as to scientifics is denoted by a receptacle, because the good of truth is received in scientifics; *ill.* by the sacks in the story of Joseph and his brethren,

5489, 5494, 5529, but particularly, 5531. Common truths have each their receptacle in the natural man, within which every common truth is empowered to actuate itself, and thus changes its state, *br. ill.* 5531. The common truths in their receptacles when man is regenerated are as numerous as the societies of heaven, and in similar order, 5531. The receptacle of good in a general sense is denoted by body, the receptacle of truth by ground; hence the meaning of body in the Lord's Supper, and of being in the Lord's body, *ill.* and *sh.* 6135—6138. The receptacles of good and truth, or of spiritual life, are called dead when there is no spiritual life in them, 6136. By receptacles is to be understood the very forms which compose a man, because he is really nothing but a recipient of life from the Lord, 6138. The external or natural is the receptacle of the internal; hence the need of its regeneration, *ill.* 6299. Heaven, as the receptacle of the good of love from the Lord is denoted by the table for the shew-bread, 9527, 9529. Rings called receptacles (namely, of the bars by which the tabernacle was carried) denote divine spheres, 10,191. See to RECEIVE, RECIPIENTS.

RECHOBOTH. See REHOBOTH.

RECIPIENTS OF LIFE. See to RECEIVE, particularly 3001, which is further *ill.* 8778; see also INFLUX, LIFE, LORD.

RECIPROCALITY, chiefly that it is predicated of the union of the divine and human in the Lord, or of divine good and divine truth, *ill.* 2004, 2011, 8691, 10,067. By reciprocity, predicated of acknowledgment and reception, the divine is appropriated to man, *br. ill.* 5114, further *ill.* 8778. Reciprocity is always predicated when conjunction by love and charity is treated of, 2177, 5002, particularly, 6047, cited below. A similar reciprocity is predicated of will and understanding, of good and truth, 3090, 3155, 5365, 5928, 5931, 9300. A kind of reciprocation appears in the expressions of the Word, where goods and truths are spoken of in opposition to evils and falses, 2240 end. The connection of the internal and external by influx is called reciprocal, yet it is not meant that the external flows into the internal, *br. ill.* 5119. All conjunction requires reciprocity, and hence consent on either part, *ill.* 6047. Reciprocity is predicated of action and reaction, and when the conjunction of good and truth is treated of, it must be understood that good acts and truth re-acts, 8691; further *ill.* 8778.

RECIPROCATIONS, a mode of torment by, 958, 5389.

RECOMPENSE [*remuneratio*]. See MERIT, REWARD.

RECOMPENCE [*merces*]. See REWARD.

RECREATION, is predicated of the state of celestial and spiritual things enjoyed in peace, upon every cessation of temptation combats, 1726. Recreation, respectively celestial and spiritual, is denoted by the bread and wine brought forth by Melchizedek after Abram's victory, 1727. When man is in temptation he hungers for good, and thirsts for truth, and when he emerges from temptation he draws them in and receives them like food and drink, 6829. A state of illustration and recreation is predicated of the spiritual when they are first elevated from states of desolation, or from darkness to light, 2699. The first state after temptation is consolation; the second, is illustration and recreation, 2699. Recreation, hope, and victory are from the influx of angels, and also from the immediate influx of the Lord, by which

the good are delivered from the assaults of evil spirits, and thus from the temptations into which they are led, 6574. See CONSOLATION.

RECTITUDE denotes innocence and simple good, and in the original Hebrew is expressed by a word which signifies integrity, perfection, simplicity, 2525, 2529. A right [*rectum*], perfect, or whole heart, denotes good in which is innocence, 2526. Rectitude (*righteousness*, Isa. xlv. 8—19) is predicated from the truths of faith; justice from the good of love, 9263. See RIGHT.

RED [*rubrum*]. See COLORS.

REDEEM, *to*, is to deliver from evil or hell, 6279; passages cited 6458, 7205, 7445, 8308. See REDEMPTION.

REDEEMER. See REDEMPTION (6281), LORD (55); passages in which the Lord as to the divine human is called the Redeemer and Saviour, 7091.

REDEEMING ANGEL denotes the divine human, 6276, 6280.

REDEMPTION.—1. The Son of Man said to give his soul for the redemption of many (Matt. xx. 28; Mark x. 45), denotes love itself by which the Lord saved the human race, 1419. The Lord is called the Saviour and Redeemer because he delivered man from the power of infernal spirits, 2025, *ill.* and *sh.* 6280—6281, 7205, 8866. The spiritual are redeemed by truth; and this is denoted in the Word by being bought with silver, *br. ill.* 2937, 2946, 2954, 2959. Redemption is the same as reformation and regeneration, by means of which man is liberated from hell, 2954. The redemption of the man of the spiritual church is by truth; but the redemption of the man of the celestial church is by good, *br. ill.* 2954. They are specifically called the redeemed who emerge from vastation; hence the price of redemption by truth is denoted by forty pieces of silver, *sh.* 2959, 2966. The price of redemption is the Lord's merit and justice, and it is predicated of man in the measure of his reception from the Lord; passages cited, 2966. Redemption is the separation of guilt, or sin, effected by good from the Lord; and this was represented by the expiation wrought by the priesthood, 3400; further *ill.* 6368. By the bought or redeemed of Jehovah those are meant who receive good and truth, thus to whom is appropriated what is of the Lord, 5874 end; passages cited, 6458, 6461; Isa. li. 10, cited, 8343. Redemption is predicated of deliverance from slavery, from death and from evil, and this redemption is wrought by the divine human of the Lord; hence it is as to his divine human that the Lord is called the Redeemer, *sh.* 6281, 7205. Redemption is the deliverance of those who belong to the spiritual church, from infestation by those who are in the neighboring hells, 7445. The spiritual were redeemed or delivered from infestation at the Lord's resurrection, 6945, 9197. The Lord redeemed the whole human race by the subjugation of hell, and he ever after saves all who suffer themselves to be regenerated by a life according to his precepts; also, how it is to be understood that he redeemed man by his blood, in each sense, external, internal, and inmost, 10,152; see also 10,655, 10,659.

2. *Passages in which the word Redemption is applied.*—The first-born of an ass to be redeemed, and the first-born of man to be redeemed, denotes that a merely natural faith, and even the truths of faith are not to be ascribed to the Lord, but something else in their place, which something else is afterwards shewn to be the good of faith, 8078—8080,

10,663—10,665. Expiation or redemption of the soul is predicated (in the sense of a deodand) in the case of an ox killing a man or woman, because it denotes repentance as the means of deliverance from damnation, *ill.* 9076—9077. See EXPIATION, JUSTICE, MERIT.

RED SEA [*Mare Suph*]. See EGYPT⁽⁷⁾, MOSES (15).

REED [*arundo, calamus*]. See CANE. Staff of reed denotes the supposed power of exploring spiritual truths by scientifics, 1085. Reeds and flags denote the lowest scientifics, 6726; see GRASS. Those who come into a state of infestation and temptation are shaken like a reed in the wind, from doubt to affirmation, and from affirmation to doubt, until they emerge and are illustrated, 7313; see further concerning such infestations, 7197, and the passages there cited. The Word is compared to a reed shaken with the wind when it is explained at pleasure, 9372. The Word in the letter, or truth in ultimates, is also signified by a reed, 9372. Those who think insanelly about the mysteries of faith, in consequence of endeavoring to enter into them by scientifics, are denoted by the beast of the reeds, 9391. See EGYPT, PHARAOH. Not to break a bruised reed, is not to destroy fallacies, but to bend them to truth, 95.

REFLECT, *to*, is to purpose [*intendere*] intellectual sight, denoted by lifting the eyes, 5684.

REFLEXION, denoted by persons sent anywhither returning again, 4864. All reflexion is predicated of scientifics of the memory, which are regarded by the internal sight, 5498. All reflexion and thought are from the interior thought apparently in the exterior, 5508. Reflexion is briefly described as the regarding of a thing, in the ground of perception, 3661; see below, 2770. Reflexion is denoted by one commanding; perception by saying, 3661, 3682. The true order is, perception which gives to think, and thought which gives to reflect, 2770; compare 6836, 6839. The faculty of reflecting is from the life of the Lord flowing in by remains, 977, 2280. Sensitive reflexion and perception are the conditions necessary to perceive the influx and operations of spirits, 5171. See PERCEPTION, THOUGHT.

REFORMATION. Reformation and Regeneration are treated of in six states corresponding to the six-days' creation, 6—13, *sqq.*, fully cited in REGENERATION (39); MAN (43). Man can only be reformed in freedom, in which he compels himself, *ill.* 1936; passages cited, 4029, 8209. Man cannot be called reformed or regenerated before he acts from charity, 654. The states of reformation, from first to last, are represented in the narrative concerning Hagar and Ishmael in the desert (Gen. xxi. 13—21); these successive states *br.* described, 2671, 2673 end. The first state of reformation is compared to immature fruit, in which all the means are prepared for its future ripeness, 2679; compare 2760. Those who can be reformed are held in an affirmative state towards good and truth, which state is otherwise called the affection of good and truth, *ill.* 2689. The affection of good and truth is the means by which those who are reformed are introduced into heavenly freedom, 2874. All who are reformed and become spiritual, believe, in their *first state*, that the means of reformation are from themselves, and attribute it wholly to their own will and understanding, 2946; compare 874, 880, 2960. In their *second state* they are reduced to despair of knowing any truth, in order that the persuasive light which equally

illuminates falses and truths, may be extinguished, 2682; compare 880, 2960. In their *third state*, they believe that they are reformed by the Lord, still they will that it should be from themselves, 2960; compare 889, 890. In the *fourth state* they perceive that all is from the Lord, but this is the angelic state, which few attain in the life of the body, 2960. The first, second, and third states of regeneration are most distinct; namely, to know, to acknowledge, and to have faith, 896. The reformation of man consists in the implantation of the truth of faith, and its conjunction to the good of charity, 2265; further *ill.* 5270, cited below. The reformation and regeneration of man is an image of the Lord's glorification; for man is thus made new, and receives, as it were, the Divine, 3043, 3057. When man is reformed, common truths are first arranged in order, so that his rational mind is brought into correspondence with the order of heaven; thus mere doctrinals or scientifics are removed, 3057. An image of the reformation of man may be contemplated in his first formation in the womb; in fact, he is actually formed by good and truth from the Lord even in the womb, *ill.* 3570. Summary of the successive states of reformation; shewing that truths are first multiplied, and then, apparently, extirpated before they can be conjoined to good, 5270; further *ill.* 5280. When man has arrived at adult age, and commits evil, if he is then grieved and anxious about it, it is a sign he is capable of being reformed; if not, it is a mark that he cannot be, 5470. Those who are reformed are held internally in good and truth, while externally they are in evils and falses; *ill.* by the coffer covered with bitumen, and placed among the reeds, in which the child Moses was, 6724—6726. The external spiritual, who do good from obedience to the truth of faith, not from the affection of good, cannot be regenerated even to eternity, 8991; but they are said to be reformed, 8974 end, 8977, *ill.* 8987. Those who are led by the truths of faith to the good of spiritual life, are called the regenerate; but those who are led so far as the delight of natural life only, are said to be reformed, 8987; see further particulars in REGENERATION.

REFORMED CHURCH. See RELIGION.

REFUGE, A PLACE OF, denotes the state in which man is guiltless of evil because not done from depraved thought and will, 9011.

REFUSE, to [*renuere*], predicated of Joseph when solicited by Potiphar's wife, denotes aversion; understand, the aversion of good natural spiritual, to be conjoined with truth natural not spiritual, 4990. Refusing to let the people go, predicated of Pharaoh, denotes obstinacy in the delight of doing evil, 7032, 7038 end, 7501. Refusal of a father to espouse his daughter to one who had seduced her, denotes the state of interior good not admitting conjunction in such a case, 9185. As to refusal when it terminates in assent, 4366.

REGENERATION.—1. *Why Regeneration is necessary.* All men whatsoever are born into evils of every kind, so that their proprium from nativity is nothing but evil, 210, 215, 694, 731, 874—876, 987, 1049, 2307, 2308, 3518, 3701, 3812, 8480, 8549—8552, 10,283, 10,284, 10,286, 10,731. So far as he derives from his hereditary nature or from his proprium, man is worse than the brute animals, and of himself continually tends to hell, 637, 694, 987, 1049, 3175, 8480. So long as a man is led by himself and his own loves he cannot be saved;

passages cited, 10,731. According to the order in which man was created, the natural and the spiritual made one, but by the fall the natural was first separated from the spiritual, and then began to domineer over it; hence the need of regeneration, 3167. The life of the natural man is so contrary to the life of the spiritual, that the very good he does from his proprium is not good, 874—876, 8478; as to the contrariety especially, 3913, 3928. On account of evils inherent in the nature of man, it is necessary for him to be regenerated and accept new life from the Lord, 3701. To this end, man's proprium (in other words, his evils and fables) must be removed, and they actually are removed by the Lord, when he is regenerated, 1023, 1044, 9334—9336, 9452—9453, 9938. Summary account of such regeneration, and how man is prepared that truths may take the place of fables, 653, 875. See further as to the hereditary state of man, EVIL (2); PROPRIUM (1, 8); MAN (17, 18, 22, 24).

2. *The Regenerate and Unregenerate State compared*; that in the man who is not yet regenerated the external dominates over the internal, 977, 986, 3167, 8743. Before regeneration, man has no knowledge of the distinction between the external and the internal, or what is of the Lord and what of self in him; the knowledge of this distinction is the first state of regeneration, *ill.* 24. The difference between the two states *ill.* by examples: first, the regenerate man acts from conscience, but the unregenerate for the sake of self and the world; the regenerate man also has a new will and a new understanding, the unregenerate has cupidity in place of will, and reasoning in place of understanding; the regenerate lives a spiritual life, the unregenerate a worldly life; finally, the regenerate knows what the internal man is, the unregenerate does not and cannot know, 977; see also passages cited below (27). Before regeneration, the good that a man does is for the sake of his own happiness; after regeneration, it is for the sake of good itself, 3816. While regenerating, man acts from truth or faith, but when regenerate, from charity; *sh.* how the regenerate state begins in works, and when completed ends in works, 3934; further concerning the latter, 5122. The state of man before regeneration, when the external dominates over the internal, is contrary to true order, and unless it be inverted he cannot be saved, 8553, *ill.* 9258. See INVERSION, ORDER (6, 7); MAN (26, 30). The end of regeneration is, that the internal or spiritual may govern, and the external or natural serve, for thus alone order is restored in man, and he becomes an image of heaven, 911, 913, 5128, 5159, 5161. Hence the new or regenerate state is one in which the old order of things is inverted, and exteriors are made to serve interiors; this, indeed, is the case at a particular period with all men, but the end in view is different, according as man is regenerated or not, 5159; see also 5376, 8995. Hence again a regenerate man is altogether another, a new man, and he is said to be born anew, created anew; this is really the case, though he remains the same as to the features of the body, 3212; nevertheless, that every evil remains, and is only removed from sight, 4564, 5113; compare 5134. The fact that the regenerate as to externals appear like the unregenerate, while as to internals they are altogether different, *ill.* by a comparison between the love of the body for its own sake, and for the sake of the mind, and by the love of the mind for the sake of good and truth, 5159. Briefly,

that a man before regeneration does good from obedience ; afterwards, from affection, 8505, 8690, 8701. That before regeneration he is in worship from truth ; afterwards, from good, 8935. That the spheres of the regenerate appear like rainbows, and the unregenerate state or the intellectual proprium is like a cloud ; the two states compared, and the way in which spiritual light is received, 1042—1043, 1048, 1053—1055.

3. *Spirits and Angels that are with Man in either state.*—While undergoing regeneration a man is in continual combat with evil spirits, but when regenerated good spirits and angels draw near to him, and the combat ceases, 50, 55 end, 59, 63, cited below (40); further *ill.* 653, 5280. Evil spirits dare not assault a regenerate person, because from the sphere they instantly perceive a reply and resistance ; nevertheless, they are still with him, but in a state of subjection and servitude, 1695. Before regeneration man is possessed as to his natural part by evil spirits and genii, and all his delights are really infernal, howsoever holy they appear, 3928. Man as to his internal is in the midst of spirits and angels, by whom he is influenced, respectively, to good and evil ; also, the changes by which he is led in the regenerate life are changes of spirits, *ill.* 4067. Good imparted to man as a means to genuine good is not derived from the spirits associated with him, but is received by or through them, 4077 ; see below, 4099. All thought and will are from the societies of spirits and angels adjoined to man ; thus all good from the Lord during regeneration, 4096. Good from the Lord thus flowing in through the angels associated with man, is received and fashioned in his knowledges ; and the reception of such good causes that the thought is held in truths until the man is affected by them, 4096. It is by societies of spirits dwelling in worldly things with him that a man is held in middle good previous to receiving genuine good ; but it is by societies of angels dwelling in heavenly things with him, that he is introduced into affections of truth, 4099. Unless the former (societies of spirits) are removed when man is initiated into heavenly things, truths are dissipated ; by such removal, however, the external is made to agree with the heavenly or internal, and truths are multiplied in the natural man, 4099. Further *ill.* how the removal of spirits attendant on man is effected ; *sh.* also that there are three kinds of spirits associated with those who are being regenerated, and that they are separated in freedom according to delights, 4110, 4111, 4136. Angels are in their felicity when the Word is read by man, because it treats in the internal sense of his regeneration, and they are thus brought into the delight of serving as mediums, 5398. There are with every man two spirits from hell and two angels from heaven, who are respectively near or remote according as the man inclines to evil or to good, *ill.* 5470. Truths rooted in the mind by affection for truth, form the plane into which angels operate, and by which they withhold man from evil, *br. ill.* 5893. Angels fight against infernal spirits when their influx excites evil in man ; examples given from experience, and that man is thus regenerated, 6202. So long as man lives, the ideas of his thought are continually extending to societies, either of infernal spirits or angels ; in the latter case, which obtains with the regenerate, particulars are continually filled into generals, and singulars into particulars ; thus new truths are given, and the mind illuminates, 6610. For further par-

ticulars as to the operation of spirits and angels, see INFLUX (8, 10); HEAVEN (9); HELL (2); MAN (12, 13, 14, 27); SPIRIT; SOCIETY.

4. *That Man cannot be Regenerated unless he be first instructed in Goods and Truths*; this because goods and truths in the memory are as the life's food by which the Lord operates, 677, 679; further *ill.* 711, 4538; *br.* 8635, 8638—8640, 10,729. Goods and truths are first received in the memory, and are then implanted in the conscience by faith; after which, when the internal man acts, goods are fructified and manifested in the affections, and truths multiplied, 984. The process of regeneration by knowledges and intellectual truths described, but this after a first plane has been formed in infancy by celestial affections, wherefore it commences from boyhood, 1555. The ground for regeneration must be prepared in the intellectual part, because otherwise man acts from his voluntary proprium, which is damned, and is therefore miraculously separated, 875, 895, 896, 927, 1023, 1044; see below (6). Man is regenerated intellectually as to scientific, rational, and intellectual truths, that his mind may be prepared as ground to receive charity; and until he thinks and acts from charity, he is not regenerate, 654. In order to regeneration, the truths of faith must be received with genuine affection, because when this is the case truth is reproduced or returns together with the affection, and the affection together with the truth adjoined to it; in this way the man can be withheld from evil by the angels, *ill.* 5893; see also 3336, and other passages cited below (11). That the reception of truth into the memory and understanding, in order to regeneration, is predicated of the spiritual, not of the celestial, 5113; see below (23, 38, 39); see also MAN (2, 43); LIFE (7); UNDERSTANDING, WILL, MIND.

5. *That no one is Regenerated except by Charity*; here, because it is only in charity that the seed of the Word, or the truth of faith, can take root, *ill.* 880. No one can be regenerated unless he acknowledge that charity is the primary of his faith, for it is by charity the Lord operates, and by which the new will is formed, 989. Those who do the works of charity from obedience are regenerated in the other life, provided they do not attribute merit to themselves on account of their works, 989 end. States of charity and no charity succeed alternately both with those about to be regenerated and with the regenerate, *ill.* 933; see below (7). Man is not reformed or regenerated until he thinks and acts from charity, but his mind is previously prepared by scientific, rational, and intellectual truths, 654. Instruction in the truths of faith precedes regeneration, because otherwise it cannot be known what spiritual good or charity is; but when charity rules, and all the delight of man is in doing good, he is regenerate, 4537. The procedure of regeneration is such that the last becomes first, the end becomes the beginning; thus commences the procedure of charity when the state is inverted, because charity is the end for which faith is given, 5122; further *ill.* 5804. See CHARITY, CONSCIENCE; as to understanding and will, of which faith and charity are respectively predicated, see below (22); MAN (17, 18); LOVE (19, 24); LIFE (1, 8, 10); LIGHT (5); PROPRIUM (8); INFLUX (5).

6. *The Proprium of Man when he is Regenerating*; that it is vivified by life from the Lord; *ill.* how fair it appears, by colors, 731. It is the intellectual proprium that is meant, and it appears the more beautiful

the farther it is removed from the voluntary proprium, 1042, 1043. As to the proprium generally, man ought to do good exactly as if the power to do were his own, yet acknowledging that it is from the Lord, *ill.* 1712; see below, 1937. As to the proprium, man is nothing but what is false and evil; and though he be regenerated, evils and falses remain, but they are tempered, 868; especially 4564, 5113, 5134. Man ought to compel himself to truth and good, otherwise he is without proprium or self-determination; but a heavenly proprium is given to him by the Lord when he thus submits himself, 1937; further *ill.* 1947; see below, 2657. Man is led in the regeneration even by the fallacies of his proprium; thus he is not compelled by the Lord, but his ideas are bent to truths and goods, 24, 25, 2657. There is a proprium before regeneration, and a proprium after regeneration; the former consistent with the first rational, the latter with the new rational, 2657. When a man is regenerated he acknowledges and believes that good and truth by which he is affected are not from himself but from the divine, and that from himself or his proprium there is nothing but evil, 5354. Man is so entirely evil that he cannot be fully delivered so much as from one sin to eternity; but by the mercy of the Lord, if only it be received, he is withheld from sin and held in good, 5398. See PROPRIUM (3, 5).

7. *The Changing States of the Regenerate*; that such continually occur; *ill.* by alternate changes of cold and heat, which correspond to alternate states of charity and no charity, 933, 934. The changing states of the regenerate as to the new will, are represented by summer and winter; as to the new understanding, by day and night, 935—936. Every one in the course of regeneration must undergo changes and inversions of state; something similar indeed takes place with the unregenerate, *ill.* by examples, 5280; see above (3), 4110—4111; see also CHANGE.

8. *That Regeneration is progressive to Eternity*.—Goods and truths that enter into the regenerate state are so innumerable, and comprehend so many changing states, that it is impossible for man to know how he is regenerated, 675, 894. Such is the variety and succession of states, that man cannot be regenerated, so that he can be called perfect, to eternity, 675; 5122 cited below. Regeneration is of such a nature that man may be called more perfect as to certain states, but as to innumerable others not so; in fact, those who are regenerated in the life of the body, go on perfecting to eternity, 894. The periods and progressions of regeneration are indefinite, both in the rational or interior, and in the natural or exterior; hence the intermission of divine providence for the least moment would so disturb the progressions or series of consequences reaching to eternity, that the human race would perish, 5122. Regeneration cannot be done in a moment, for it consists in the formation of a new will and a new understanding; this work goes on from earliest infancy to old age, and is continued afterwards to eternity, 5354; passages cited, 9334 end. The regeneration of man in the world is but a plane to perfect his life to eternity, and all who have lived in good are thus perfected, 9334 end. So little is known concerning regeneration at the present day, because an idea prevails that sins are instantly and absolutely remitted, and that faith alone, or the confidence of a single moment, justifies man; when yet the arcana of regeneration

are innumerable and ineffable, and persist through the whole lifetime, yea, to eternity, 5398. The regeneration of man persists to eternity because it is the work of the Lord, whose prudence and providence have reference to eternal duration in all that he does, *br. ill.* 10,048.

9. *That no one is Regenerated after Death*, 8858.—Even those who do good, if it be from obedience, not from affection, cannot be regenerated to eternity; but they are called the reformed, 8974 end, 8977, *ill.* 8987, especially 8991. It is impossible for the life to be changed, and the evil to be admitted into heaven after death; for they would become as helpless as new-born infants if the life of the love of self and the world were taken away from them; the Author's experience, 2871, 9225 end; *br.* 10,749. See LIFE (11).

10. *Temptations necessary in order to Regeneration*; first, see below (20, 21). Temptation is the beginning of regeneration, 848. The ground for regeneration is prepared by temptations, *ill.* 848. The effect of temptations is to render the external man compliant to the internal, *ill.* 911—913. By temptations, the vessels of truth are softened and rendered capable of receiving good, 3318, cited below (11). Temptations take place when good assumes the priority over truth, and until this is effected no one can be called regenerate, 4248, 5773. Those who are regenerating commence in a state of tranquillity; afterwards they come into temptations, and after temptations into a state of peace, in which they remain, *ill.* 3696. To be regenerated it is necessary to endure temptations, which are described as combats between evil spirits and angels; it is also stated that no one can be saved without regeneration, 5280. No one can be admitted into temptations, thus no one can be regenerated, until the state of remains is full, 5335, 5342. Not only is it true that man cannot be regenerated without temptation, but he must endure many temptations, because the varieties of evil are many, 8403. Men come into temptation when the delight of pleasure is removed which makes the natural life; the difference of such delights before and after regeneration, 8413. After temptations the faithful receive consolations, and in both respects the regeneration of man is an image of the Lord's glorification, 7193. Temptations, however, persist even to desperation, because the truth of faith cannot be implanted until the false and evil are overcome; hence the church of the Lord is called fighting or militant, 8851. For further particulars, see TEMPTATION.

11. *The Process of Regeneration*; first, that it is by instruction in goods and truths; passages cited above (4). Reformation and regeneration are effected only by the truths of faith, because the truths of faith form the conscience, and discriminate between what is pure and impure, 2046. No one, however, is regenerated by truth alone, but by the good of truth, because truth without good is without life, 2697; see above (5). In explanation of this,—when man is regenerating, the Lord insinuates good into his truths, so that truths or knowledges of faith are vessels recipient of good, 2063. The good of charity increases and perfects itself by truth, and such truth is spoken of as implanted in charity, or clothed over it, or as forming the vessels by which it proceeds, 2189. In the case of the spiritual, good and truth are implanted by the Lord in the affection of sciences, so that good manifests itself as an affection for truth, 2675, 2697. In order to regeneration, influx

from the Lord continually flows into the rational part of man, and by the rational as a medium into the scientifics and knowledges of the external, 2004. By such influx the scientifics and knowledges of the external man are adapted to the reception of life, and man is conjoined to the Lord, 2004. Such conjunction is reciprocal, namely, of the Lord with man and of man with the Lord, 2004. To explain the reciprocity of conjunction between the Lord and man, understand that life is not predicable of truth or good abstractly, but of the affection for truth or for good, 1904; see below, 3101. Understand also that man is regenerated by the affection of truth, and that only when regenerated he acts from the affection of good, 1904. In the process of regeneration, man receives new life from the Lord, who dwells with him in the good of charity; and so far as the regenerate man is in good or charity, he can be in truth or faith, 2343. In order to regeneration, the fallacies of the senses and the cupidities are not violently broken, but bent by the Lord to truths and goods, 24, 25, 2657; 4364, cited below. By this process, the first rational, which consists in self-intelligence, is extirpated, and a new rational is given from the Lord, by which man is affected with truth and good for their own sake, 2657. Before man can be thus regenerated he is prepared by states of innocence and charity, and by knowledges of good and truth, during many years, 2636; see below (20). All the various affections, and the simple truths, or the errors taken for truths, with which man is imbued from infancy, are as means to the spiritual life attained by regeneration, *ill.* 2679. In the procedure of regeneration, correspondence is effected between the rational and the natural man, and to this end regeneration is effected in freedom, 2850, 2876; further as to freedom, 3145, 3146; 4364, cited below. Every one also is regenerated according to his faculty and state of understanding, 2967, 2975. The procedure of regeneration is by truth, until the regenerate person acts from good, 2979; further *ill.* 3882; see also the passages cited below (18, 19). In the process of reformation, common or general principles are first arranged into order, and hence mere doctrinals are removed, *ill.* 3057; further *ill.* 3203; 4345, cited below. In further illustration of this, the first affection of truth with those about to be regenerated is impure, and order requires that it be successively purified, 3089. Instruction also is according to the affection of truth, and unless received in affection, thus in freedom, truth cannot be implanted, and elevated to the interiors, 3145, 3146. The elevation of truth is its initiation and conjunction to good, and because this is according to affection, comparison is made with a virgin when she is betrothed, and finally joined to a husband, 3153, 3155, 3179. Regeneration is effected by the reciprocal conjunction of good with truth and of truth with good; their conjunction *ill.* 3101, 3102, 3110, 3179, 3180, 4358, 9079, 9495. The arcana of regeneration by such conjunction, and its likeness in marriage and offspring, are innumerable, of which hardly anything is known to man, 3179, 5398. The case is similar with one about to be regenerated as with an infant, who must be taught to walk, to think, and to speak, but afterwards all this flows spontaneously; so with truths, until good becomes of the very life, 3203; see below, 3665. At first, while man is regenerating, good is done from doctrinals; but afterwards, when he is regenerated, it is done from good, *ill.* by examples, 3310; see below, 3332, 3336. At first,

during regeneration, doctrinals are in the memory as a chaotic or undigested mass; afterwards, in the course of regeneration, they are reduced to order by good flowing in, 3316. The influx of good is into truths such as are in the rational and natural man respectively, and these truths (which are here called vessels) are softened by temptations, that they may receive good, 3318. The rational receives truths before the natural, because the natural can only be regenerated by influx from the rational; consequently, at a later period, and with more difficulty, 3321, 3469, 3493, 4612; see also 9103, and passages cited, 9325 end. The spiritual, when regenerating, proceed from doctrinals to the good of doctrinals, next (by intuition in doctrinals) to the good of truth, and then (by living accordingly) to the good of life; but when regenerated, the order is reversed, and all truths and doctrinals are regarded from good, 3332; see below, 3860, 8772. The several orders of good here treated of are most distinct, the good of doctrinals being predicated of science; good of truth, of the understanding; and good of life, of the will, 3332. In explanation of the priority and superiority of good, it is shewn that affection is always adjoined to whatever enters the memory, otherwise there is no apperception, and that the object in the field of the memory, and the affection, are reproduced together when the affection is excited; so it is with the affection of good adjoined to truths when man is regenerating, for by this affection truths are reproduced, and thus, by its ulterior procedure, falses and evils are removed, 3336; further *ill.* 5893. He who is regenerating is led by the Lord first as an infant, next as a boy, afterwards as a youth, and at length as an adult; also the truths which he learns as an infant boy are altogether external and corporeal, such as historicals and rituals, 3665; further *ill.* 3690, 3982, 3986; 4377 cited below. The procedure of regeneration from the infancy of the regenerate life to adult age is described, first from the external, or from truth in the ultimate of order, to the internal, and afterwards from the internal to the external; thus that there is ascent and descent as by a ladder, 3701, 3726; also 3882, cited below. The order in which man is regenerated is almost unknown at this day, for few reflect upon it, and but few are capable of being regenerated; here it is repeated, that this order begins from external truth, and ascends to internal good, 3761. In further explanation of this, knowledges of good and truth are implanted in the natural mind as in their ground; but this only by a life according to them, otherwise they remain in the memory as historicals, 3762. Knowledges of good and truth must necessarily precede before man can be regenerated; so in general before a new church can be established, 3786. Hence (as *sh.* above, 3332, 3701), all conception and birth, predicated of the regenerate man, is from external to internal; namely, from the truth of faith to truth in the will, and finally to charity, when man is affected with truth; also, these successive developments are contained one within the other, 3860, 3862, 3863, 3868, 3870, 3872, 3876, 3877, 3882; see below, 8772. Hence, again, those who are regenerating first know internal truths, but they do not acknowledge them by faith, nor yet by act, *ill.* in what such acknowledgment consists, 3906. Hence, too, genuine truths and goods are introduced by mediate truths and goods, which are afterwards relinquished, 3665, 3690, 3974, 3982, 3986, 4063, 4145; see below, 4063. In agreement with all these principles,

influx from the Lord is received in the good of the interior or spiritual man, and by truth there it passes into the exterior or natural man, and arranges all into order, namely, by the power of truth, 4015; see below, 4104. Regeneration, however, is not effected by a power which man cannot withstand, but by delights, which delights are the mediate goods spoken of above, whereby the man is gradually introduced into a new state of life, and made a new man, *ill.* 4063. By truths and goods in the regeneration are to be understood truth and good from the Lord, by means of the societies of spirits and angels associated with man; how the spirits are changed, etc., 4067, 4077, 4096, 4099; particulars cited above (3). Truths, and the affections of truth, are subject to a process of arrangement and elevation in the regenerate man; but in the unregenerate they are suffocated or perverted, 4104. All arrangement is done according to the ends of man's life, thus when love and charity are the ends, all that pertains to the natural man is arranged in subservience thereto; *br. sh.* what is to be understood by ends, causes and effects, 4104. Statement resumed, that during regeneration, truth apparently takes the precedence, but when regeneration is accomplished, good precedes manifestly (3995, 5354 end); also that this change of state is accompanied by temptations (4248, 5773); and that it produces another arrangement of truths and good in the natural mind, 4250, 4251, 5871. The preceding repeated in a summary; also that the arrangement of truth in the natural mind when good assumes the first place, is from the Lord, and is described as the arrangement, initiation, and submission of truth before good, 4269; see INITIATION, IMPLANTATION, INAPPLICATION. In this arrangement and initiation of truth into conjunction with good, common truths are first insinuated, next, the less common, or the particulars which form these generals, and so on, more and more interiorly, *ill.* 4345; further *ill.* 4377, 8773 cited below. In effecting such conjunction, the freedom of man is regarded by the Lord, and all freedom is of affection or love; hence regeneration is effected by special means, by which the Lord in his providence tacitly leads man, *ill.* 4364. He who is regenerating passes through ages answering to those of his natural birth; his infancy is when common truth is insinuated into good without particulars or singulars, 4377; see below, 4904. Spiritual life comes forth from every age of the regeneration as from an egg; and the preceding age is as the egg of the succeeding one; this, in further illustration of the insinuation of good into truths, 4378—4379. It is truth in general, or common form, that is compared to an egg, namely, when it receives life from good; but it contains particular and singular truths, which are produced successively in incomprehensible series, 4383. The reception of truth is spiritual conception, for seed is the truth of faith; hence when truth passes into the will it is in its womb, from which it can be produced in act, 4904; further *ill.* 8043; see also 9042 cited below. By his natural birth man passes from the kingdom of the heart into the kingdom of the lungs; but if regenerated by the truths of faith, he passes again as it were into the womb, and from the kingdom of the lungs into the kingdom of the heart, 4931. The process of regeneration by good and truth is described by the process of remains, which are first reserved in the interiors of the natural mind, and are afterwards the means of sustaining man in temptation combats, 5342, 5365, 5373, 5376; cited below (20). The procedure of

regeneration is described in three periods, 6396; cited more at length below (18). In course of regeneration former pleasures are removed, yet the regenerate man is not deprived of pleasures, but they form the plane in which spiritual good is terminated, 8413; see PLEASURE (7). It is spiritual good, formed by truths of faith in the process of regeneration, that confers on man eternal life; natural good does not affect this, *ill.* 8772. The procedure by which spiritual life is acquired by the truths of faith, thus by which man is regenerated, is *br.* described; first, the truths of faith are to be known, then acknowledged, and at length believed; in this case they are conjoined with good by reception in the interiors, which good draws them to itself, and is afterwards produced through them into the life, *ill.* 8772; further *ill.* 9258, cited below (18). When good is formed by truths, the various primary or common truths are first insinuated, and afterwards the less common, which are arranged under those in a heavenly form; thus man is gradually formed into an image of heaven, and the understanding and the will are brought into consociation with angels, because with goods and truths, 8773. Regeneration thus effected, has charity and love to the Lord for its end (8856, 8857); hence all the delights of self and the world must be inverted that they may serve as means, and not as the end for which man lives, 8995. Regeneration (here called the generation of spiritual life,) is effected by the conjunction of good and truth; also the formation of good from truths is like the formation of the child in the womb; whence it appears that to be born again is to be regenerated; passages cited, 9042, 10,021 cited below. The procedure of regeneration from the infancy of spiritual life to its fulness, *br.* described; how indispensable are knowledges of spiritual things which can only be derived from revelation; how truth is discerned, etc., 9103. The implantation of the life of heaven (understand the initiament of the new will, cited below (19), 9296), commences in infancy, and continues to the end of life; indeed the regenerate man goes on perfecting to eternity; passages cited, 9334 end. The regeneration of man is, in fact, only a plane, in order that his life may be perfected to eternity; and all who have lived in good are thus perfected; citations concerning infants and the Gentiles, 9334 end. As regeneration proceeds, falses and evils are removed by goods and truths being implanted; this is a slow and gradual work, because if it were done hastily falses would creep in and fill the mind, indeed the life of man would perish, *ill.* 9334—9336. Evils and falses have such a connection, and are so rooted in man, that it is incomprehensible even to angels; accordingly, there are thousands and thousands of arcana concerning the way in which the regenerate are led by the Lord, that hell may be removed and heaven implanted in them, *br.* *ill.* 9336. Falses and evils are removed, so far as truths are disposed into order, by good; because it is by good that the Lord flows into man, 9337. Goods, which are called the fruits of faith, are really first and last in the regenerate life; *sh.* from comparisons in the Word with the leaves and the fruit of trees, 9337. Man is called regenerate when he is in good from the Lord, also he is then in heaven; it is thus only that the Lord can be with him, because he dwells in his own, and not in the proprium of any man or angel, 9338, especially the end. The beginning of regeneration is from a state of external innocence, resembling, through conception and birth, the state of infancy; it persists,

however, to a state of internal innocence, and in both respects is an image of the glorification of the Lord; seriatim passages concerning innocence variously understood, 10,021. See MAN (43); LORD (13).

12. *The Regeneration of the Rational and Natural, respectively.*—The rational mind is most distinct from the natural, and it is to the rational part that truth and good are properly attributed, *ill.* 3020, 3498, 3573, 3576, 3579, 3616, 3679, 9394, 9723, 9922; see REASON (12). When regenerated a new rational is received from the Lord; its quality before and after regeneration *ill.* and examples adduced, 2657; cited above (11). Previous to its regeneration the life of the natural man is altogether contrary to the life of the spiritual (or rational), *ill.* 3913, 3928. Before regeneration the interior (or rational man), as to truth and good, is as it were dead; this because there is no correspondence with the truths and goods of the natural, 3969. When man is regenerating the Lord brings all things rational and natural into correspondence with each other; hence no one is regenerated until the natural man is regenerate, in other words, until such correspondence is effected; 2850, passages cited, 9325 end; see below, 3493. The natural is regenerated by the rational, and this so far as they are no longer at variance, 3286. When the natural man is born anew, he owes his conception to the rational, and thus in order to the spiritual, the celestial, and the divine itself, such being the order of influx, 3304; see below, 3570, 4904. In the procedure of regeneration, good in the rational is as a father, truth as a mother, and from these are produced goods and truths in the natural, as offspring; 3285, 3286, 3288, 3299, 3314, 3570, 3573, 3616, 3671, 3677. The rational man, therefore, receives truths and is regenerated before the natural, and the latter, with much difficulty, afterwards, variously *ill.* 3321, 3469, 3493, 3855, 4612; see below, 3573. The good of the rational does not flow immediately into the good of the natural and regenerate it, but mediately by truth, 3509; see also 3502, 3563, 3570, 3573 cited below. Before the natural is regenerated, and thus brought into correspondence with the rational, it is as darkness, in which the rational appears to itself unable to see anything, 3493, further *ill.* 3620, 3622, 3623, 3629; cited 3969. The natural cannot receive life from the rational except by doctrinals, or knowledges of good and truth, and such knowledges can only be appropriated by delights, 3502, further *ill.* 3508, 3512; see below, 3518. The celestial man is regenerated by knowledges of good; the spiritual, by knowledges of truth, 3502. The rational mind consists of will and understanding, from which, respectively, good and truth flow into the natural; but before regeneration the will and understanding do not act together, 3509. Genuine good, received from the Lord in the natural man, is called good of the natural, to distinguish it from natural good, which is described as mere delight; natural good, however, serves to introduce truth, especially while regeneration is proceeding, *ill.* 3518; see also 3665, 3690, 3974, 3982, 3986, 4145, cited above (11). Genuine good flows down into the natural at the commencement of regeneration, by the medium of truth, and manifests somewhat similar to good, but it is in inverted order, 3563; and the passages concerning the apparent priority of truth cited below (18, 27). The procedure of good flowing in by means of the rational man, whereby regeneration is effected, is like the procedure of the soul when the child is formed in,

the womb, *ill.* 3570, 4904. Good and truth of the natural are formed from good and truth of the rational, by influx; and this by innumerable means, which are treated of in the internal sense of the Word, 3573, *br.* 3616. Good from the rational occupies the inmost part of the natural; thus it conjoins itself with good, first or immediately, and with truth mediately, 3576. By the common form in which good first presents itself, it disposes the natural mind into order, and forms truths, by which, again, it produces goods, and so on; this, almost the same as life constructs the fibres of the body, 3579. Without the conjunction of truth with good, and the union of good with truth in the natural man, good and truth in the rational are as parents without offspring, and regeneration cannot take place, *br.* 3617; further *ill.* 3793; see also 4588; cited below. The regeneration of the natural commences from the ultimate of order, and it proceeds even to conjunction with the Lord by means of the rational, 3657, 3679 near the end; see also 3868; cited above (11). Until the natural is brought into correspondence with the rational, it is impossible to think spiritually; but when regeneration has progressed thought is predicated of the rational by its intuition in the good of the natural, *ill.* 3679. In every man who is regenerated, the good of his natural man is first conjoined with common good by the affection of interior truth, and afterwards with rational good and truth, 3825. Further explained, that the natural man can never be regenerated except from the interior (or rational), because all arrangement in the exterior is effected from the interior by truth, 4015. Man is regenerated by this, that good is conjoined with truths in the natural mind, and then the natural is conjoined with the rational; this procedure *ill.* 4353; see below, 4612. Unless the natural be regenerated the rational cannot produce anything of good and truth, because there is no other receptacle for them, 4588. The preceding repeated, *ill.* also that the natural must be regenerated before it can be conjoined to the rational, 4612. Illustrated, how the interior natural, and the rational, are successively opened in man, or otherwise how they are closed in case he is not regenerated, 5126, 5128; see also 5133. Further illustration of the order into which truths and goods are reduced in the natural man when he is regenerated; how sensuels are all subordinated to the rational, and truths and goods occupy the centre, where they are in light, 5128 near the end, 5134. Rationals, naturals, and sensuels, must be reduced into correspondence in order to the reception of divine influx; consequently, in order that a man may be reborn, 5131 end. The natural mind is not regenerated by scientifics, but by influx from the divine, 5398. The natural man at first shrinks from, and rebels against, submission to the spiritual, for it seems to him that, in such case, he is utterly to perish; but afterwards he comes to think otherwise, 5647, 5650, 5660. In this connection it is repeated that, in order to man's regeneration, the natural must lose all its own power and become subject to the spiritual, 5651; further *ill.* 6567 cited below. When this takes place a new rational is given to man, called the natural spiritual, because the spiritual acts by it, 5651. All this takes place because the natural mind is the plane in which influx terminates; and either the spiritual must govern the natural, or else whatever flows in is turned into evil, 5651; further *ill.* 8351; see also 7442—7443, cited below (16). Some are regenerated only so far that their spiritual life

is in the exterior natural, and such are in the external church; others go beyond, and are elevated above scientifics and sensuals to interior thought and affection, and such are in the internal church, 6183. The natural or external man must be wholly submissive to the spiritual or internal, in order that the church may exist in him; this submission consists in the predominance of good over truth, 6567; see below, 8351. When the natural or external is regenerated, all therein is subjected in order to the interiors, and the interiors flow in as into their common vessels, 7442. Unless the external be subject to the internal, faith and charity cannot be implanted, but so far as that subjection or subordination exists, they are implanted; repetition concerning influx, 8351. The internal man is regenerated by thinking and willing according to faith, but the external by a life corresponding to that thought and will, which is a life of charity, 8747, cited below (29). Natural life and natural good do not give salvation and eternal life, but spiritual life, which is the life of Christian good formed by the truth of faith, *ill.* 8772. The good of charity, which gives spiritual life, must have full existence in the interior man, or else it cannot restore good in the natural or external man; the procedure by which such restoration is effected, *ill.* 9103. The natural man is in hell, and the spiritual in heaven; hence the man himself is in hell unless he is regenerated or made spiritual, *ill.* 10,156. That regeneration, predicated of the internal and external respectively, is denoted in the Word by the creation of a new heaven and a new earth, 9336 end, and the explanation of Genesis i., ii., cited below (39—41). See NATURAL (4, 6, 13, 25), GOOD (3, 20), PERCEPTION (13, 25), REASON (19, 21, 30, 31).

13. *The Rational mind before and after Regeneration*, or the first and second rational; their quality, *ill.* 2657. See REASON (5, 7, 9, 10, 12, 29).

14. *The Natural, before and after Regeneration*; first, see above (12), 3913, 3928, 5128, 5131, 5647. Before the natural is regenerated, and thus brought into correspondence with the rational, it is as darkness, in which the rational can see nothing, 3493, further *ill.* 3620, 3623, 3629. The natural, when not regenerated, turns goods and truths, which flow in from the rational, into evils and falses; but, when regenerated, it is like a face in which these goods and truths effigy themselves in corresponding forms, 5118, 5165, 5168. See NATURAL (4, 6); MAN (24).

15. *Submission of the whole man necessary in order to Regeneration*; in other words, that the Lord must have the whole man, and not the man be partly his own, *ill.* and *sh.* 6138.

16. *That the sensual part is not Regenerated in our day*; the reason *sh.* and that man by regeneration is elevated from it, 7442—7443; see above (12), 6183. The faculty of elevation from the sensual part is the especial gift of the Lord to the regenerate; in this passage the Author's various statements are resumed in a clear summary, 7442. As to the regeneration of the sensual part, compare 10,028; also 9996, 9997, cited in PRIEST (7); and 6949, 6953—6954, cited in MOSES (8), POWER (8). See PERCEPTION (4), 7055; NATURAL (14), SENSUAL; and as to the rejection of the will sensuals, and the regeneration of the intellectual, PHARAOH (3).

17. *That some are external, some internal, when Regenerated*; the difference, *ill.* 6183; see INTERNAL (5).

18. *Good and Truth with the Regenerate.*—It is according to the appearance and to the procedure of regeneration with the spiritual man, that truth is held to be prior and superior to good, but this appearance is a fallacy, fully *ill.* 3324, 3325, 3330, 3336. Hence truth is apparently in the first place when man is regenerating; but the good of life is in the first place when he is regenerated, 3539, 3546—3548, 3550, 3563, 3570, 3576, 3593, 3601, 3603, 3610, 3701, 3726, 3863, 3995, 4247, 4248, 4256, 4337, 4925, 5342 end, 5351, 5354, 5747, 5773, 5804, 5827, 6247, 6396; and the additional passages cited below (27). After regeneration the fructification of good and the multiplication of truth take place in the external man; the fructification of good in his affections, the multiplication of truth in his memory, 913, further *ill.* 984; see below, 5270, 5365. Truths and goods appertain to the interior memory; hence they are retained by the good, and they can be further instructed in them when they come into the other life, 2490. In virtue of truths and goods pertaining to the interior memory, the regenerate also come into angelic intelligence and wisdom in the other life, 2494, 6931. The consociations of good and truth in the regenerate correspond to the arrangement or consociations of the heavenly societies; thus the regenerate man is a little heaven, and heaven is a Grand Man, 1900, 1928, 3584, 3612, 4154, 4302, 5704, 5709, 8370, 9079, 9473, 9670, 9673, 9680, 9682, 9683, 9741, 9807, 9812, 9873, 9891, 10,270, 10,303; especially the summary 9079; see also below, 9846. Good natural to man is not spiritual good, or the good of faith and charity; natural good is from the parents, but spiritual good is from the Lord by regeneration, 3470, 3518; especially 3603. Natural good is vastated, and spiritual good is formed in course of regeneration by truths, to which end truths not genuine are first insinuated, 3470; see below, 3665. In the procedure of regeneration truths adjoined to natural good are as fibres which are led and applied into form by interior good; but this with much grief from combat, 3470, 3471, 3579. Good thus formed in the natural or external man is as a texture woven and formed by the internal man from the Lord, who is the Former and Creator, 3470, 3494, 3513; see also 8043 cited below. Good is manifested at a later period than truth, because it is the inmost in all the affections of man; *ill.* by the twofold involuntary faculty, which spontaneously produces evil before man is regenerated, but good when he is regenerate, 3603; see also 5342 end; and see 5827 cited below. Good from the Lord is the essential life of truth, but essential life is not received until self-derived life is vastated, 3607. Truth is first deprived of self-derived life, when good begins to be regarded in the first place, and thus to have the dominion in all things, 3607; see below, 4248. Truth is said to have self-derived life when any delight from the love of self and the world is adjoined to it, and it is the first receptive of essential life, when the life of the love of self and the world is extinguished, 3610. The quality of the life when truth is regarded as prior and superior to good, compared with the sordid life of brute animals; also, that there is a continual endeavor in good to restore the state that truth may be subordinate, 3610; see below, 4248. Good into which the regenerate are first introduced is called the good of sensuality, or pleasure [*volupe*], and this was represented by Mount Gilead, *sh.* 4117. Mediate truths and goods serve to

introduce genuine truths and goods during regeneration, and afterwards are relinquished, 3665, 3690, 3974, 3982, 3986, 4063, 4145. Good from the Lord is received by the mediumship of angels into the knowledges of truth which man has, and its effect is to hold him in truths until he is affected by them, 4096, 4099. Mediate goods (spoken of above) are varied and changed with those who are regenerating; but with the unregenerate it is not goods that are changed, but affections and their delights; for want of knowledges, however, these things cannot easily be comprehended, 4136. Good and truth from the Lord form the interior conscience, or the interior plane, by which the Lord rules those who become regenerate, *ill.* 4167. When good assumes the first place, or the dominion over truth, regeneration is accomplished, and this change of state is accompanied by temptations, 4248, 5773, 8351. In this case another order is produced among the truths and goods of the natural man, which order is from the Lord, who now arranges, initiates, and forms all, 4250, 4251, 4269; see below, 5704; and the citations concerning the new will and new understandings (22). The order here spoken of is such that incongruous and opposing scientifics are rejected from the midst to the sides, or from light to shade, 5871; see below, 4551. The natural man being thus regenerated, the conjunction of good with truth can be effected more and more interiorly, *ill.* 4353; see also 4345, cited above (11). Truths are accepted and implanted when the man is led, in freedom, to good; *ill.* also by examples, that truths are insinuated into good by special means, 4364. Common truths are implanted in good, or receive life from good, when man is first born anew and is an infant of the regeneration; afterwards, particulars and singulars are conjoined as he advances from age to age, 4377—4379, 4383. By good is to be understood spiritual good, which consists in willing and doing good to others from no selfish motive, but from the delight of affection; also no one can have such good except by regeneration, which is effected by the truths of faith, 4538. Before man receives good from the Lord by regeneration, he has many falses mixed with truths, which are arranged into order when he is regenerated, and acts from good; in this case truths occupy the inmost, and falses are removed to the circumference; but, in the unregenerate, falses occupy the inmost and truths are removed, 4551, 4552. Evils and falses are removed only, not actually extirpated, by regeneration, yet the regenerate are held in good by the Lord, *ill.* 4564. Interior truths are from the rational man, but their reception is in the natural; wherefore, if the receptacle is not prepared by regeneration, truths and goods are extinguished, or, it may be, perverted or rejected, 4588; further *ill.* 4612; 5126, 5128, cited above (12); also 5376. During man's reformation truths are copiously received in his natural memory, but during regeneration he is apparently deprived of truths, because they are indrawn; when this takes place the natural mind is illuminated from the interior, and, in the measure that evils and falses are removed, those truths are produced forth and conjoined to good, 5270; further *ill.* 5365 cited below. The state of instruction which precedes regeneration yet further *ill.*, also the apparent privation of truth, and especially the necessity of temptations in order that evils may be removed, and that truths may appear in light in their proper order under good, 5280. Goods and truths that are stored up together in the interior of the natural mind

are called Remains : and such remains are produced forth in states of temptation, by which means the regenerate are sustained, 5342, 5363; further *ill.* 5376 cited below. Truth is conjoined to good, and good to truth, reciprocally; this conjunction constitutes the heavenly marriage, and when it is effected truth is fructified from good and good from truth; the process *ill.* 5365; see below, 5928. The multiplication of truth precedes, and the fructification of good follows; hence there are states of spiritual indigence or hunger, and hence again the conjunction of truth and good is according to desire, *ill.* 5365. The same thing expressed otherwise, viz., that truths are multiplied before regeneration, and afterwards they are conjoined to good in desolation at the time; this *ill.* and the state of desolation exhibited in passages from the Word, 5376. There is no conjunction of truths without good, because there is no end to which they all alike tend, and no origin from which they all alike come; thus they are not pervaded and ruled by any universal principle, 5440. Good arranges truths in its own likeness, thus into the form of heaven, for there is a living force in it, because the Lord himself; thus the whole application of truth is in subordination to good, *ill.* 5704, *br.* 5709; see also 8370. Truth is manifested before good, because it is nearer the light of the world; but good is in the spirit of man and in the light of heaven, *ill.* 5827; compare 8648. Good, when it has the dominion, multiplies truths around itself, also around every individual truth, and makes it as a little star, and thus produces truths from truths in succession, 5912; see below, 6004. The reciprocity and reaction of truth is from good, for truths with good in them are like blood-vessels containing blood, and without good they are empty and lifeless, 5928, *ill.* by the same and other comparisons, 8530, 9154, 10,555; and by the conjunction of the heart with the lungs, 9495. Truths again, in order to man's regeneration, must be initiated into scientifics; this in order to the conjunction and correspondence of exteriors with interiors, and in order to the extension of thought and communication with many societies, 6004, 6023, 6052; see also 6610, cited above (3); and see below, 8725, 9723. Neither truth nor good can be received except in the intellectual part of man (the spiritual man being understood), *ill.* 6125. The affection of truth is described in two kinds, the one prior, in course of regeneration, when the man looks at good from truth; the other, later or posterior, when the man is regenerated, and he looks at truth from good, *br. ill.* 6247. The course of regeneration is described in three periods; the first, when man is in truth, but not in the good of life; the second, when he is in the good of life from truth but not from good; the third, when he is in the good of life from good, 6396. All spiritual good proceeds either from faith or from love; when man is regenerating it is from the truth of faith, but when he is regenerated it is from affection, thus from love; how totally distinct the two states are, 7857; further *ill.* 8013. By good (of the spiritual) is to be understood truth, that has passed from the understanding into the will, and from the will into act; such is the good of charity, from which, then, proceed truths, which alone are the genuine truths of faith, 8042. Faith thus produced, called the faith of charity, is the new birth, from the procedure of which the man is said to be conceived and born anew; from which, also, the Lord is called the Maker, and the Former from the womb, *ill.* 8043. Truths that are

capable of being made goods (see above 5365, 5704, 5928) are *br.* described as to their quality; viz., that they must be confirmed truths, in manifold consociation, and held in affection, 8725. The procedure by which truths are conjoined to good *ill.*, that, in the first state they are simply known, in the second acknowledged, and in the third they are believed; also their quality in the first and second state, *br. ill.* 8772. Passages cited concerning regeneration; especially that it is the conjunction of good and truth, 8983 end; but especially 9042, 9043; passages cited, 10,237½; further *ill.* by the signification of the Sabbath, 10,360; also that such conjunction is the same as the conjunction of the new will and new understanding, 9055. Goods and truths are distinguished as interior and exterior, which proceed in diverse order; namely, from truth to good in the internal man, and from good to truth in the external, 9135. When the state before regeneration is treated of, the order in which they are named is "truths and goods;" but when the regenerate state is predicated, the order is "goods and truths," 9135. Good is made good by truths, or takes its quality from truths, and therefore is known for good by desiring truth; wherefore when truth perishes, good also perishes, 9206, 9207. He who knows what the formation of good from truths is, knows the veriest arcana of heaven, for he knows the secrets of man's creation anew, or regeneration, which is the formation of heaven within him, 8772. Good and truth form a connection and constitute the life in man; hence the necessity that falses be extirpated and truths implanted by the Lord, or that falses be such as men hold innocently, which are capable of being bent to good; the procedure of good compared with the prolific essence in seeds, etc., 9258. Good and truth, and indeed the very form of all things in the regenerate man, is according to use of life; also that his use or end is his good, the formation of which is by truths, 9297. Knowledges of good and truth, or scientifics from the Word, serve as objects of internal sight, from which the internal man eliminates whatever is agreeable to his love; that it is in this way the regenerate become more perfect, *ill.* 9723. The truths of faith in those who become regenerate are disposed in a form corresponding to the spiritual heavens, while the good of love corresponds to the celestial heavens, 9846. Regeneration is effected by divine truths from the Word received more and more interiorly; and, finally, all such truths exist together in order, in the ultimates of man, 10,028. The difference between truth and good in the internal and external man; that in the external both are apparent, but not in the internal; especially that truths implanted in the life do not appear, 10,029. In the first state of regeneration truth is implanted and conjoined to good; in the second state truths proceed from good, because it is from good that man regards them, speaks them, and does them, 10,060. The conjunction of truth and good, or of faith and love, is reciprocal, and is called the heavenly marriage, or heaven itself in man; it is in this marriage union that the Lord dwells with man, because all good, and all conjunction of truth with good, is from him, *ill.* and *sh.* 10,067; the former only, 10,237½, 10,367. It is the Lord alone who effects the conjunction of good with truth, and of truth with good, and not man at all; *ill.* by the conjunction of will and understanding; and further *ill.* that conjunction is by love, which becomes of the will, 10,067. Good is implanted in men of

both classes, celestial and spiritual, by truth, but in a different manner; with the celestial, in the will part, because truth is at once received in the good of love; with the spiritual, in the intellectual part, because truth is first received in the memory as science: hence the different procedure of regeneration in the two cases, 10,124; compare 10,787, cited below (23). Regeneration by truths from good was represented by the altar of burnt-offerings; worship, by the altar of incense, 10,206 end; see below (36). Further, as to good and truth predicated of the regenerate, see GOOD (20); INFLUX (3); LIFE (15); MAN (27); see also IMPLANTATION; as to celestial and spiritual good, see below (23); GOOD (16); HEAVEN (5, 6); ORDER (17).

19. *Concerning the two states of those who become Regenerate*; first, when they are led by the truths of faith to the good of charity; and secondly, when they are in the good of charity, 9274; see also the numerous passages cited above (18); and continued (22). The knowledge of these two states is sufficient to shew that a new understanding and a new will are given by the Lord to those who become regenerate, and that man is not made new until he has both, 9274; see also 9055. These two states are distinctly treated of in the Word, and it is a law of order, that when a man is once introduced into the latter state, he should not return to the former; passages cited, 9274, 10,184, near the end. Truth and good predicated respectively of these two states, or of the new will and new understanding, make the spiritual life of man; the formation of either state is here treated of as the implantation of truth and the implantation of good, 9296. It is further explained how the implantation of good, or the initiament of the new will, dates from infancy, and increases with the life of innocence, in the succeeding ages; also, how this new voluntary part is the dwelling of the Lord in man, and is perfected by the implantation of truth, 9296, 9297; the former part concerning the implantation of life in infancy cited, 9334 end. That man is not in heaven until he comes into the second state, or is led of the Lord by good; passages cited, 9832 end; cited again, 9845. Illustration of what is here said concerning the two states of regeneration by the circle of life in man; first, that the truths of faith enter by sight and hearing into the memory, and after their reception in thought and affection become of the will; secondly, that man speaks and acts from the conjunction of the good of charity with such truths, 10,057; further, 10,060. That when man is in truths he is in combats, and when in good he is at rest; in like manner as the Lord was divine truth when in combats, and divine good when at rest, which rest is meant by the Sabbath, 10,360. That man enters heaven when he is in good; that he is led by truths to good; and that truth is made good when it becomes of the will or love; how this is effected, 10,367; cited above (18). That this conjunction of good and truth is the heavenly marriage, and that those who are only in truths, and not at the same time in good, cannot be regenerated, 10,367. The two states of regeneration again described, and *br. ill.* by action and reaction; that every active requires to be conjoined with a reactive, in order to make a one; accordingly, that good acts, and truth reacts, so far as it receives from good, 10,729. Further, as to the conjunction of these two states, or of good and truth, see MARRIAGE (13); as to the signification of the two states, by labor and rest, respectively, see SABBATH.

20. *Fulness of state predicated before man is Regenerated*; that such fulness consists in states of innocence and charity, also of knowledges of good and truth, all which are meant by remains, 2636. Further shewn that there are in every man goods and truths stored up from infancy, which goods and truths are signified in the Word by remains; passages cited 5128. Truths conjoined to goods and reserved in the interiors of the natural mind, are called remains; and regeneration cannot be effected until this state is in fulness; passages cited, 5335; further *ill.* 7984. The procedure of regeneration by remains *ill.*, especially their use in temptations, 5342, 5365. The conjunction of good to truth, and of truth to good, which may also be called the procedure of remains, *ill.* 5365. When the natural man is regenerated, the truths and goods of remains are brought together into the scientifics of the natural mind, because they are then in the ultimates of order, *br. ill.* 5373. See *FILL, FULL, IMPLANTATION*.

21. *Remains necessary to Regeneration*.—See above (20); *MAN* (23); but especially *REMAINS*.

22. *That a new will [voluntarium], and a new understanding [intellectuale], are given by Regeneration*; the procedure a little *ill.*, and that it continues from infancy to old age, indeed to eternity, 5354. The new will and new understanding exist by influx from the Lord, 5354. The truth of faith is predicated of the intellectual part, and this is apparently in the first place when the regeneration proceeds; but the good of charity, predicated of the voluntary part, is really the first, and it manifestly appears so when regeneration is effected; passages cited, 5354 end, 8036. The implantation of faith and charity, thus the formation of the new will and new understanding is effected by temptations, which are combats against evils and falses, 8351. A new understanding is given to the regenerate by the truths of faith, and a new will by the good of charity; it is shewn also that both must be conjoined in order to regeneration, 9055, 9274. The new will is first implanted in infancy by good from the Lord, *ill.* 9296; cited above (19). The truths which make the new understanding in man are truths from good, in which the Lord is present, *ill.* 9297. The intellectual part of the regenerate man corresponds to the spiritual kingdom in heaven; the voluntary part to the celestial; this because the former is the receptacle of the truths of faith, the latter of the good of love, 9835; cited, 9846. See *MIND*; and as to the two parts of the mind, voluntary and intellectual, in those about to be regenerated, see *PHARAOH* (3).

23. *Regeneration of the Celestial distinct from Regeneration of the Spiritual*; that the former are regenerated as to the will proprium, the latter as to the intellectual proprium, 5113. The man of the celestial church was regenerated as to the voluntary part, by the good of charity imbued in infancy, which grew to perception, and thus produced in the intellectual part, as in a mirror, all the truths of faith; with the spiritual, on the contrary, a new will is given in the intellectual part when its state is formed by instruction and the reception of truth, 5113; further *ill.* 10,124, cited below. When the spiritual man is regenerated, the will proprium still remains in evil; but it is then miraculously separated and the regenerated person is held in good by superior force, 5113. The celestial man is regenerated by the good of

love, or by seed implanted in the voluntary part; but the spiritual by the truth of faith, or by seed implanted in the intellectual part, 5113; further *ill.* 10,124. The spiritual man cannot possibly receive anything of good and truth except in the intellectual part, 6125. The procedure by which the regeneration of man is carried on till he becomes celestial, is described in the ceremony of expiation; the same *br. ex.* and passages cited concerning the difference between the celestial and spiritual, 9670. The celestial and the spiritual are relatively the same as the two faculties of will and understanding, or as good and truth, 9835; cited 9846. Good is implanted in the celestial as well as the spiritual by truth, but in a different manner, *ill.* 10,124; cited above (18); compare 2954, cited in REDEMPTION. Those who are regenerated by the Lord, and commit truths immediately to the life, come into interior perception concerning them; but those who receive truths first into the memory, then into the understanding, and finally into the will, are in faith, and act from conscience, 10,787. See LOVE (13); GOOD (16); SABBATH (1, 2); PROFANATION (3); ORDER (8); see also below (38—41).

24. *That no one can be Reformed and Regenerated except in Freedom*, 1937, 1947, 2876, 4029, 4031, 7007; *ill.* by the separation of spirits in freedom, according to delight, 4110, 4111, 4136. That the natural man shrinks from conjunction with the spiritual, because he fears that he should lose his freedom and all the delight of his life, 5647. See LIBERTY; or, briefly, MAN (15).

25. *That the Regenerate are led by good*, and therefore live according to order, thus in the Lord, 8512. The same further *ill.*, also that in him who lives according to order, the way is open to the Lord; but in him who does not live according to order it is closed, 8513. Man is first led by truth to good, and before this he cannot know what good or charity is; afterwards the Lord leads him by good, and good adopts the truths that are in agreement with its quality, and joins them to itself, 8516. The conjunction of good and truth here spoken of is effected in a state of peace, because all who are led by good are in peace, 8517; *ill.* by the six-days' labor and the Sabbath, 8539; continued below (27).

26. *Regeneration treated of in series with the doctrine of Charity*, 8548—8553, 8635—8640. He who does not receive spiritual life from the Lord, that is, who is not regenerated, cannot be saved, 8548. Spiritual life (received by regeneration) is to love the Lord above all, and the neighbor as oneself; but natural life (which is all that we receive from our parents) is to love self and the world, 8549. Every one is born into the evils of self-love and the love of the world; and these hereditary evils are from our parents and ancestors, traced to remote regenerations, 8550. Besides this proneness to evil, man confirms himself therein by continually adding evils of his own, 8551. These evils are so contrary to spiritual life, that the man needs to be created anew, and unless this be done he is damned, 8552. Further stated in explanation of this, that the order of life is completely inverted by evil, and order can only be restored by regeneration, 8553; continued below (27).

27. *The inversion of life with the Unregenerate continued*; that for this reason man does not come into heaven until he is in such a state

that the Lord can lead him by good, 8516, 8539, 8721—8722, 8773, 9832; see also 9139. That the prior or first state of regeneration is to be led by truth, the latter to be led by good; passages cited above, (18); after which, 7923, 7992, 8505, 8506, 8510, 8512, 8516—8517, 8539, 8643, 8648, 8658, 8685, 8686, 8690, 8701, 8726, 8935, 9135, 9224, 9227, 9230, 9274, 9832, 9845. That only he who is regenerated knows the distinction between what is of the world and what of charity, or spiritual good, 8635—8640, 8685 end, 8690. This, because man of himself can only know such things as are obvious to the senses, therefore such as relate to the world and self, 8636. Certain truths *br.* recited which a man cannot know of himself, but must be instructed in from revelation, 8637; further, as to the inversion of state, see ORDER (7); MAN (26).

28. *Influx from the Lord during Regeneration.*—Every one receives influx from the Lord mediately and immediately, but the conjunction of truth proceeding mediately, with truth proceeding immediately from him, rarely takes place, *ill.* 7055, 7056, 7058. In the first state of regeneration, while man is led by truth, he is governed by immediate influx from the Lord; but in the second state, when he is led by good, he is governed by influx both mediate and immediate; citations concerning influx of both kinds, 8685; *ill.* 8701. See INFLUX, as to *Good and Truth* (3); as to the terms *Mediate and Immediate* (11).

29. *Regeneration further treated of in series with the doctrine of Charity*; first, that man is internal or spiritual, and external or natural, and that he is not regenerate until the natural man is regenerated, 8742—8747. With the unregenerate it is the natural that rules, and the internal that serves; but with the regenerate a contrary order takes place, 8743. The natural man, when not regenerate, makes all good consist in pleasure, gain, etc.: but when regenerate, in serving the neighbor, etc., 8744, 8745. The natural is regenerated by the internal, and this by the life of faith, which is charity, 8746. The regenerate man as to his internal is already in heaven, among angels there, with whom he lives after death, 8747. The very end or purpose of man's regeneration is that charity and love to the Lord may rule in him, 8856—8857; this because the life of every one is according to his ruling love, which cannot be changed after death, 8858. See also, as to the natural man, the passages cited above (12—14).

30. *That Worship is acceptable so far as Regeneration has proceeded*; because it is only so far that it proceeds from the truths of faith and the good of love, 10,206. See LOVE (10).

31. *That the Jews were ignorant of Regeneration*, *sh.* 4904. See PROFANATION (12); JEW (5).

32. *The difference between Purification and Regeneration ill.*, how they were represented by washings in the Jewish ritual, 10,233, 10,237, but especially 10,239. See PURIFICATION.

33. *That Regeneration is represented by Baptism*; also the words of the Lord explained, "He that believeth and is baptized shall be saved," 9032. To be regenerated is to be led into the good of love and charity by the truths of faith (passages cited, 9032); hence the signification of washings formerly, and now of baptism; because water denotes truth, by which man is interiorly cleansed from evil, 9088. Every form of expiation by washings, burnt-offerings and sacrifices, repre-

sented purification from evils and falses; collection of passages to shew that all purification is done by the truths of faith, 9959. Passages cited concerning purification and regeneration by the truths of faith; that this is denoted by water, and is done in the natural man, 10,238 end. Regeneration was represented by washing the whole body, called baptizing; the Lord's words *ex.*, "He that is washed needeth not save to wash his feet," 10,239, 10,243.

34. *Regeneration by Water and the Spirit* (John iii. 5) *ill.*, that water signifies the truth of faith; spirit, its life (or the divine truth from which man has life), 10,237½, 10,238, especially 10,240; passages cited in each; the same text briefly noticed, 8043, 9325; as to verse 8, "So is every one who is born of the Spirit," 10,049 end. See HOLY (2).

35. *That Regeneration is an image of the Lord's Glorification*, 1502, 1554, 2093, 3017, 3043, 3057, 3138, 3141, 3200, 3212, 3296, 3471, 3490, 4237, 4353, 4377, 4402, 4538, 5688, 5827, 7193, 10,021, 10,060, 10,067, 10,076, 10,239. The regeneration of man is similar to the glorification of the Lord, also the first conception of his rational mind, but the formation of the new rational is different, 2093. The procedure of regeneration is similar to the procedure of the Lord when he made his human divine; indeed, so far as man is created anew he has the divine, so to speak, in himself, only that nothing is done by his own power, 3043; cited and further *ill.* 3057, 3138. Because of this similitude the same passages of the Word treat in the representative sense of man's regeneration, and in the internal sense of the Lord's glorification, 3296, 3490, 3656, 3657, 4353, 5688. The Word is generally explained of man's regeneration, because this is adequate to our ideas; not so the glorification of the Lord, which transcends human understanding, 4353, 10,021. The glorification of the Lord is by a procedure according to divine order; so the regeneration of man, by which he is made spiritual and celestial, and which is an image of the Lord's glorification, 4402; further *ill.* 4538. The glorification of the Lord's human till it was made divine good is described in the internal sense by the process of expiation in the Levitical ceremonies; the same process, in the relative sense, describes the regeneration of man to celestial good, which is the good of the inmost heaven, *ill.* 9670. The process by which the Lord glorified his human, and by which he regenerates man, is fully described in the ritual of the burnt-offerings and sacrifices; the same described and illustrated by the circle of life in man, commencing from the will in the inmost, 10,057. The first state of the glorification was the implantation of divine truth, which is described by the sacrifice of a young bullock, and the burnt-offering of the first ram in the ceremony of consecration; the second state was the procedure of divine truth from divine good, which is described by the offering of the second ram, called the ram of fillings; also, that the two states of regeneration are similar; passages cited, 10,060; further *ill.* 10,076. See LORD (53, 61).

36. *How represented in the Burnt-offerings and Sacrifices*; citations given above (35), 9670, 10,057, 10,060, 10,076. That the priesthood represented the Lord as to the whole work of salvation, *ill.* and *sh.* 9809, 9989, 10,152, 10,279. That all the appointments of divine worship connected with the priesthood had reference to salvation by

the good of love from the Lord; that such is the signification of all the burnt-offerings and sacrifices, the shew-bread, the incense, and the appointment of the Levites in place of all the first-born, 9809. In a summary, that sacrifices and burnt-offerings in general signified regeneration by the truths of faith, and goods of love; and this according to the various things used in the representation, 10,042. Especially, that the sacrifices and burnt-offerings denote purification from evils and falses, followed by the implantation of good and truth, and their conjunction; passages cited, 10,143. For particulars, see MEAT-OFFERING, particularly 9992—9994, 10,137, 10,207; PRIEST (7), 9954—9957, and following passages; and see SACRIFICE.

37. *Who are capable of being Regenerated, and who are incapable.*—They are capable of regeneration who are in the affirmative state with regard to truth, and are confirmed in it even to affection; but they are incapable who cherish doubt, and denial till the false is preferred in affection, the cause of which is evil of life, 2689. If a man who has turned to evil experiences anxiety, when he reflects upon it, it is a sign that he is capable of being reformed; it is also explained that those who experience such anxiety, acknowledge their evils, and that such internal acknowledgment produces confession and repentance, 5470. To be reformed is not to be regenerated, and those who do good from obedience only, and not from affection, cannot be regenerated to all eternity; passages cited above (9). That truth and good conjoined make the regenerate state, 8983 end. That the reception of truth is attended with difficulty, see below (38).

38. *The reception of truth by the Spiritual in order to Regeneration;* of how little they are capable, *ill.* by the bottle of water given to Hagar, 2674. In their first state, the spiritual are relinquished to the proprium, for they do not yet perceive that all good and truth is from the Lord, but attribute it to themselves, 2678. In their first state of reformation they are carried into various errors, denoted by the wandering of Hagar in the wilderness, 2679. Before they can be regenerated, they are reduced to mere ignorance, or despair of perceiving good and truth, which is called the desolation of truth, denoted by Hagar when she left her child Ishmael to die, 2682; *ill.* and examples given, 2694. Those who are in the affection of truth come into states of anxiety when thus deprived of truths, but not so the evil, 2689, cited above (37). After the state described as the desolation of truth, the spiritual come into a state of illustration and joy, denoted by the consolation of Hagar, 2699. A state of first instruction when the spiritual are illustrated, is described by Hagar's eyes being opened; in this state the truth is known from interior sight, *ill.* and *sh.* 2701. In the next, or second state of instruction, denoted by the boy drinking of the water discovered to Hagar, truths are easily received because from affection, 2704. But that the spiritual have not perception like the celestial, 2708. See PERCEPTION (4, 5); as to thought from scientifics, from truths, etc., see EXTERNAL (Vol. I., pp. 189, 190); INTERNAL (7); see also TRUTH, SCIENTIFICS; as to the separate reception of truth and good, see IMPLANTATION.

39. *The successive states of Regeneration, by which man was made spiritual;* described in the order of the six-day's creation, 6—13. The first state precedes regeneration, and is called emptiness and dark-

ness; in this state the mercy of the Lord is denoted by the spirit of God moving upon the face of the waters, 7, 17—19; see also 874, 880, 2946, 2960, cited in REFORMATION. The *second state* is when a distinction is made between what is of the Lord and what is of man's proprium, denoted by the distinction of the light from the darkness; this state rarely exists without temptation, misfortune and grief, by which those things which are of the body and the world are reduced to quiescence, 8, 20—24; but particularly 24; see also 880, 2682, 2960, cited in REFORMATION. The *third state* is one of repentance, in which good works are produced, but attributed to self, for which reason they are as yet inanimate; such good productions, however, are denoted by the tender herb, the herb yielding seed, and the tree yielding fruit, 9, 29; compare 889—890, 2960. The *fourth state* is when the external man is affected with love, and illuminated with faith, such love and faith being denoted by two great luminaries, 10, 30—38; compare 2960. The *fifth state* is when he begins actually to live from faith, and this living state is denoted by the fishes of the sea, and the birds of the heavens, 11, 39—43. The *sixth state* is when the external man is occupied with truths and goods, and he begins to act from faith and love conjointly; this state is denoted by the living soul and beasts produced on the earth, 12, 49—53. The spiritual man thus produced by six successive states of regeneration, and his dominion from external to internal, is denoted by man said to be created in the image of God on the sixth day, and power given to him over the fishes of the sea, the birds of the heaven, etc., 12, 49—53. Note: the greater number of those who are regenerated at the present day only arrive at the first of these states; some at the second, third, fourth, and fifth; a few at the sixth, and hardly any at the seventh (next treated of), 13.

40. *Description of the Regenerate State when the Spiritual Man was made Celestial.*—The dead man is made spiritual by regeneration; but the spiritual is made celestial, 73, *ill.* 81. The state of the spiritual man about to be made celestial is denoted by the sixth day, when, as we read, "Finished were the heavens and the earth, and all the host of them," 13. When man is become spiritual, and while he is being made spiritual, he is kept in a state of combat against evil spirits; but at the end of the sixth day evil spirits retire, and good spirits take their place, so that he is introduced into the celestial paradise, *br.* 55 end, 63; after which read 50, 59, 653. The celestial man is not in a state of combat, but in a state of continual rest and victory; this state is denoted by the seventh day, which is called the rest of the Lord because he alone worked, and fought for man, in the previous states, 74, 81, 84—88. The formations of the celestial man began from the internal, whereas the spiritual begin from the external; hence a change in the expressions, and the words with which the second account of the creation commences, "These are the nativities of the heavens and the earths," 89. The first state in which the formation of the celestial man commences is one of tranquillity, because now combats have ceased; this state is denoted by a vapor or mist ascending from the earth, and watering all the faces of the ground, 90—93. The life of faith in the external man made celestial, distinguished as the scientific and rational which form the understanding, is denoted by the shrub and the herb

growing out of the ground thus watered, 75, 90, 95. The celestial life of love in the external man is next described by man formed from the dust of the ground, because ground denotes the external man, and the life of faith only prepares him to be man, but the life of love makes him really man, 76, 94—97. The intelligence of the celestial man, and its influx by love from the Lord, is now denoted by the garden in Eden, eastward; trees desirable in aspect are perceptions of truth; trees good for food, perceptions of good; in this garden also, love is called the tree of lives, faith the tree of science, 77, 98—106. Wisdom from love, as the source of all intelligence in the celestial state, is next described by a river; the four streams of which are the intelligence of good and truth, as distinctly predicated of the internal and external man, 78, 107—121. The conscious acknowledgment of man in this state that all is from the Lord, is denoted by the trust conferred upon him, viz., to cultivate and to keep the garden, but not to claim it as his own, 79, 122—124. The celestial order described in a summary, 121; and its opposite in the unregenerate, 130.

41. *The Procedure of Regeneration, when the Celestial Church had perished*; the new spiritual church denoted by Noah, 599—604, 701—704, 832—837, 971—976, and the entire explication of those chapters. That all men were become corporeal, but those meant by Noah could be regenerated, 628, 664. As to the necessity of a new church, or the regeneration of the race at that time, 530—531, 559, 560—563, 598; particulars cited in NOAH (4). The state of those who could be regenerated previous to their regeneration, their preparation, the temptations to which they were subject, and their protection, 599—600, 603—605, 701—703, 832—836, 838; particulars in NOAH (5, 6). The state after temptations, and the order of life when regenerated, 832—836, 838, 971—972; particulars in NOAH (7, 8). The first, second, and third states after temptations, distinctly treated of, 874, 880, 889—890; described in a summary; first, to know; second, to acknowledge; third, to have faith, 896; see REFORMATION. As to the ancient or spiritual church in general, thus formed by regeneration, 973—976; see NOAH (10). Note here, that the bow given in the cloud for a sign, and mentioned twice, denotes the state of man receptive of spiritual light, both those of the church who are regenerated, and those not of the church, who are, nevertheless, capable of being regenerated, 974, 1042—1059. See RAINBOW; MAN (11); but particularly SPHERE.

42. *The Law of Regeneration represented in a special commandment*; viz., that life received from the Lord is not to be mixed with the evil life of man's proprium; denoted by flesh not to be eaten with blood in it, 999—1003. That in this case there can be conjunction with the Lord, by the new life of the regenerate (spiritual) man; denoted by the covenant of the Lord with every living soul, 1049, 1050, 1059. See LIFE (18); MAN (43); NOAH (8, 9).

43. *The Regenerate Life represented in the History of Abraham, Isaac, and Jacob*; first, all that really lives in man in the obscure state preceding regeneration, denoted by the soul they made in Charan going up with Abram and Lot, 1436, 1502 compared. The reformation and regeneration of a certain class represented in a portion of the history of Lot; namely, how they are withheld from evil and held in good, if only they resist in temptations, 2343; see LOT (2). Those who receive life

from the Lord forming his kingdom, and not those who are only in externals, denoted by the son of Abram to be his heir, and not the son of his steward, 1799, 1801—1804. The first state of the rational, or spiritual man, viz., when he is such from truth only, not from good, and his existence from the affection of sciences, denoted by Ishmael born of the Egyptian handmaid, 1890, 1893, 1895—1907, 1909—1910, 1915, 1949, *ill.* 1950, 1964, 2078, 2085, 2087—2090, 2100, 2108, 2661, 2669, 2691, 2699, 4189 and citations; see ISHMAEL. The new life of the rational with the-regenerate, viz., when good is conjoined with truth, denoted by Isaac the son of Abraham and Sarah, 1890, 1893, 1899, 1950, 2066, 2083—2085, 2092—2095, 2610; see ISAAC. The regenerate life, when the internal man is entering into a state of celestial order, denoted by Abraham when it is said that he was come into days, 3016, 3017. The conjunction of truth with good in the rational mind flowing from this order, denoted by the marriage of Isaac with Rebecca, preceded by initiation, 3012, 3013, 3030, 3048, 3077, 3085, 3086, 3098, 3108, 3116, 3125, 3128, 3138, 3153, 3155, 3188—3192, 3196—3200, 3202. The new life of the natural man corresponding to the marriage of good and truth in the rational, and rational life terminated therein (on the principle that the interiors exist all together in ultimates), denoted by Esau and Jacob born to Isaac, and by Isaac dying, 3232, 3286, 3288, 3289, 3293 and sequel, 3498, 4618; see ESAU, JACOB. The affection of truth internal and external, the natural affections adjoined thereto, and finally all the states of life through which the regenerate are led, denoted by the two wives of Jacob, by their handmaids, and by his twelve sons; as to the wives, 3822—3826, 3846, 3852, 3845—3848, 3852; as to the handmaids, or the natural and corporeal affections in which the affection of truth is quickened, 3835, 3849, 3913, 3917, 3919, 3925, 3931—3933, 3937; as to the sons of Jacob, 3913; see JACOB, especially (6); see also LIFE (18); ABRAHAM.

44. *That the Regenerate are denoted by Man, the Son of Man, and similar expressions in the Word*; this because the Lord is the only man, and others are so called from the reception of his life, *sh.* 49; see LORD (19).

45. *That Regeneration is especially represented in the flowering and fruiting of Trees*, 5115, *ill.* 5116; see TREE, but especially MAN (43).

REHOBOTH [*Rechoboth*]. As to the city of this name, built by Asshur, see NIMROD. As to the well dug by Isaac, Rehoboth in the original signifies breadths, and breadths in the internal sense of the Word are truths, 3433.

REIGN, *to* [*regnare*]. To reign is predicated of truths, and thus of the understanding; to rule, or to have dominion over goods, and thus of the will; the same difference exists between kingdom and dominion, *sh.* 4691, 4973; see GOVERNMENT, KING, DOMINION.

REINS. See KIDNEYS.

REJECTION. In order to a right understanding of the Word in the internal sense, all idea of place, of time, and of person, must be rejected, and states conceived of 10,133; other citations in PLACE (11). Communications of affection and thought, of delights, etc., treated of; how instantly the removal of sadness or other impediments is effected, 1393. Removals or rejections again treated of in illustration of certain words in the Lord's Prayer (lead us not into temptation, but deliver us

from evil); with what inexpressible velocity ideas are purified as they ascend, by rejecting whatever savors of temptation or evil as coming from the Lord, 1875. Good and truth descending from heaven are turned into their opposites in hell; and, conversely, evil and the false are turned into good and truth by the same process of rejection treated of in the above passages, 3607. The elevation of truths and affections of truth treated of; the contrast of this state with their rejection, or perversion by those who are not in heavenly loves, 4104. The knowledge of spiritual things is rejected in heart by those who are in the loves of self and the world, *ill.* 4585. The rejection of prayers is mentioned, viz., because the things prayed for are not consistent with the salvation of the human race, 4227. The rejection and removal of falses represented in the Word, 4551. The rejection of sensuality treated of; by which is not to be understood the senses of the body, but conclusions from them concerning interior things, 5094 end; compare 5700, 5990. The rejection of evils and falses briefly explained, by which is meant their removal to the sides when goods and truths are collected in the midst, 7984. The rejection of the Old Church at several periods, and the institution of a new one spoken of, 4333, 4423. The rejection of the evil under the Lord's feet, 3633.

REJOICE, *to*. See JOY.

RELAPSE. Concerning the state of the unregenerate who relapse into their cupidities, notwithstanding there are times when they see how evil they are, 2041. The reflux or relapse of the falses of evil treated of, *ill.* by the return of the waves which drowned the Egyptians, 8222—8226, 8334. Every one of sound mind is in the faculty of understanding what is true and good, as becomes manifest in the other life; but the evil being averse to truth and good, relapse into the falses of their evil, 9399. Truth is said to be received by man when it is made of the life; otherwise, it may indeed be elevated to the internal sight, but again it inevitably relapses into the memory, *ill.* 9393.

RELATE, *to* [*narrare*]. See to NARRATE.

RELATIONS. See RELATIVES.

RELATIONSHIP [*consanguinities*]. See AFFINITY.

RELATIVES. All perception is relative to the contrary modes or opposition of things; thus of good and evil, 7812; and it is so in heaven, 5962. The sphere of perception, and the extension of its limits, is actually formed from relatives; thus all perception of good, all happiness and felicity, are proportionate to the experience of their opposites, 2694.

RELAXATION of the bonds in which man is held; if this were possible, how madly would he rush into evil, even to hell, 987, 1304, 7515; passages cited, 8678; see EVIL (2).

RELEGATION, a term used by the Author to express the return of evil spirits to hell, etc., after temptations, 6762.

RELENT. See REPENTANCE.

RELIGION.—1. *The Jewish Religion*; that internally it contained the truth; similar with respect to the external rites of the Christian Church instanced by the Holy Supper, 4700. It was not a church that was instituted with the Jews, but the representative of a church, properly called a religious corruption [*religiosum*], 4706; compare 4440, 4444; passages cited, 4852. As to the word *religiosum*, in a good sense, 2864—2869, 5757. See CHURCH (3); JEW (4); NATIONS (6).

2. *The Roman Catholic.*—The origin of the papal authority briefly mentioned; that before it could be established, the distinction between the divine and the human in the Lord was decreed, 4738. The Roman Catholic religion is like that of the Jews, external without internal; hence it is of the divine providence that the priests alone drink the wine in the Holy Supper; *br. ex.* how profanation is thus guarded against, 10,040. Concerning a Roman pontiff seen by the Author; his imaginary inspiration when presiding in the consistory described, 3750.

3. *That there are two Religious Corruptions* [*bina religiosa*], both from self-intelligence, one characterized by the love of self and the world, the other by the light of nature; in the latter class some acknowledge the Word, but only to confirm their own views, 8941. The duty of persons belonging to the various religions shewn; that they ought to search the Word prayerfully for themselves, 5432. See the numerous citations under the word FALSE; see also CHURCH.

4. *Good done from Nature and from Religion distinguished*, 5032; and that religion must be formed by truths from the Word, 8941. See GOOD (3).

5. *Religion of the Gentiles.*—All throughout the world, who live according to their religion are saved, and the special Church of the Lord is as the heart and lungs to the rest of the viscera, 9256. Among those who do not live according to their religion, the lot of Christians is the worst, because they have rejected the truths of the Word, 6971. See NATIONS (7—9).

RELINQUISH, or LEAVE, *to* [*relinquere*]. The spiritual meaning of this word is nearly the same as its literal acceptation, for it means to be separated; the boy (Benjamin) unable to leave his father, *ill.* 5812, 5813. Where it is said Joseph and his brethren went up to bury Israel, and left their infants, their flocks, and their herds in Goshen, to relinquish or leave, predicated of the latter, denotes that they were there, *viz.*, in the inmost of scientifics (because, here, separation is not really treated of), 6532. He who regarded not the Word of the Lord, said to leave his servants and cattle in the field, where they perished (Exod. ix. 21), denotes the destruction of goods and truths because not of the Lord, and therefore not reserved in the interior, 7565. The question of Reuel, "Wherefore have ye left the man?" (meaning Moses, Exod. ii. 20), denotes the doubt into which the conjunction of that truth with good was now brought, 6789. The flesh of the passover not to be left till morning (Exod. xii. 10), denotes the duration of that state (namely, of deliverance from infestations), and its complete cessation, prior to the state of illustration, 7860. The state of man relinquished or left to his proprium, *ill.* 2678, 2946, 5650. The man to relinquish father and mother, and adhere to his wife, *ill.* 160. That to relinquish on the part of one, may imply something abstracted by another, *ill.* by Joseph leaving his garment in the hands of Potiphar's wife, 5008, 5028 compared.

RELISH, or TASTE. See TONGUE (1); MOUTH.

REMAIN, *to* [*manere*], is explained in the sense of detention, predicated of truth (here denoted by Rebecca), when it is about to be elevated to the rational mind, and is not easily separated from the natural, 3175. To make to remain (when Joseph detained Simeon as a hostage), denotes to be separated, here predicated of faith in the will,

5520. To remain in the river (meaning the plague of frogs), denotes the cupidity of reasonings which becomes inherent in the natural mind occupied by fables, 7398.

REMAINS [*reliquiæ*].—1. *What is meant by Remains.* By remains, generally speaking, is to be understood whatever is of the Lord in man; where first treated of, they are described as the knowledges of faith, or of truth and good, upon which the mercy of the Lord operates, 8, 19; see also the latter number cited below (3). Remains consist not only of goods and truths impressed upon the memory from infancy, but also of the various states of innocence and charity, of love towards relatives, brothers, teachers, and friends, of mercy towards the poor and needy, etc., all these are reserved in the internal man by the Lord, separated from the evils and fables of the proprium, 561; see below, 7556. Remains are of the Lord alone in man; they are in the internal man; and by them all charity is communicated, 576. By remains is meant all that man possesses of innocence, of charity, of mercy, and of the truths of faith, with which he has been imbued from the age of infancy, 661, 1050. Remains are affections of good and truth in the internal man, by which the Lord flows in, and operates against cupidities and falsities in the external; hence temptations, 857. First remains are states of innocence and the good of love given in infancy; the second state is that of introduction by knowledges, 1518; see below, 1906. By remains is meant the entire succession of states of the affections of good and truth from infancy to the end of life; the use of which states in the other life is here, *ill.* 1906, cited 2280; see below (10). (Remains of good are received from infancy, remains of truth afterwards; general explanation of what is meant, and that such remains form the real man, and are of the Lord in him, 1050, 1906, 1560. There are three kinds of good signified by remains, namely, the good of infancy insinuated to the tenth year, the good of ignorance insinuated during instruction, to the twentieth year, and the good of intelligence acquired by reflecting upon good and truth, and by temptations, 2280. By remains is meant all the good, and all the truth, that lie concealed in a man's life and memory; by which (it is further explained) is meant, in the interior man; also that all good and truth are from the Lord, passages cited 2284; as to the production of such good and truth in exteriors, compare with this passage, 6156 cited below. By remains is meant all that man receives from the Lord before regeneration, in order to prepare him; hence, all by which he is regenerated, 2636. Remains are goods and truths stored up [*reposita*] in the interior natural; *br.* explained, how they serve for use, and how, on the contrary, they may be consumed by application to evils and fables, 5135; the definition of remains, and passages cited, 5291, 5335, 5342, 5894, 5897, 6156, 7556, 7601, 10,221. Repeated, that remains are truths and goods stored up in the interior of the natural mind, but more definitively, that they are truths conjoined to good; also, that the verimost life of the spiritual man consists in such goods and truths as were represented by the food stored up in the cities of Egypt, under the administration of Joseph, *br.* 5297; further *ill.* 5340, 5342, 5344. That remains, thus understood, correspond to the societies of the second heaven, 5344, further *ill.* 5897 end, both cited below (3). Repeated, that remains are goods joined with truths, which are stored up in the

interiors by the Lord, and that remains or residue of a nation denote abstractedly such goods and truths, and hence the middle and inmost of the church, *sh.* 5897. Before good is made manifest, acknowledgments and affections of truth are sometimes to be understood by remains, 5894: see also first citation above. Stated negatively, that goods and truths to which evils and falses are not adjoined, thus which are not vastated, but are reserved in the interiors by the Lord, are meant by remains, 7556; further *ill.* 7601; cited below (17). Stated again (in language slightly differing from the preceding), that the reservation of good and truth in man by the Lord is meant by remains (sometimes *remnant*, *residue*, etc.), in the Word; passages cited. 7556. That remains are reserved to the end, that they may be something human, because it is only by good and truth reserved in the interiors that man can have communication with heaven, 7560. That goods and truths which are of the Lord are stored up; but not the goods and truths so called, which are of man; the difference *ill.* 7564. Summary statement of the doctrine of remains, 7984; cited below (12). See also REGENERATION (20).

2. *How Remains come, and Regeneration by them, in a summary, ill.* 5342; further *ill.* in respect to conjunction with angels, 5344; especially 5897 end.

3. *When produced or manifested.*—Remains are said to appear in the second state of regeneration when a distinction is made between what is of the Lord and what is of self, or between the internal and external; to this state few are brought without temptation and sorrow, 8. Remains (which are knowledges of good stored up in the internal man by the Lord) never come to light before externals are vastated, 19. Remains, which are goods and truths, are never produced so as to be acknowledged, before man is regenerated, 737. So far as a man extinguishes the remains of innocence and charity when he comes to adult age he is dead; and so far as he is regenerated it is by remains, 1050. Before man is regenerated he is prepared by remains of innocence and charity, and knowledges of good and truth, during many years; even till his state is full, 2636. When the time arrives that man can be regenerated, then the Lord inspires the affection of good, and thus excites whatever remains adjoined to that affection; this being done, the affections of other loves can be successively removed and the state changed, 3336. In order to reformation man is instructed in goods and truths, to which in his first state evil loves attach themselves; in order to his regeneration, therefore, the affections of good and truth, insinuated from the time of infancy, and called remains, must also be excited; hence the combats of evil spirits and angels, which are experienced as temptations, 5280. Remains are remitted into the natural man during regeneration, and in the degree he is regenerated; first common goods and truths, afterwards, particulars and singulars, 6156; compare 2284.

4. *That in the meanwhile goods and truths called Remains are especially guarded; a little, sh.* 259.

5. *That Remains being destroyed man perishes; this because the very existence of the spiritual and celestial life is in remains, 468, 560; the latter 5898. Understand, that he perishes as man, and exists in a condition much viler than that of brute animals, 530, br. ill. 560, 565, 660, 1738; but compare 1050, cited below. In other words, if man had no remains he would necessarily be in a state of eternal damnation,*

561 end, 6348; the same confirmed by the signification of *escaping*, which denotes deliverance from damnation by remains, 5899. *Seriatim*, that remains are really the cause that man lives, 1050; that without remains he perishes, 468; that he perishes when the way is closed up against the operation of remains, 660; and that the way is closed by falsities, which exist when truths are applied to confirm the lusts, 798; compare 794; as to the antediluvians who perished, see below (7). Generally, as to the consumption, or destruction of remains, 5135, 5897. See THIEF.

6. *In like manner the Church in general*; which is therefore always preserved with a few, called the *remnant*, the *residue*, and said to be in the midst of the land; first cited 407, passages cited, 468.

7. *Instanced in the case of Churches that have passed away*; first, in the case of the most ancient church, 407. The preservation of doctrine derived from the most ancient church, or all that remained of the goods and truths of faith is thus denoted by Noah, 468; but especially 530. This remnant consisted of a residue, not of perception, but of integrity, and of doctrine derived from the subjects of perception of the most ancient church, 530. The celestial church perished, because the goods and truths of faith were destroyed by immersion in the cupidities, insomuch that hardly any remains were left, in which state they were suffocated, as of themselves, because it is only by remains that life can be given, 560; further *ill.* 561—565; especially, 562, 563. The influx of phantasies and cupidities from evil spirits is the flood which destroyed the most ancient church; argued, that this took place when remains could no longer be produced, and man could no longer be guarded by angels, 660, 661; compare 737; and see NOAH.

8. *The Remains of the Most Ancient Church*; that it existed in the land of Canaan, especially among the Hittites and Hivites, 4429, 4447, 4454, 4493, 4517. As to the remains of the ancient church, 4516, 4517. See NATIONS.

9. *Further; concerning the use and procedure of Remains*; first, the fewer they are the less can man be illustrated as to rationals and scientifics; this, because the light of good and truth from the Lord flows in by remains, 530. It is by remains that the life of man is distinguished from that of brute animals, by which, in a word, he can be called man at all, *br. ill.* 560; further, 565; see above (5). By remains, man is prepared to undergo temptations, thus to be regenerated, for they are the truths and goods which oppose evils and falses in him, 711; further *ill.* 737, 857. States of infantile good and innocence remain to man when he is introduced into the world and its pleasures, and these remains are used to temper his evils; how vile he would be without them, 1906; further *ill.* 3793, 5135. By remains of innocence from infancy to boyhood man is introduced among celestial angels; by remains of charity, from boyhood to adolescence, among spiritual angels, who are of the second heaven, 5342; the latter especially, 5344; repeated, concerning the conjunction of angels, and further *ill.* 5897 end. Remains are remitted from the interior into the exterior, or natural man, in every state of good, but they are instantly withdrawn and hidden when the state is evil; this, to prevent the profanation of good and truth, 6156; compare 2284; and as to profanation which consumes remains, and causes damnation, 6348. Generally, as to the implantation of good

and truth, where remains are again treated of under other terms. See REGENERATION (19).

10. *The use of Remains in the other life, ill.*; this, because all the states of man return even to the least minutiae, and these states of evil and the false are tempered by remains of good and truth, 561, 1906. Man's felicity in the other life is proportioned to the quantity and quality of remains with him, 2284.

11. *The reservation of Remains with the Unregenerate and the Regenerate respectively, br. explained*, 6156; compare 7560. The same further *ill.*, shewing that goods and truths in the exterior natural may be adjoined to evils and falses, and thus vastated, but not goods and truths in the interior natural, which are reserved for use in such a case, and the communication closed, 7601. The vastation of good and truth with the evil, and of evil and false with the good, *br. ill.*, the collection of goods and truths in the midst understood by remains, 7984; see also 9296, and the citations in REGENERATION (19, 20).

12. *Fulness of Remains, or a full state* [*plenum reliquiarum*], is predicated when man is admitted into temptation combats; also, that this state is signified by thirty, and hence the priests were thirty years of age when they entered upon their office; David began to reign when he was thirty, and the Lord began his manifestation when he was thirty; passages cited, 5335. Fulness of remains further *ill.*, that it refers to every one's capacity for good or evil, which cannot be exceeded, and that it is predicated when goods and truths in this fulness are collected together in the midst; vastation explained, 7984.

13. *Remains with the Lord.*—The Lord was introduced into states of celestial love, and afterwards into knowledges, like other men, 1450, 1451. Remains with him were his acquisitions of celestial good, procured by combats and victories, and by which he continually united the human to the divine, 1738, 1906, 1963. Remains with the Lord are not to be compared with remains in man, for they were his own, and divine, 1906 near the end, 4670 end. Remains with the Lord were divine goods and divine truths, which he acquired to himself by his own power, 1988, 3048, 3740; passages cited, 3975. Fulness of remains is predicated of the Lord when he was thirty years of age, at which time he began to manifest himself, 5335; further *ill.* 7984, both cited above (12).

14. *Remains represented or signified in the Word*; first and chiefly, by a remnant or residue; passages cited, 468, 576, 5897, 10,249 end. By numbers, chiefly by ten and tenths, 575, 576, 737, 755, 798, 813, 858, 1738, 1906, 2075, 2109, 2280, 2284, 2636, 3048, 4670, 4759, 5291, 5335, 7284, 7831, 10,221—10,225; but also by various multiples of ten, thus by eighty, 1963; by five and ten, or by five alone, 5291, 5894, 5916, 6156—6157, 6166; by fifty, 646, 813; by three and ten, or their multiple thirty, 647; 5335, 7984; by sixty, 5335; by seventy, 4670; by a hundred, 2636, 5335; by one hundred and twenty, 572, 575—579, 647; by three hundred, 646, 1709, 5955; by four hundred and thirty, 7984, 7986. See full particulars in NUMBERS, especially in the explanation of passages (pp. 56—75). Remains are also denoted by the living soul in the flesh, 1050. Represented historically they are denoted by Noah, 468, and following passages; afterwards by the Hittites, the Hivites, the Canaanites, and

the Perizzites, 4429, 4447, 4454, 4493, 4516, 4517. See NATIONS. In the history of Joseph, the collection of remains is denoted by food stored up and guarded in the cities of Egypt, 5297, 5340, 5342—5344, 5897; and their fulness, by the age of Joseph, 5335. In another series, they are denoted by the cattle, etc. in the fields, ordered to be collected into the houses, 7556—7560, 7563—7564.

15. *Goods and Truths not yet made Remains*, are such as man has not yet appropriated, that is to say, which he has not yet received from affection in freedom, 6157. Thus understood, they are denoted by four parts out of five, the fifth being taken to signify remains, 6157.

REMEMBER, *to* [*recordari*]. See MEMORY (7).

REMINISCENCE. See MEMORY (7), 8620.

REMISS, or IDLE. See EASE.

REMISSION OF SINS. See EVIL (5).

REMNANT, *a* [*residuum*], denotes the few with whom the church remains, and by whom it is continued when vastated; abstractly, the little that remains of good and truth which make the church, 407, *sh.* 468; *br. sh.* 576. See REMAINS (6—8); *ill.* and *sh.* at greater length, 5897, cited in REMAINS (1). As to “remnant of the woman’s seed” (Rev. xii. 18), that it denotes those who are in love and faith to the Lord, *br.* 10,249.

REMOVAL, REMOTENESS. See PLACE (1), 4882, 9440, 9967; (3), 1273—1275, 8918; (4), 1277, 1378; (11), 3356.

REMUNERATION. Those who are in good desire no remuneration but the liberty to do good; not so those who are in truth, 4788. The same further *ill.* where the name of Issachar is explained, which denotes reward or remuneration; and hence that remuneration in its genuine sense denotes mutual love, 6388—6394. See REWARD.

RENAL SPIRITS. See KIDNEYS.

REND, *to*. See GARMENT.

RENEW, *to*. See RENOVATION.

RENOVATION. The beginning of renovation is predicated after temptations, 840. The renovation of the natural man is spoken of as regeneration, 3768. The natural man is said to be renewed, when he is in the affection of receiving influx from the spiritual, 5244.

REPAIR, *to* (Isa. lviii. 12), denotes to amend what is false, a breach being predicated of the separation of good from truth, which is the origin of all that is false, 4926.

REPAY, *to* [*rependere*]. To repay with silver, denotes emendation or restoration effected by truth, 9087, 9170. To repay ox for ox, denotes restitution, predicated of natural affection, 9097. Repayment or restitution also denotes punishment, because it cannot be effected without the pain of temptation, 9102. To repay double, in the same legal enactments, denotes restitution to the full, 9161. Repayment not to be made for ox, or ass, or sheep, left in trust (as to a herdsman), if it be torn (by a wild beast), denotes freedom from punishment when evil is done without fault, 9173.

REPAY or RETURN, *to* [*retribuere*]. To return evil for good denotes the aversion from good of those who are in evil, 5746. See REWARD.

REPENTANCE [*pœnitentia*].—1. *That Repentance cannot be*

predicated of Jehovah; because he foresees all and everything from eternity, 587. Repentance is attributed to Jehovah where compassion is meant, because in all human mercy there is a relenting or repentance, 588. Passages cited in which repentance is attributed to Jehovah; explained that in all such cases mercy is denoted, for the above reasons, 10,441. See LORD (72).

2. *Repentance predicated of Man*; that it cannot exist without humiliation of heart arising from the acknowledgment of evil; hence the meaning of repentance in sackcloth and ashes, 4779 end. Repentance treated of in series with the doctrine of charity; its commencement in the confession of sins, humiliation of heart, and a new life, 8387—8389. The confession of repentance is not the general confession of being a sinner, but it consists in self-examination, by which man is led actually to see his sins, 8390. Those who are in the life of faith repent daily, acknowledge their evils, carefully guard against them, and supplicate the Lord for help; the difference between the good and evil in this respect, 8391—8392. Repentance must take place in a state of perfect freedom, and not in a state of compulsion from lowness of spirits, illness, and the fear of death; in such states the evil repent, but their evil life returns, 8392. Repentance must be of the life itself to avail anything, not of the lips; and only as man thus repents, and lives according to the precepts of faith, can his sins be remitted, *br. ill.* 8393. If a man relapse into evils of life after repentance, his latter state is worse than his former, for then good is conjoined to evil, and he is guilty of profanation; the words of Matt. xii. 43—45, cited, 8394. The doctrine concerning repentance cited, and further *ill.* 9088. Briefly, that it is to shun all that is evil and false, from aversion thereto, 9448. See further, in EVIL (5); and see REFORMATION, REGENERATION.

REPETITION. See WORD.

REPHAIM. See NEPHILIM.

REPHIDIM, denotes the quality of temptation as to truth, 8561. See to JOURNEY.

REPLY. See to ANSWER.

REPRESENTATION, REPRESENTATIVES.—1. *What is meant by a Representative, a Representative Church, etc., ill.* 1361; passages cited, 10,276. All persons and things in the world may become representative, inasmuch that hardly anything which is an object of the senses can be excluded, 1361. In the Word, historical truths, which commence with the call of Abram, are equally representative with the previous made history [*historica facta*]; thus whatever is contained in the sense of the letter is such, 1403, 1404, 1408, 1409. The historical facts themselves are representative, and all the words which express them are significative, thus every expression of the Word, 1408, 1409. The representatives of the Word were derived from similar things in heaven, which is full of them, 1619, 6398; see below, 2179. All things in nature are representative, because supported by the Lord's influx through heaven, 1632; further *ill.* 3483, 3484. There is nothing in heaven or earth but what is representative in some measure, of the Lord's kingdom, because all things exist and subsist by influx from the Lord; hence those who are in divine ideas see internal things from external, so with regard to the Word, 1807, 1808, 1881; see

below (20). Representatives in the Word and in rituals are derived, primarily, from similar things seen in visions and dreams by men of the most ancient church, 2179, 9457, 9481, 9577, 10,276; other passages cited below (17). A representative may be simply described as an image of that which is represented, as the language and gestures of a man represent his thought and will; application of this to the Word, 3393, 4044. Representations are simply the images of spiritual things seen in natural things, and when they are truly represented, then the spiritual and natural are said to be in correspondence, 4044. Representations and significatives were well known in ancient times, not only in the church, but among the wise Gentiles, whose fables are of that character; how much the science of representations and correspondences excels other sciences, 4280, 7729, 10,252; cited below (7). A representative church, and a representative of the church, are similar in external form; but in the former there is correspondence between the internal and external, in the latter there is no such correspondence; *ill.* by examples, and passages cited, 4288. Internal things are represented, external represent; *ill.* by the likeness of the affections and thoughts of the soul in the body, 4292. Internals that are represented are states of love and charity, which terminate in natural forms, which are representations, in the ultimate heaven, *ill.* 9457; passages cited, 9739. The church is called representative, when its holy internals, which are all things of love and faith, are exhibited in visible forms; *ill.* by the discourse of Moses concerning such forms, 9457. To represent the church, without really being a church, is to regard the externals as holy and divine, without perception from faith and love, 10,560.

2. *Representatives and Correspondences treated of seriatim*, 2987—3003, 3213—3227, 3337—3352. Between all things spiritual and natural there is correspondence, and those things which exist from the spiritual in the natural are representations, 2987—2991, 3002; *ill.* by expressions of the face and actions, 2988, 2989. All things in the natural world exist by influx from those which are in the spiritual world, 2990, 2999. The existence of the natural from the spiritual, and the representation of the one by the other, does not imply similarity of form always; but when that is the case, they are correspondences also, 2991. The Author mentions his abundant experience of such a representation of spiritual things in natural; thus, when he was thinking of the viscera, the angels followed the connection through spiritual ideas, not knowing of what he thought, 2992. In like manner, all things of the vegetable kingdom are from a spiritual source; and all derive their origin from good and truth, which are from the Lord, 2993. So long as man lives in the body, he cannot know much of this wisdom, because representatives and correspondences in the external appear so unlike the things in the internal man to which they correspond, 2994. The men of the most ancient church, however, could communicate with angels, because heaven had not been closed against them by evil; hence in natural things they saw celestial and spiritual, 2995. It is well known in the other life, though quite an arcanum in the world, that heavenly societies correspond to all things in the body, inasmuch that heaven is a Grand Man, and man is a little heaven, 2996—2998, 3021. This correspondence may be known from

the influx of the internal man into the external, the former being celestial and spiritual, the latter corporeal and natural, 2997. All things in the universe, also, represent somewhat in the Lord's kingdom; this kind of representation is *ill.* by worms which become butterflies, 2999, 3000. To account for this representation, there is only one life, and between this one life and its various recipients there is correspondence; by men who are in love and charity it is received adequately, not so by those who are in the contraries, 3001. In the world of spirits representatives exist in innumerable variety, and appear almost continually; especially, because the ideas and discourses of angels are exhibited in representatives before spirits, 3213. Such representations are given in long series, accompanied with great delight, and with a knowledge of what each particular thing signifies, 3214. For example, cities are represented when angels discourse concerning doctrinals, 3216; horses are represented when they discourse concerning intellectual truths, 3217; animals of various kinds, when their discourse relates to the various affections, good and evil, 3218; birds, when knowledges and the influx of thoughts form the subject of conversation, 3219; paradises, vineyards, woods, meadows, and similar scenes, when the subjects relate to intelligence and wisdom, 3220; clouds of all kinds, bright or obscure, when the affirmative and negative are signified, 3221; flames, to represent the loves and their affections; lights, to represent truths, 3222. As a particular instance of these representations, the Author mentions a vision in which two birds appeared, noble and beautiful, but one other obscure and deformed; at the same time, certain spirits who held a false opinion concerning influx (represented by the deformed bird), fell from an angelic society, 3219. Repeated, that there is correspondence between the light of heaven and the light of the world, and that all things which exist in the world's light are representatives of the heavenly, 3223, 3225. That man in the other life enjoys the faculty of perceiving the sense of representatives, and also of exhibiting them when he discourses, 3226. The general subject resumed, 3337—3341; especially the representative speech of spirits and angels, 3342—3345. See LANGUAGE (3). That the human mind was represented in form by spirits from another earth on a certain occasion, 3348. That a chorus of angels formed a golden crown set with diamonds, about the head of the Lord, by representations, 3350.

3. *Passages concerning Representatives cited in another order*; first, the above passages are referred to, 3349. The Author then continues, that all things in the literal sense of the Word are representative and significative of things in the internal sense, and refers to 1404, 1408, 1409, 2763. That the Word given by Moses and the Prophets, is written by representatives and significatives, and could not be written in any other style so as to have an internal sense, and effect a communication between heaven and earth, 2899. That for the same reason the Lord spake by representatives; this additional reason being assigned, that he also spake from the divine itself, 2900. That representatives and significatives in the Word, and in religious rituals, originated from visions enjoyed in the most ancient times, 2179; cited above (1). That representatives took their rise from the significatives of the ancient church, and these again from the perceptions of the most

ancient, who had their representatives from dreams, 920, 1409, 1977, 2896, 2897. That those who collected the percepts of the most ancient church, are signified by Enoch, 2896. That representatives of the Lord and of his kingdom continually appear in heaven, 1619. That the heavens are full of representatives, 1521, 1532. That the ideas of angels are also turned into representatives in the world of spirits, 1971, 1980, 1981. That infants in the other life are introduced into intelligence by representatives, 2299. That representatives in nature are from the influx of the Lord, 1632, 1881. That representatives of the Lord's kingdom exist in nature universally, 2758. That in the external man there are things which correspond, and things also which do not correspond to the internal, 1563, 1568.

4. *A third collection of passages cited in order*; first, that all things in the world, in its three kingdoms, are representative of the celestial and spiritual things of the Lord's kingdom, cited 9280. That this is the case because they are all correspondences, cited, 9280. That representatives appear in heaven, their origin *ill.*, thus their quality, and why they appear, 9457, 9481, 9576, 9577. That they appear in spiritual light, and are seen by the eyes of spirits, 9574. That conjunction of the Lord with man is effected by representatives, for which reason the representative church existed, 9481; and the Word is written by representatives, 9457 end; 10,276. That all representatives in nature have reference to the human form, *ill.* 9496. In further illustration of this, that there is an established correspondence between man, and all things in man, and the heavens; collection of passages cited, 10,030 end. That with the Israelites and the Jews there were appointed representatives of the interior things of heaven and the church, 10,149. That the Word of the Lord is heaven in ultimates, so to speak, *ill.* from representatives in the other life, 10,126.

5. *The general law of Representation explained*, viz., that nothing is reflected upon the person or the thing that represents, but upon what is represented, 665, 1097, 1361; cited below (8); 4515. Any king, however bad, and of whatever country, could represent the Lord, such representation being involved in the anointing, 1361, 3670, 4281. All kings and priests at this day represent the Lord in virtue of the kingship and priesthood itself, but they become spiritual thieves if they attribute anything holy to themselves; if they do evil at the same time, they cease to represent the kingship and priesthood of the Lord, and represent the opposites, 3670; cited, 3686. Passages cited, shewing that representatives had respect to holy (spiritual and celestial) things, not to persons, 9229; and that material things (as well as persons) were only holy representatively, 10,128, 10,149, 10,276; cited below (8).

6. *Beginning of Representatives in the Church*.—Representatives arose from scientifics or doctrinals of the ancient church, and these again from the perceptions of the most ancient, 920, 1409. The men of the most ancient church had internal worship only, and were in communication with heaven, whence all nature was to them a living theatre of the Lord's kingdom; this state having changed, their posterity, signified by Cain and Enoch, collected the doctrinals of those better times, and commenced the era of significative writing; at length, worship was commenced on mountains, or in groves, and finally, the

altar was set up, derived from those significatives, 920; see below, 2896. In the period of the ancient churches, a certain signification was attached to every object that met the senses, and when that significative church no longer existed, the objects were made representative, 1361, 1409. The representatives and significatives of the ancients were derived for the most part, from angelic representatives, seen by the men of the most ancient church in their dreams or visions, who also had a perception of what they signified, 1977 end; 2179. When representatives were adopted for worship, all internal worship had perished; nevertheless, all that was done according to the prescribed ritual, appeared before spirits and angels, and thus effected a conjunction between heaven and earth, 1361, 4288. Representatives as forming a church commenced with the call of Abram, previous to which the state of idolatry from which the representative church was raised up is treated of, 1361 end; 1401. A summary of the development is given: first, the celestial, or the most ancient church, to whom nature was dead, except in so far as they thought of celestial and spiritual things by means of its objects; secondly, doctrinals derived from their ideas which formed the Word of the ancient church after the flood; thirdly, representatives commencing from the time of Abram, when knowledges had perished, and the church became idolatrous; lastly, the institution of such representatives with the posterity of Jacob, 1409. In the idolatrous period, or early period of Abram, the Lord (Jehovah) revealed himself by the name of *Schaddai*, and even the plural, *gods*, is used; such is the nature of representations, 1992; and particularly, 2559. Representatives and significatives were derived from the most ancient church when men conversed with angels, and perceived celestial and spiritual meanings in universal nature; at length, when that communication began to cease, they were collected by those whom Enoch represents, 2896. It was well known in the most ancient times also, that every part of man corresponds to the Grand Man of heaven, and hence certain rituals among the ancients, by whom such representatives and correspondences were highly esteemed, 3021. Things that were held significative by the ancients, became representative with the Jews; the difference *br. ill.* and that such representatives served to keep something of the church extant [*aliquid ecclesiæ sistere*] till the Lord's coming, 3147. The ancient church was properly a representative church, because the internal state corresponded with the external worship; thus they were in a state of celestial love when they worshiped on mountains, etc., this was not the case with the representative of a church that existed among the Jews, who were only in externals, 4288. The remains of the representative church, or the church derived from the ancients, existed in Canaan among the Hittites and Hivites, when the Jews entered upon the mere representation of the church, 4429, 4431. The difference between the men of the most ancient church and of the ancient church fully described, and passages copiously cited; shewn also that the former had no external worship, and could not have received an external ritual unless their internals had been closed, 4493.

7. *Representatives in the Ancient Church*; first, see above (6), 920, 1361, 1409, 2896, 3147. When internal worship had ceased, or when there was no longer any charity, among those who constituted the

ancient church, there still remained a representative of the church, 3268 end. The ancients had a knowledge of representatives and significatives such as are in the Word, and by their wisdom in such things they could speak with spirits and angels, 3419. These representatives were turned into magic, especially in Egypt, because the good of charity had then perished, and a communication was opened with evil spirits, *ill.* 6692. All that was commanded to be done in the church before the advent of the Lord was done by representatives, *ill.* 7417; and power was actually exercised by such representatives, 7673. The existence of the science of representations and correspondences was common in the East, as shewn by the offerings when the Lord was born, but that science was afterwards obliterated, especially in Europe, 10,252.

8. *Representatives in the Jewish Church.*—The posterity of Abraham, Isaac, and Jacob, could not be regenerated, but covenants with them were representations of regeneration; in like manner these fathers themselves, and all the kings and priests, were representative, 665. Whatever was done in the Jewish church was changed in heaven, into corresponding representatives, 1003. Judah and Israel represented the internal church, distinguished as celestial and spiritual; Jacob the external church; other nations, such as make worship consist merely in externals, 1097; see below, 6304. The Jews were anything but celestial men, Israel was anything but a spiritual man, yet they represented these things, because it is a law of representations that nothing is reflected upon the person or thing that represents, but only on what is represented, 1097, 1361. The Jews, beyond others, made worship consist only in externals, yet this did not prevent them from representing internal worship, 1097 end; 10,526, 10,560. The essential things represented were the Lord and his kingdom, thus all things of love and faith, or whatever can be predicated of the church, 1361, 3652. Kings, however base, and even beasts (as in the sacrifices), nay, inanimate objects, and all parts of the ritual, were representative, 1861, 1409. All the kings of Judah and Israel, whatever their character, represented the royalty or kingship of the Lord; all priests, in like manner, his sacerdotal office, 665, 1409, 3671, 4281. The laws enacted concerning servants are cited, to shew that all such laws, and in short, the whole economy of the Jewish church, was derived from laws of truth and good in heaven, partly by correspondences, partly by representatives, and partly by significatives, 2567 near the end. Washings are mentioned as significative in the ancient church, but representative among the Jews, because the latter regarded them as means of religious purification; the Jews, therefore, were strictly held in such rituals, in order that all conjunction of heaven with the world might not cease, 3147; see also 4545. The Author's experience concerning representatives like those of the Jewish church which he saw in the light of heaven, viz., a tabernacle with the ark and all its furniture, every part of which, to the very hooks and rings, was seen to be significative, 3478. The Jews were able to represent the church in externals, for the very reason that they had no knowledge of, and no will for, internal worship, *ill.* 3479, 10,256, 10,560. A merely representative church (as with the Jews) is only the likeness of a church, not a church really, 3480; see below, 4281. Canaan was given to the

posterity of Abraham, in order that a representative church might be instituted, not because they were better than others (for they were the worst of all nations), but because they were merely in externals, and could be held to the representation, 3686, *ill.* 4208, 4281; see also 10,526, 10,560. The ritual of the Jews in regard to themselves was idolatrous, because they were in externals separated from internals; nevertheless, the genuine principle of the church could be represented, because representations have no respect to the person, but the thing represented, 4208. The church instituted with the Jews was only the representative of a church, for which reason it is called (in general terms) a representative church; it is observed, also, that kings and priests, however wicked, can represent the Lord, 4281; see above (5). The difference between a representative church (strictly so called), and the representative of a church, is *ill.*, and it is shewn that the former existed among the ancients, but only the latter among the posterity of Jacob, 4288. The posterity of Jacob were not allowed to enter Canaan until the genuine representation had departed from them, otherwise they would have profaned holy things; for this reason they were kept in Egypt, etc., 4289; the fuller explanation anticipated by a brief statement, 4282; see below, 4429. An external representative of the church was commenced in full form when the posterity of Jacob entered Canaan, because there all the places and boundaries had been representative from ancient times, 4289 end; see below (9). It was the posterity of Jacob especially that represented the church, but not of Isaac especially, because in the latter case Esau must have been included; still less could it have been all the posterity of Abraham, *ill.* 4292. The name of Jacob was changed to Israel for the sake of the representation, viz., that the internal of the church might be represented as well as the external, *ill.* 4292. When the Jews were in worship, their holy external was miraculously elevated to heaven, by the Lord out of them, not within them, 4311; further *ill.* 4545. The Lord could only be representatively present with the Jews, for, in fact, they were idolaters in heart, and surrounded by evil spirits, 4311. Before the Jews were admitted to represent the church, they had lost all knowledge of interior truths, in other words they were utterly vastated; such truths, however, still survived among the remaining posterity of the ancient church in Canaan, especially those called Hittites and Hivites, 4429; compare 4516, 4874, cited below. In external form, the rituals received by the Jews were similar to those of the ancients; the statutes, judgments, and laws which they were commanded to observe were known in the ancient churches, 4444; but particularly 4449. Such representatives considered in themselves really had good in them, but in respect to the Jews they had no good, for that people were in evil, and opposed to the truth of the church, *ill.* 4444. When they declined to manifest idolatry their state was worse, for they no longer represented celestial and spiritual things, but the opposite infernal things; indeed, in this case they worshiped a certain devil called up from hell, to whom they applied divine representatives, 4444, 4449. The internals signified by the representations of the Jewish church were those of the most ancient church, the remains of which still existed among the Hittites and Hivites, 4489. Hamor and Shechem, with whom those remaining goods and truths existed, were descendants of the most ancient church; but the posterity of Jacob

were descendants of the ancient church, called the Hebrew, 4489 end; see also 4517. The representative of the church could be instituted with the posterity of Jacob, notwithstanding their evil quality, on the single condition that they strictly observed the statutes in external form; passages cited, 4515, 6304; see below, 8588. Such a representative, however, could not be instituted so long as any remains of the ancient church existed; hence the Israelites were not admitted into Canaan until the inhabitants of the land had consummated their iniquity, 4516; see also 9316; cited below (9). The sons of Jacob denote the mere representation of a church, but their father Jacob the ancient representative church, *ill.* 4680. The representative imparted no holiness to the persons representing, but the holiness, abstracted from the things or the persons, affected the spirits who were with them, and remotely the angels, *ill.* 4307, 4545; see below, 8588. The internal as well as the external of the church was represented by the Jews, but internal things were not received; this represented in the story of Judah and Tamar, 4831; further *ill.* 4347, 4874. The representatives of the Jewish church were not absolutely the same as those of the ancient, but they were for the most part similar to those of the Hebrew church, in which burnt-offerings and sacrifices had been instituted; these representatives were not known in the genuine ancient church, with whom the internal of the church was more closely conjoined, 4874. The institution of the Jewish representatives is denoted by the return of that people to the land of their fathers (so expressed when they were in Egypt); it is repeated here also that the Jewish nation represented the celestial kingdom, and the Israelitish the spiritual kingdom, 6304. The bones of Joseph taken with them when they went up from Egypt, denote the representative ultimates, which was all that remained to them of the church; this also shews that the external representative was not instituted amongst them until the internal was vastated, 6392. The sabbaths and festivals were instituted for the sake of the representation, see below (11). The Jews also could represent holy things more perfectly than any other people, because they worshiped the externals themselves as divine; passages cited, 8588 end; see also 8006. By such representations the holy external was miraculously elevated to heaven; first, by means of simple angelic spirits, who correspond, in the Grand Man, to the skin; and, secondly, by interior angels associated with the latter, but not with the Jews, 8588; see also 4311; cited, 9457. In order to such elevation, the evil interiors of the Jews were veiled over, so as not to appear to the spirits; and this veiling was their sanctification, without which the representative would have perished, 8788; further as to sanctification, 9229; and in the genuine sense more particularly, 10,128, 10,276. General statement repeated concerning the representatives of the Jewish church; some of them enumerated; and that they were holy representatively, not essentially, as those believe who are in mere externals, 10,149; the whole subject further *ill.*, especially from representatives appearing among spirits, 10,276. That the representatives of the Jewish church were truths in the ultimates of order, and were commanded because they represented heaven with all its truths and goods, 10,728. That they were similar to representations which appear in the ultimate heaven, but less perfect, 10,276.

9. *The land of Canaan representative, viz., of the Lord's kingdom;*

the internal man represented by Mount Zion and Jerusalem; the external by the boundaries of Canaan, the plain and river of Jordan, the Euphrates, and the sea, 1585. The spiritual church was formerly represented by Kiriath Arba, afterwards called Hebron, in the land of Canaan; but when Hebron was possessed by the Anakim, the representation was transferred to Jerusalem and Mount Zion, *sh.* 2909; see also 2916. The most ancient church was in Canaan (567), and the ancient church was partly there and partly in many other kingdoms (1238, 2385), hence all the nations of Canaan, and all its lands and rivers became representative; for this reason also Abram was ordered to go into that land, and it was given to his posterity in order that a representative church might be established, 3686, 4289 end; passages cited, 10,276; 10,526, 10,560. The representative of heaven and the church was instituted when they entered into possession of Canaan, and at the same time the nations (Canaanites, etc.), became representative of evils and falses infesting the church, 9316. The church was instituted in Canaan for the sake of the Word, that it might be written by representatives and significatives, *ill.* 10,276.

10. *The Tabernacle representative.*—The tabernacle, and all things contained in it, were so ordered as to exhibit a representation of the three heavens, *br. ill.* 9457, 9481, 9485, 9576, 9577, 9784; more especially as to the representation of the Lord's presence and of worship 9784, 9963. See *TEXT*.

11. *The Sabbath representative.*—Sabbaths and festivals were ordered to be celebrated by the posterity of Jacob that they might be in a full representative state; for this reason no work was allowed to be done which had respect to worldly and terrestrial things as an end, 7891—7893, 8886. The Sabbath was the primary of all representatives, 10,728. See *SABBATH*.

12. *That the principal Representatives in all Worship were the Altar and Burnt-offering*, 920, 921; but particularly 9714, 9739, 10,129, 10,130. See 10,728, cited above (11).

13. *Representatives since the Lord's Advent.*—External rites ceased to appear in heaven at the Lord's advent, man no longer being regarded from externals, but from internals, 1003. In ancient times it was known that the ceremonials observed at the coronation of kings were all representative, but now they are regarded as mere emblems; a proof that the knowledge of representatives has perished, 4581. In consequence of the Lord's advent, the representatives of the church ceased to be; *ill.* by the putting off of the body when the man comes into his spiritual state, etc., 4835. In the ancient church it was well known what internal truths were represented, but the knowledge had perished in the Jewish church; hence the Lord abolished representatives, and taught the internal truths themselves; in place of all former representatives, he did, however, appoint baptism and the Holy Supper, 4904. Before the Lord's advent the representatives of the church were a means of conjunction with heaven; the Lord came when that conjunction perished, and opened the internals themselves that had been represented; hence the only means of conjunction at this day is the Word, 9457.

14. *Representatives in the Word.*—Representatives consisting of real history commence with the twelfth chapter of Genesis, or the call of Abram, previous to which the history is made for the sake of the repre-

sentation of heavenly things, 1361 end, 1401. The historical truths of the Word are representative, as entirely so as the made history; in short, the sense of the letter is wholly representative, and every particular word is significative, 1403, 1404, 1408, 1409. Many representatives in the Word are derived from the representations of angelic intelligence seen in the world of spirits, and by the prophets in visions, 1619, 2179, 2763. Representatives are distinguished from correspondences; the latter consisting of things in the natural world which are not so represented in the world of spirits; the eye, for example, which denotes understanding, the ear, obedience, etc., 2763. In the ancient church, a Word existed from this origin, consisting of made histories and prophesies written by representatives and significatives; some particulars given, 2897, 2898. The existing Word, given by Moses and the prophets, is also written by representatives (but those of real history,) and by significatives; otherwise it could have no internal sense, by which there could be communication between heaven and earth, 2899. The Word of the New Testament is of the same character, because the Lord spake by representatives and significatives, his discourse being from the divine, 2900. The representation of divine things in the Word, is not interrupted by the deaths of those who represented, but a change of state is thus signified and the representation continues, 3256; several examples, 6302. The men of the most ancient church had no written Word, and those of the ancient church in the beginning had no other than could be collected from the wisdom of the most ancient; at length the representatives and significatives which formed this Word were committed to writing, etc., 3432. Seriatim passages concerning correspondences and representatives in the Word, 3472—3485. Spirits are sometimes favored with experimental evidence of the reality of the divine representations which form the Word; one is mentioned who was elevated to the entrance of the first heaven, while the Author read the first chapter of Deuteronomy, 3473—3474. Representatives increase in perfection according to degree, so that those in the first heaven are but the common form of those which appear in the second; hence in whatever degree the external representative appears, its quality is perceived according to the internal, 3475. Those to whom the representatives of the Old Testament are opened, possess the key to the secrets of the Lord's church upon earth while they live in the world, and hereafter to the secrets of his kingdom in the heavens, 3478 end. All that is recorded in the Word of the Israelites is representative, and the Lord when in the world also spake by representatives, otherwise the angels who attend men could not have understood, 3652. Representations are varied according to the varying states of good and truth, and the mutations of good and truth are according to the mutations of spirits and angels who are in such good and truth, *ill.* 4073. The Lord is so variously represented in the Word, not because of variations in himself, but because the divine is variously received by men, 4206. The Word and its representative are treated of distinctly under the figure of Moses and Joshua his minister, it is explained also how the literal sense of the Word is presented representatively in heaven, 9419; further concerning the holy connection of the internal and external sense, 9430. Conjunction with the Lord is effected by the representatives of the Word, 9457 end, 10,276 end; and from such repre-

sentatives the Word may be called heaven in ultimates, 10,126; compare the account of man's state, which is also built up from ultimates, 10,225. See HEAVEN (9).

15. *Representative Images in the Mind.*—Divine truths flowing in from the Lord by the medium of the rational mind, are presented to view in the natural, as an image of many things seen together in a glass; a similar influx through heaven, causes that representatives appear in the world of spirits, 3368. Scientifics are as mirrors in which interior truths and goods appear representatively, 5201. See IDEA, SCIENCE, REASON.

16. *Representatives in the other Life.*—Whatever exists in nature appears also in the world of spirits, not actually as in the world, but representatively, 1807, 1808; compare 1881, cited below. The Author mentions, from experience, into what representations the various lusts are turned among evil spirits, 954. Representatives in the other life exist by influx from the Lord, and are real; for thence are all things derived in nature, 1881; see below, 3485. Animals of various kinds appear before spirits, some which are merely representative and are never seen in the world; in general terms, they represent affections of good and truth, or of evil and the false, 2179. Useful animals appear in the other life, when good affections are spoken of, 5198; passages cited, 9280. Representations in the other life could not be given except by discriminations of light and shade, the former from the Lord, the latter from the proprium of man, 3341. Representations in the other life are appearances, but alive and real because from the light of heaven, which is wisdom and life; on the other hand, things seen from the light of the world are not real except so far as they are conjoined with those which are of the light of heaven, 3485. Examples of representative appearances connected with certain spirits seen by the Author, 5060. The beautiful representations that appear about good spirits, according to correspondence with their interior state; even houses and palaces refulgent with gold and precious stones; and, on the contrary, what filthy appearances surround evil spirits, 10,194. That representatives that appear in the other life can only be seen in the light of the other life, thus by the eyes of the spirit, which are adapted to that light, *ill.* 9577, 9739. See LIGHT (2, 3), HEAVEN (10), LORD (16).

17. *Representatives in Heaven, especially.*—The Author speaks of the second and third generation of the most ancient church, how magnificently they dwell, all around them being representative, but still, in their estimation, most real, 1116. He speaks of the mode of communication between spirits and angels, by discourse, and especially by ideas accompanied with ineffable representations, 1391; see below, 1764. The world of spirits and the heavens are full of representatives, such as were seen by the prophets, and all such things appear in marvellous light, 1521, 1522, 1619, 5313, near the end. Nothing exists in heaven but what is representative and significative; hence the visions of the prophets were an opening of their internal sight to perceive such representatives, and hence the representatives and significatives of the Word, because it is given from the Lord through heaven, 1619. Spirits have discoursed with the author by visual representatives, every part of which was significative, 1764. Things that exist before

the angels in heaven, when received in the world of spirits, appear there as representatives; the Author calls them visions, or things seen, 1971, 2179, cited below. The Author's experience of a similar state: he traces a dream, composed of representatives, to angelic spirits and discourses with them: remark concerning the men of the most ancient church who had similar representations from dreams with a perception of what they signified, 1977, 1980, 1981; 6319, cited below. Subjects of discourse among the angels become known to spirits from representatives appearing; thus when the angels discourse about intellectual truths, horses appear, etc., 2179. Angelic speech falls into representatives and significatives when it comes down to man; to the natural sphere, 3419. In like manner there are superior representations within inferior according to the heavens; thus whatever appears in the first heaven contains inwardly what is in the second; and whatever appears in the second, contains inwardly what is in the third; finally, those who are in the third heaven see, in place of these representatives, the Lord himself, 3475. The paradisiacal heavens are in the first heaven, at the threshold of its interiors, and they correspond to the eyes; the gardens, flowers, and trees which appear in them, are representatives from the discourse of angels in the superior heavens; passages cited concerning such representations in heaven, 4528. Angelic influx causes representatives to appear, and their appearance or reception is the cause of such influx continuing [*br. quod influx angelicus fiat per representative apparentiæ*], 6319; compare 10,728. There are three heavens, an inmost in which the good of love reigns, a middle in which the good of charity reigns, and an ultimate in which all that is thought, said, and that exists in the prior heavens, appears representatively, that is to say, as paradises, woods, fields, cities, palaces, houses, flocks and herds, etc., 9457, cited 9466, 9577, 10,276. Divine things are exhibited in visible forms in the heavens (as well as in the world), and such visible forms are representatives, 9481; repeated, and passages cited, 9739. See HEAVEN (10).

18. *Representative Dreams*.—The ideas of angels are turned into beautiful representations which are seen in vision by good spirits, and by man during sleep, 1971, 1980, 1981. The men of the most ancient church had their dreams accompanied with a perception of what they signified, from the same source, 1977 end. The angelic spirits from whom such dreams come belong to the province of the cerebellum, because the cerebellum is wakeful when the cerebrum is asleep, 1977 end.

19. *That Infants, in the other Life, are instructed by Representatives*; with what beauty and delicacy this is accomplished, 2299. See EDUCATION.

20. *That universal Nature is a Theatre representative of the Lord's Kingdom*, 2758, 3000, 3483. Between all things that exist in the light of heaven and the light of the world correspondence is predicated, and those correspondences which exist in the world's light are representations, 3225, 3226; cited, 3337. Whatever exists in nature is an ultimate image of somewhat in the Lord's kingdom, because nature only exists by continual influx from the Lord, 1807, 3483; further *ill.* 3484, 5116; see also 10,728, cited below. All things in nature, in its three kingdoms, are correspondences, and according to such correspondence

they were in ancient times made representative of celestial and spiritual things; passages cited 9280. All things in heaven and the world have reference to good and truth, and represent more or less remotely the marriage of good and truth, 9806. The celestial and spiritual things of heaven are really terminated in the three kingdoms of nature, and hence all nature is representative of such things, *br. ill.* 10,728. See INFLUX (13), LIFE (2), HEAVEN (9).

21. *The reference of all Representatives to the Human Form.*—The universal heaven represents one man, 7396. The externals of man are formed in the image of the world, but the internals in the image of heaven; passages cited, 9279. All representatives in nature have reference to the human form, and bear a signification derived from that form and its correspondence; *ill.* and passages cited, 9496, 10,030 end. Treated *seriatim* in MAN (32), HEAVEN (7), INFLUX (7).

22. *Conjunction with Heaven by Representatives*; that it commenced after conjunction by internal worship had been destroyed, 1361; further *ill.* 4288; see HEAVEN (9).

23. *That conjunction of the Lord with man was effected by Representatives*; namely, by the mediation of spirits and angels, 9481; but now by the representatives of the Word, 9457 end, 10,276 end. See LORD (14, 21).

24. *As to the Representation of the Lord*; namely, by persons and things in the Word, 4520, 5307; particulars in LORD (77, 78).

REPRESSION OF EVIL, when it is seen to be such, without which man incurs guilt, 9132 end.

REPROACH. See OPPROBRIUM, IGNOMINY.

REPTILE. See CREEPING THING.

REQUIRE [*quære*]. See to SEEK.

RESEN. See NIMROD.

RESIDE, to [*residere*], is predicated of truth; to inhabit or dwell, of good, 4600. Truths are said to reside either in the external or internal man, *ill.* 10,199. See to INHABIT.

RESIDUE. See REMNANT, REMAINS.

RESIN [*resina*]. See GUM.

RESPECTIVE SENSE. The Word is said to treat of the Lord in the supreme sense, and of his kingdom in the respective sense; in either case the internal sense is meant, 3245. See WORD.

RESPECTIVE STATE is a phrase used by the Author to indicate the human consciousness of the Lord, when treated of distinctly, or relatively to the divine; see 2154, 2157, 2158.

RESPIRATION.—1. *In the most ancient times.* The men of the most ancient church had internal respiration, and not external, except tacitly, 607. Their internal respiration, and the changes to which it was subject, were according to their state of love and faith in the Lord, 97; see below, 1118, 1119. Having only internal respiration, they did not speak by words, but like the angels, by ideas, which they expressed by changes of the face and countenance, especially of the lips, 607; see below, 1118. This mode of expression far exceeded in power the language of words, besides which they also thought more profoundly, 607. In course of time internal respiration ceased, and the power of expression was lost, or became so deformed, that all that posterity of the most ancient church perished, 607 end; see below, 805. With the

cessation of internal respiration, there occurred a total change in the state of man, for external respiration now succeeded in its place, and the ideas of thought were terminated in words, 608. The loss of internal respiration was accompanied also by the loss of perception, and as the ideas of thought were now terminated in words, man was no longer capable of instruction by the internal way; hence doctrinals took the place of revelations, 608. The internal respiration of the men of the most ancient church is meant by the breath of lives; also, it was such as agreed with the respiration of angels, and was varied according to every state of the internal man, *br.* 97; further *ill.* 805, 1119. The posterity of the most ancient church perished (as mentioned above) or were suffocated, because they could no longer respire in correspondence with angels, 805; see below, 1120. With internal respiration they enjoyed also a tacit speech (besides the language of expressions mentioned above); the nature of this speech *br.* explained, and how it entered the ear by the Eustachian tube, 1118. This tacit speech was caused by the influx of internal respiration into external (so to call it), and was perceived by another in his interior man; repeated, that it necessarily corresponded with the respiration and speech of angels, because the man of the church had communication with heaven, 1119. Explained, also, that this internal respiration proceeded from the navel [*umbilicus*] towards the heart (1118), or interior region of the breast (1120), and that in the posterity of the most ancient church it receded towards the back part [*versus regionem tergalem*], and the abdomen; also that in their last posterity who lived immediately before the flood, internal respiration had almost entirely ceased, and, when it finally receded from the breast, they were of themselves suffocated; that then external respiration and articulate language commenced with some, 1120, 7361; see PRINCIPLE (1, 7); NATIONS (1); PERCEPTION (1).

2. *Respiration distinguished as Voluntary and Spontaneous*; distinct choirs in the province of the lungs, in the Lord's spiritual kingdom, pertaining to each, 3351. Further experience on this subject; explained, also, that the involuntary respiration commences as soon as man sleeps, 3893, cited below (3).

3. *Respiration of Heaven; correspondence of the Heart and Lungs*; *seriatim*, 3883—3896. The Author sensibly perceived four general operations from the influx of heaven, first, into the left part of the brain, common to the organs of reason; secondly, into the respiration of the lungs, the correspondence of which with the respiration of heaven was made evident; thirdly, into the systole and diastole of the heart; fourthly, into the kidneys, 3884. The influx into the heart was by regular pulsations, and the times of its pulse to the breathing were as three to one; yet these pulsations were so governed that the recurring pulses of the heart coincided [*se insinuabant*] with those of the lungs at the end of every respiration, 3884. It is proved by this experience, that there is a pulse of the heart and a respiration common to the whole heaven or Grand Man; and that these motions correspond to those of the heart and lungs in the human body, 3884 end. The common respiration of heaven was further *ill.* by a particular experience, in which the Author observed its interior and flowing quality; also that its times, compared with his respiration, were as three to one; his similar observation on the pulse of the heart, 3885. Nevertheless, continual

variations exist according to state, and hence there are manifold respirations and pulses in heaven, as many in number as there are special societies, and states of love and faith, 3886, 3887. In general, heaven is distinguished into two kingdoms; the celestial, which pertains to the province of the heart, and the spiritual, which pertains to the province of the lungs; there is also an influx of the celestial into the spiritual, like that of the heart into the lungs, 3887. The heart and lungs rule together in every part of the body and mutually flow in, but according to the state of the parts; the heart, also, is analogically the same as love or will, and the lungs as faith or understanding; the latter in each case being the causes of all spiritual sensation and action, as the former of all sense and motion in the natural body, 3887—3890; for further particulars, see HEART. In further proof that the respiration of man corresponds with that of heaven, and that spirits and angels really breathe and live as men, the Author mentions much additional experience; his own respiration in correspondence with heaven; the testimony of the men of the most ancient church in confirmation of it, 3891, 3892; see above (1); and the quality of those who govern the respiration, voluntary and involuntary, 3893, cited above (2). Repeated, that the respiration of spirits and angels is altogether according to their particular states of love and faith; also, that the wicked cannot respire in heaven, or even among good spirits, but are, as it were, suffocated, 3893, 4225, 9108, 9281; compare 7411, cited below (6). That the well-disposed, on the other hand, are inaugurated into the respiration of heaven, by introduction into societies or choirs, where one respire as another, and perceives as another, but all in perfect freedom, 3894. That the sphere persuasive of what is evil and false in the other life, and even if it be of truth conjoined with evil, produces a suffocating effect; the Author's experience, 3895. See PRINCIPLE (7).

4. *Respiration of the Popes in the Consistory*; its quality described, when they believe themselves to be influenced by the Holy Spirit, 3750.

5. *Respiration in other Planets*.—The inhabitants of the moon do not speak from the lungs, but from the abdomen, because they are peculiarly circumstanced in regard to an atmosphere, 9235. The inhabitants of Mars have internal respiration, and also speak tacitly like the men of the most ancient church, 7362. The inhabitants of one of the earths in the starry heavens are remarkable for their similar respiration to the inhabitants of our earth at the same time that they have no articulate language, 10,588. See LANGUAGE (5).

6. *Signification of Respiration, or Breathing*; chiefly, that it denotes the life of faith, 94—97, 1119, 1120, 3883—3895, 9221, 9281. The Lord breathing upon his disciples when he said, "Receive ye the Holy Spirit," denotes vivification by faith and love; the similar meaning of the "breath of lives" in Genesis; generally that breathing, respiration, and therefore *inspiration* denotes the life of faith, 9229. Soul [*anima*] has the same signification as breathing, because derived from animation, which is, in fact, respiration; the similar meaning of spirit, so called from wind, 9281. Jehovah said to rest and respire on the seventh day (Exod. xxxi. 17), denotes the union of the divine itself with the divine human, when the hells were subjugated and the heavens brought into order, and hence when there was peace in heaven, 10,374. In the contrary sense, Pharaoh seeing there was respite [*quod facta respiratio*—a

cessation—pause for breathing—Exod. viii. 15], denotes the cessation of what is undelightful and tedious in that state of evil, 7411; compare the statement above (3), 3893. See **INSPIRATION**, **HOLY** (2).

7. *That man respire internally as well as externally*, but that his internal respiration is tacit and imperceptible to him while he lives in the world, 9281.

RESPOND. See to **ANSWER**.

REST [*quies*]. See **PEACE** (4, 5).

RESTITUTION, predicated of good and truth, 9032, 9103, 9133.

RESURRECTION.—1. *Experience concerning the resuscitation of man from the dead, and his entrance into eternal life*; seriatim passages, 168—181, 182—189, 314—319. The Author speaks from his own actual experience, not from hearsay (168), having been reduced to the state of dying, except as to thought and memory, 169. He observed that celestial angels occupied the province of the heart (170), and besides these, two angels were seated at his head, as occurs to every one, 172. The angels seated at his head were scrupulously still [*tacitissimi*], only communicating their thoughts with the face; and they judge that the person is dead when their faces are received, 173. They next induced certain changes about the province of the mouth, and thus communicated their thoughts; by this means the Author was enabled to perceive their cogitative speech, 174. He then became sensible of an aromatic odor like that of an embalmed corpse, caused by the presence of the celestial angels, the effect of which was to prevent the approach of evil spirits, 175. In the meanwhile the province of the heart was held strongly united with the celestial angels, of which the Author was made sensible by its beat (see **RESPIRATION**), and it was given him to know that the thoughts of the dying are kept fixed upon eternal life—rarely upon salvation and happiness, 176—177. Having held them a sufficient time in such thoughts, the celestial angels recede, and the resuscitated spirit is associated with spiritual angels; meantime, he is not yet aware but that he lives in the body, 178. As the interior corporeal vessels grow cold, the vital substances are separated from every part of the body: it matters not how labyrinthine the tissues in which they were enclosed; such is the efficacy of the Lord's mercy, which the Author perceived as a strong living attraction, 179. He perceived, also, that the celestial angels at his head remained some time after he was, so to speak, resuscitated, and conversed with him tacitly, or by thought-speech; this being the language in which they first speak to souls, 180. After this, the celestial angels being no longer present, it becomes the office of the spiritual angels to communicate the use of light; and, in doing so, the appearance is, that they unroll, as it were, the tunic of the left eye, towards the nose, though this is not really done; an obscure light is then seen, and perhaps a blueish-looking cloud with a little star, 182—184. It then appears that something is softly removed from the face, and perception is induced, the angels being careful that no idea is communicated but what partakes of gentleness or love; at this junction the resuscitated person is made aware that he is a spirit, 185. He then enters upon a life which is at first delightful to him; some of its first phenomena mentioned, especially the appearance of sitting on a horse, and the necessity of instruction manifested, 186—189. After this, perhaps, the spirit is not willing to be instructed; and, if this be the

case, he separates himself from the society of angels; and, if he be evil, from that of good spirits also: and finally associates himself with his like; thus some are gradually conveyed to heaven, but others to hell, 314—316. The Author mentions two instances of spirits who were conveyed to heaven immediately after death; their first surprize and anxiety *br.* described, 317, 319. Repetition, in a summary, of some leading points in the above passages concerning the resuscitation of man, and his relapse into his own proper life, connected with seriatim passages on the Last Judgment, 2119.

2. *Doctrinal and other general passages concerning the Resurrection.*—Few at this day believe in the fact of a resurrection after death, and the learned are worse than the Sadducees of old, for they profess belief while they deny it in heart; the Author, therefore, argues against their unbelief from his own actual experience when in the spirit; *preface* before 1886. Several things are mentioned concerning the state after death, which men may know to be so from their own reflection, if only they will use their reason, 3957. The much clearer light in which spirits live, and their enjoyment of every sense, demonstrated from the Author's conversation with some shortly after their decease; notwithstanding, how many believe the soul to be mere thought, or a mere phantom, and others, that they shall rise again with their bodies at the last judgment, etc., 4527. In the other life, also, the quality of the life of every one is openly manifested, even to the most secret ends of his thought, speech, and actions, 4633; repeated, with remarks concerning the last judgment, 4663. The Lord's words concerning the judgment are again referred to; the judgment signified being that which is passed on every one at his resurrection, which takes place immediately after the death of the body, 4807 end. Man rises with a body, in all respects human, immediately after death, for the internal man is the human itself that lives in the body, and when separated from it enjoys all its faculties in more exquisite perfection; also, that the body cannot again be resumed, *ill.* 5078; further, as to the spiritual body, 5079. Man, after death, appears such as he was in internals, not such as he was in externals, 6495 end. The state after death is determined by the whole course of the past life; *ill.* by the perpetuity of the covenant made with a Hebrew servant, 8991. Recapitulation of doctrinal tenets concerning the resurrection, in seriatim passages, 10,591—10,597. That man can believe in God, and love God, and hence be conjoined to him by faith and love, which is really to live for ever, 10,591. That he has an internal called the soul, which receives the faculty of faith and love, and an external, called the body, which gives it effect, 10,592. That the external body in the world is accommodated to uses there, but the external in the other life is also accommodated to uses in that world, and does not die; this external it is, that, taken together with the internal, is called spirit, 10,593. That the spirit appears in a human form similar to the body with which it was clothed in the world, which is left behind never to be resumed, 10,594. That this continuation of life is the resurrection, and that there is no other resurrection to take place, as erroneously supposed, at the last judgment; the reason why it is so believed, 10,594. That the life of man after death is the life of his love and faith; the quality of those briefly described whose life is respectively of hell and of heaven, 10,596. That man lives after death,

confirmed by the Word; the case of Lazarus, of our Lord's words concerning Abraham, Isaac, and Jacob, and of the robber on the cross adduced, 10,597. That man immediately after death, lives as a man, although it is not so believed on our earth, because men think sensually that their bodies alone live; nevertheless, in a state of mind not influenced by doctrine concerning the last judgment, people believe they shall live immediately after death, variously *ill.* 10,758. That the souls of men after death are led into heaven, if the life had been good; in some cases slowly, in some quickly, two examples, 317, 318, 319, cited above (1).

3. *The Resurrection of the Body*.—No man arises with the body which he had in the world; but the Lord arose with his body, because he had glorified it, or made it divine, 5078 end; further *ill.* 5079. Belief in the resurrection of the body has been permitted in order that men might have some kind of belief in the life after death; for those who make all life consist in the body, can have no idea of another state of existence derived from the knowledge that there is an internal man, 4459, 5078, 7802 end.

4. *The Resurrection of the Lord*; chiefly, that it involves all that is holy, and the resurrection of all, 901. The resurrection of the Lord on the third day, has reference to the holy signification of that number, in common with seven, *sh.* 901; but particularly 2405, 2813, 2917; cited below (6). In the Lord all is divine, not only the internal and interior man, but the exterior and the very body, wherefore he alone arose into heaven as to the body, *sh.* 1729; or (as it is also expressed) arose from the dead as to the body, 2083; or (again) from the sepulchre, 5078, 10,825; see *LORD* (41).

5. *The Dead that arose at the Lord's Crucifixion* (John xxvii. 52, 53); explained, that they were seen in vision, and that their appearance signified the salvation of those who belong to the spiritual church, and their elevation into the holy Jerusalem, which is heaven, 8018, 9229 end; see also 2916.

6. *Signification of Rising*.—To rise denotes entrance into life, by which is to be understood the life of faith in the Lord, *sh.* 290. The rising or resurrection of the Lord on the third day has reference to his continual rising in the minds of the regenerate, in whom he operates the good of love and faith, 2405 end. His resurrection on the third day also involves the resuscitation of truth divine in the consummation of the age; hence that the Lord would appear as the Son of Man, 2813. To bury signifies to arise, in the sense of resurrection into life; and to rise from the dead, denotes from the state of shade or night, that is, of ignorance; such is the emergence or resurrection of the Lord in man, and so he arises in all who are regenerated, 2917. To die, denotes resurrection into life and regeneration, and to sicken for death, the procedure [*successivum*] of regeneration, *ill.* and confirmed from common experience, 6221.

RESUSCITATION. See RESURRECTION.

RESUSCITATION OF THE CHURCH; that there is no hope of it if there be no internal, as represented by Joseph, no medium as represented by Benjamin, and no charity or faith in the will, represented by Simeon, 5551.

RETALIATION. The injury which any one desires to do to

another reverts upon himself; this according to the law of order, that evil and the false carry with them the punishment of evil, 391, 696, 967, 1011, 1857, 6559. It was from this law of order that the ancients derived their *jus talionis* or law of retaliation, 1011, 8223. This law of order, illustrated by a particular instance in the history of the Israelites when pursued by the Egyptians; stated also, that every good has its own recompense as well as every evil, 8214; further *ill.* and *sh.* 8223, cited 8226. Statement of the general law, in its application both to good and evil repeated; the meaning of a "law of order" explained; and our Lord's words concerning the old saying, "An eye for an eye, a tooth for a tooth," etc., unfolded in their spiritual signification, 9048 or 9049 (the regular succession of the numbered paragraphs being interrupted). A particular instance of the operation of this law with those who belong to the societies of interior friendship in the other life, 4805.

RETRACTION. As to the retraction of the natural man, how he shrinks from coming under spiritual subjection, 5647, 5650. As to the retraction of divine influx in accommodation to the states of angels and men, 5479.

RETRIBUTION. See **REWARD.**

RETURN, to [*reverti*]. To return, where it is said Abraham returned to his place (Gen. xviii. 33), retains the same general meaning in the spiritual sense, but refers to state, 2288. To return back, or look wistfully back [*respicere*], predicated of Lot's wife (Gen. xix. 26; Luke xvii. 31, 32), denotes aversion from good, and a preferential regard for mere doctrinals, 2454. To return to feed and guard the flock, predicated of Jacob when he was shepherd to Laban (Gen. xxx. 31), denotes application to use, namely, the good represented by Laban admitted to use in the introduction of genuine good, 3991. To return to the land of his fathers, and to the land of his nativity, predicated of Jacob (Gen. xxxi. 3, 13), denotes the nearer approach to divine good, and conjunction with the good of truth, 4069, 4094. Laban said to return to his place, after parting with Jacob (Gen. xxxi. 55), denotes the resumption of a prior state, or the end of the representation by Laban, 4217. Esau returning to Seir, after he had met Jacob on his way into Canaan (Gen. xxxiii. 16), denotes the state of divine good natural, with the goods of truth adjoined, 4387. To return, predicated of the Adullamite when he came back to Judah (Gen. xxxviii. 22), denotes to reflect, or recall to mind (understand, what is false), 4894. Unless we had tarried, we had now returned twice, said by Judah to Israel (Gen. xliii. 10), denotes spiritual life interior and exterior, which suffers impediment from a state of doubt, 5613, 5614. Arise, return to the man (Joseph), said by Israel (*ibid.*, ver. 13), denotes elevation to interiors, and life thus derived from spiritual truth, 5627. Let me ascend and bury my father, and I will return (meaning to Egypt), said by Joseph (Gen. I. 5), and his return spoken of afterwards (*ibid.*, ver. 14), denotes the resuscitation of the church, and, as a consequence, the life of the internal in the external, 6517, 6518, 6553. Moses said to return to Jethro (Exod. iv. 18), denotes the prior state of life resumed; because to return or resume denotes to live, 7014. His appeal to Jethro that he might return to his brethren in Egypt (*ibid.*), denotes elevation to a more interior and spiritual life in the natural, 7016. Moses said to

return to Jehovah (remonstrating with him, Exod. v. 22), denotes querulousness or complaint because of continued infestation, 7164. Apprehension expressed that the Israelites might repent when they saw war, and return to Egypt (Exod. xiii. 17), denotes the divine foresight of a relapse into falses, 8095—8097. The sons of Israel to return and encamp before Pi-hahiroth (Exod. xiv. 2), denotes a state not yet prepared for introduction into heaven (represented by Canaan), but temptations first to be endured, 8129. The waters said to return upon the Egyptians (Exod. xiv. 26, 27), denotes the reflux and overflow of the false of evil upon those who are in evil, 8223, 8226. The elders to await the return of Moses from the top of the mountain (Exod. xxiv. 14), denotes to remain in the external until instructed, 9422, 9423. Turn thee from the fierceness of thy wrath, in the prayer of Moses (Exod. xxxii. 12), denotes the aversion of the people themselves, not of Jehovah, 10,440. Moses said to return (or ascend, as it is before expressed), to Jehovah (Exod. xxxii. 31), denotes conjunction, because of interior elevation to the Lord, 10,501.

REU. See EBER.

REUBEN. See TRIBES.

REUEL. See JETHRO.

REUMAH, the concubine of Nahor (Gen. xxii. 24), denotes exaltation, and the sons born of her, a class of Gentiles who are in idolatrous worship, but yet in good, 2868; see NAHOR.

REVELATION. See INSPIRATION (2).

REVENGE [*vindicta*], a description of the direful hells of those who have indulged in a spirit of hatred and revenge, 815, 5390; see HELL (3), HATRED. Indulgence in a revengeful spirit mentioned among other interior causes of disease, 5712; see DISEASE. The operation of the laws of order makes it appear as if the good revenged themselves in the other life; while the truth is, all punishment is inherent in evil itself, 8223; see RETALIATION. To be avenged sevenfold, and seventy and sevenfold, denotes damnation, because of charity and faith both extinguished, 432, 433.

REVERBERATIONS, or violent collisions, mentioned as one of the punishments which evil spirits bring upon themselves, 829, 957.

REVERENCE. The question, whether there can be shame without reverence, mentioned as a subject of discourse among spirits; how instantly illustrated by representations, 1641. An illustration of what is meant by the fear of God, which, in a spiritual idea, is love to him, variously understood according to the subject; especially that this love is holy fear with those who are in spiritual worship, and holy reverence with those who are in celestial worship, 5459.

REWARD, HIRE, RECOMPENCE [*merces*].—1. By reward or recompence is meant a medium of conjunction between the states predicated, 3816. Those who are in the affection of good cannot think of reward, for this would be to attribute good to themselves, which is all from the Lord, *ill.* 3816. There can be no reward, or merit achieved for good done by man, because all good is from the Lord; hence reward in its genuine sense is the affection itself of good, and in the opposite sense what is from self or the proprium, 3956, compared with 3975, 3977, 3982, 3996, 3999. Reward in its genuine sense is the delight and blessedness found in well-doing, and inherent in the love of use, 6388.

Rewards denote the affection of truth and of good, 3956, 6388, cited in 10,683. The angels are willing to communicate all their good and blessedness to others, and accordingly good flows in with increase; but that influx is instantly dissipated if reward is thought of, 6478, cited 9174. Men who do good with a view to reward, in the other life cannot live in consociation with angels, because the end in view converts all their good to self, 8002. Before they are regenerated, however, men really think of reward, while after regeneration such a thought affords no happiness, 8002 end. To give one to another mutually, is to do good from the affection of charity; but to do good for the reward it brings, is not from the affection of charity; passages cited 9174. He who occupies himself with good and truth for the sake of any reward it brings to him, is a mercenary or hireling, and he is represented in the other life in an inverse position with his head in hell, 7997, 9179, 9180, 9184, 9391; the similar meaning of meretricious hire, 8904, 10,570, cited below (2). That the reward of good ought to be considered in the last place, and the neighbor in the first, in which case it is well, 9180, 9184. For further treatment of this subject, see MERIT.

2. Fear not, Abraham, I am a shield to thee, and thy exceeding great reward (Gen. xv. 1), denotes protection against evils and falses as the recompence of victories obtained in temptation combats, 1787, 1789. Tell me what thy reward [translated *wages*] shall be, said by Laban to Jacob (Gen. xxix. 15), denotes a medium of conjunction between common good and good of the natural represented on either part, 3816. Issachar named from reward, etc. [transl. *hire*, Gen. xxx. 18], denotes, in the supreme sense, the divine good of truth and the divine truth of good; in the internal sense, celestial conjugal love; and in the external sense mutual love, *ill.* 3956, cited 3957; see below, 6388. Appoint thy hire or reward [*wages*], and I will give it, said by Laban to Jacob (*ibid.*, ver. 28), and the same word repeated (ver. 32), denotes that good there predicated is willed from self; in reference to the Lord, that good acquired in the natural was all his own, 3975, 3977, 3982, 3996. Issachar (named from reward) called a bony ass (Gen. xlix. 14), denotes, in the opposite sense, works done with a view to recompence, or the perversion of mutual love and its rewards, 6388. The reward of whoredom (Deut. xxxii. 18), denotes the falsified truths of faith, 9231. The similar expressions in reference to the meretricious hire of Tyre, or the reward of her merchandize (Isa. xxiii. 17, 18), the reward of whoredom (Hos. ix. 1), the rewards of her lovers (*ibid.* ii. 12), denote the falses of doctrine sold for truths, which is the case when they are taught for the sake of gain or reputation, 8904, 10,570. The promise of reward by the Lord, in the several cases cited (Matt. x. 41, 42), denotes the existence of heaven in the affection of good and truth, 10,683; see MERIT (7).

REZIN, king of Syria (Isa. vii. 4), being in the opposite sense, denotes knowledges of evil, 6952 end; see SYRIA.

RHYTHM. See LANGUAGE (3), 1648, 1649, 7191.

RIB [*costa*], denotes the proprium, considered as dear to man, in which, however, there is little vitality; flesh, in place of the rib, denotes the proprium in which there is something vital, 147, 148, *sh.* 149. The rib being built up into a woman, denotes the proprium vivified by the Lord, 151. The rib is said to be built up, not created or formed into a

woman, because it refers to the reconstruction of what had fallen, 153. These significatives conceal greater mysteries of wisdom than could be imagined from the letter, for they refer to the heavenly marriage, 155; see MARRIAGE (23).

RIBS, or SIDES [*costæ, latera*], predicated of the tabernacle (Exod. xxx. 4), denote truths from clear to obscure; this because sides properly so called indicate the eastern and western aspects, but sides called ribs the southern and northern respectively, *ill.* 10,189; see NUMBERS (15).

RICHERS [*divitiæ*].—1. *Considered as Good or Evil.* Pleasures, power, and riches, are no hindrances to admission into heaven, provided only they are not regarded as ends, but the life of heaven and the Lord be preferred before them, 945, 1877, 7820. The rich, however, who have lived for themselves, without conscience and charity, are not tolerated in the societies of the other life, but though at first they dwell in palaces, the scene is soon changed, and they finally ask alms; their lot eventually is such, that they exhale a stench like that of rotten teeth, 1631. The natural or external man, whose state is opposite to the internal, imagines that riches and pleasures must be altogether abandoned if he would live a spiritual life; yet such things are not in themselves opposites of the spiritual life, but correspond thereto as useful means, *ill.* 3425. The same further *ill.*; also that riches are so far good, as spiritual good enters into the use of them; comparison made with the delight of eating, which is so far good as the end in view is to possess a sound mind in a sound body, 3951, 6936. Passages (in series with the doctrine of charity) shewing that riches ought not to be valued as such, but for the sake of good; the arguments of the preceding citations in a summary, 6933—6938. Riches are to every one as the use to which they are put, either good or evil, 7770, 8628. If eminence and opulence are regarded as means, and thus turned from self, they are then goods, 7820.

2. *Spiritual Riches* are goods and truths; in the opposite sense evils and falses, 1694. Spiritual riches are goods and truths, because (in the letter) flocks and herds are meant, 4372. Spiritual riches are predicated of truth; their use of good, 4372. Wealth or riches (*opes*, mentioned after terms that distinctly signify good and truth), denote the knowledges of good and truth, here called scientifics, 4508; as to scientifics denoted by valuables, see also 7770, 8628. Generally, that riches, wealth, treasures, denote truths and goods, and the knowledges thereof, *ill.* and *sh.* 10,227. Riches of all kinds are manifested in heaven according to the state of reception of good and truth from the Lord, 10,227 end. Contrariwise, that the rich in hell practise magical arts, 10,409 end.

3. *Wealth or Goods* [*opes*].—Wealth and riches, when the good are treated of, are spiritual goods and truths; but when the evil are treated of they are evils and falses, 1694. Wealth and treasures (riches and treasures, Isa. xxx. 6), denote knowledges rational and natural respectively, 3048. Wealth of the nations (forces of the Gentiles, Isa. lx. 5), denotes the immense plenty of natural good, 3048. The wealth of the Shechemites (taken by the sons of Jacob, Gen. xxxiv. 29), denotes all the scientifics that remained of the ancient church, 4508, cited above (2); see also 6917, 7770; as to stealing, 5135. The rich called empty

(Luke i. 53), denote those who possess knowledges of good and truth, but do not make them of the life, to whom truths are not really truths because devoid of good, 4744 end.

4. *The Rich and Poor* (The rich shall not give more, and the poor shall not give less than half a shekel, Exod. xxx. 15), denote all of whatever faculty, equally to attribute whatever good and truth they receive to the Lord, *ill.* 10,227.

RIDER [*equus*]. See HORSE.

RIGHT, RIGHTLY [*rectum, recte*]. The terms justice and judgment are of frequent occurrence in the Word, because justice is predicated of what is right or true, judgment of what is just or good, *sh.* 2235. Right or true applied to persons (Gen. xlii. 11, 34), denotes, in the abstract, truths, 5434, 5437, 5525. To speak rightly (or *well*, Exod. x. 29), denotes what is from truth, 7740. To act or do rightly (Exod. xv. 26), denotes a life according to the dictate of truth, *sh.* 8361. Argued, that those who are in the life of charity do what is right and true, even in cases which they might not be able to explain doctrinally, 1798; compare RECTITUDE.

RIGHT AND LEFT [*dexter, sinister*].—1. *As to Situation in the Other Life.* The relative situation of spirits and angels is constantly the same; thus whichever way the body is turned, those who were to the right or left still remain to the right or left, 1274, 3638. Angels are situated to the right of the Lord; evil spirits to the left, 1276. The Lord is the centre from which the right and left and all relative situation is determined, *ill.* 1582, 3638. Those are to the right of the Lord who are in good; and those are to the left who are in truth, 4410. Those are to the right who are in truths from good; and those are to the left who are in falses from evil; the Lord's words explained, concerning the separation of the sheep from the goats, 4809. Every spirit and angel sees the good situated at his right, the evil at his left, and this is true even in the case of two conversing together face to face, and to whatever quarter they turn, 4882. The Lord appears as a sun before the right eye, because the right eye corresponds to intellectual sight, both from truth and from good, 7078. As right and left in the spiritual world are not fixed, but changeable, according to the aspect of the spirits, these expressions in the Word denote all quarters, or everywhere, 8613, cited below (2); see PLACE.

2. *Signification of Right and Left.*—To go to the right or left (as in Gen. xiii. 9), was a form of speaking which denotes, in the spiritual sense, separation, *ill.* 1582. To sit at the right hand of the Lord (Matt. xxii. 44), is spoken according to the appearance, from an idea of place, but really it denotes a state of power, 3387, 4592, 4933; as to power, see HAND. To stand on the Lord's right hand, and on his left, predicated of the sheep and goats respectively (Matt. xxv. 33), denotes arrangement in order according to life, 4809. To look (or turn) to the right or to the left (Gen. xxiv. 49), denotes reciprocal freedom, 3159. To be at the right hand, is to be in the first place, or superior; to be at the left, is to be in the second place, or inferior; hence Joseph took Ephraim in his right hand to the left of Israel, and Manasseh in his left hand to the right of Israel, the meaning of which is explained, 6267, 6269, 6271. Aaron and Hur at the right hand and at the left hand of Moses (expressed, "on this side one, and on that side one," Exod. xvii.

12), denotes the sustaining power of truth everywhere, on all sides, *br.* *ill.* 8613. The two ends of the mercy-seat (Exod. xxv. 17—22), have the same signification as the right hand and left hand, predicated of the Lord; by the right hand, or one extremity, is denoted the good of celestial love; by the left the good of spiritual love, 9511—9513. All that pertains to the right part of the body corresponds to celestial good; and all that pertains to the left part, to spiritual good, 9511, 9556. See MAN (17, 18).

3. *Right Eye and Left Eye, etc.*—The sight of the left eye corresponds to the truths of faith; that of the right eye, to affections of truth, or the good of faith in either case, predicated of the understanding, 4410. The right part of the face, together with the right eye, corresponds to the affection of good; the left, to the affection of truth; the change of influx which has taken place in the course of ages explained, 4326, 4327, 5060. The left eye corresponds to the knowledges of abstract things, thus which are of the understanding; the right eye, to the things of wisdom, *ill.* by experience of influx, 6923. The right eye corresponds to intellectual sight, not merely as illuminated from truth, but from good, 7078, cited above (1). The right eye corresponds to the good of faith, and in the opposite sense to evil; the left eye, to the truth of faith, and in the opposite sense to the false; the right hand to the power of truth from good, and in the opposite sense to the power of the false from evil; these correspondences adduced in explanation of the Lord's words (Matt. v. 29, 30), concerning the right hand or the right eye being a cause of offence, 8910. All the right part of man, whether the eye, the ear, etc., has reference to good; all the left, to truths derived from good, 9556. To express the same more particularly, whatever pertains to the right has reference to good, from which truth proceeds; whatever pertains to the left, to truth that proceeds from good; and the middle part to the communication of good with truth and of truth with good reciprocally, 9604 end, 9736. That this communication is the marriage of good and truth, 9495; see MARRIAGE (13, 20).

4. *The Right Hand* denotes the highest degree of power; predicated of Jehovah, the Lord's omnipotence, or divine power by truth, 4592, 8281, particularly 10,019. In a summary, all that is on the right hand of man denotes good and its procedure by truths; all that is on the left hand, truths and their procedure to good; in the opposite sense, evil producing the false, and the false producing evil, *sh.* 10,061, 10,062, 10,075; see further particulars in HAND.

RIGHTEOUSNESS. See JUSTICE.

RING, *a [annulus]*, denotes the conjunction or marriage of good and truth, 9493, 9495. For the same reason a ring denotes the divine sphere which surrounds the whole of the heavens in common, every society of heaven, and every particular angel, 9498, 9501, 9728. This sphere being universal in its extension, denotes the ultimate receptacle of the heavenly marriage, 9536. A ring denotes conjunction and consistency thereby, 9657. The rings of the breastplate, and the rings of the altar of incense, denote conjunction by the sphere of divine good, 9882—9883, 10,188; see NUMBERS (15). A ring put on the hand was a sign confirmative of power, 5317, 5318.

RIPHATH. See GOMER.

RITUALS [*ritualia*]. See REPRESENTATIVES (6, 7, 8).

RIVER [*fluvius, flumen*].—1. *Wisdom flowing in called a River*. When the men of the most ancient church described man as a garden, they also described wisdom, as the cause of his growth, by waters or rivers; hence the river of Eden denotes wisdom, *sh.* 108, 109. Those did not merely compare man, or his mind, to a garden, etc., but called him or actually described him by such names; reference to Ezek. xxxi. 4, 7—9, 108. In the opposite sense—instead of wisdom—rivers and waters denote phantasies, persuasions of the false, insanities, *sh.* 756, 6015. Wherever the church, already planted, or to be planted, is described by a paradise, a garden, a grove, or as a tree, there also spiritual, rational, and scientific truths are described by waters, or by rivers, which irrigate the garden (and which are meant in one complex by wisdom in the above passages), 2702. In general terms, a garden denotes intelligence; and the watering of a garden (as by a river), instruction which gives intelligence, 9050. By a river, also, is to be understood a boundary, or the ultimates of a state, and by what is predicated of a river, that which exists in the ultimates, 5196, 5197, 5205. See WATER, FOUNTAIN, FLOOD.

2. *Rivers of Eden—of Canaan*.—The boundaries of Canaan are always described in the Word by the rivers that went out from Eden, and the lands encompassed by these rivers denote the church, 567; see also 1866. Rivers were the first and last boundaries of Canaan, being first with respect to those entering, and last with respect to those leaving; hence crossing the river (Euphrates), predicated of Jacob (Gen. xxxi. 21), denotes a first conjunction with the divine, 4116; and initiation into the church, or into knowledges of good and truth, 4255, 6538, 8940. The boundaries of Canaan, whether rivers, mountains, or lands, were representative of ultimates in the Lord's kingdom, thus of natural states, in which celestial and spiritual states are terminated, 4240. The Euphrates, the Jordan, the Nile, and the sea, were the ultimate boundaries of Canaan; of these, the Nile represented scientifics or sensuals, subject to the intellectual part, which are the ultimates of the Lord's spiritual kingdom, 5196, cited below (4). The land of Canaan represented the Lord's kingdom, thus heaven and the church; all places in Canaan, something celestial or spiritual pertaining to his kingdom; the boundaries of Canaan—seas or rivers—such things in ultimates; from sea to sea, in any case, or from river to river, their extension, *ill.* and *sh.* 9340.

3. *The River Euphrates*; called a great river, because predicated of the celestial flowing, or the containing limit of the celestial state, and its knowledges, 1866. When the Euphrates is regarded from the land of Canaan as a centre, it denotes the ultimate of heaven and the church as to rational good and truth, *ill.* and *sh.* (in the opposite sense likewise), 9341; for passages cited, see below (7).

4. *The River of Egypt* denotes the extension or containing limit of the spiritual state, because Egypt denotes the scientific or natural mind, 1866. The Nile, or river of Egypt, denotes sensuals subject to the intellectual part, which are scientifics, 5196, cited above (2). When opposed to the truths of the church, the river of Egypt denotes the false itself; its waters, scientific falses, *sh.* 6693, 6975, 8579. When Pharaoh is met by Moses at the river, it denotes the state of the false derived from

fallacies, because the natural mind is now treated of in its state of comparative reception, 7308. The river of Egypt turned into blood, denotes truth falsified, 7319. Rivers and streams of Egypt denote doctrinals of the false, 7323; for passages cited, see below (7), and see EGYPT (8).

5. *Syria called Aram-Naharain, or Syria of Rivers*, denotes knowledges of truth, because rivers denote intelligence, 3051; see SYRIA.

6. *Passages in the Books of Moses*.—A river going out from Eden to water the garden (Gen. ii. 10), denotes wisdom from love, 107. The river separated into four heads (*ibid.*), denotes so many forms of intelligence, 107, 124. The name of the first called Pison, and the course assigned to it (ver. 11), denotes the intelligence of faith from love, 110. The second called Gihon, and its locality (ver. 13), denotes the knowledge of all things which are of love and faith, 116. The third named Hiddekel, and its course towards Assyria (ver. 14), denotes the perspicacity of reason, flowing in from the Lord, 118. The fourth called Phrath or Euphrates (*ibid.*), denotes intelligence in the ultimate, or science, 118, 124. The plain of Jordan described, said to be well watered, and like the garden of Jehovah (Gen. xiii. 10), denotes the external man, his state as to goods and truths, when in correspondence with the internal, 1585—1588. From the river of Egypt to the great river (Euphrates), in the description of the lands promised to Abram (Gen. xv. 18), denotes the extension, or limitation, of the flowing of love and faith respectively, 1866. The river by which Pharaoh stood, and from which he saw the kine ascending, in his dream (Gen. xli.), denotes the natural mind, or the state of the understanding in ultimates, 5196, 5197, 5202, 5205. Every son born to the Hebrews in Egypt commanded to be cast into the river (Exod. i. 22), denotes the immersion of truths in the falses of the natural mind when opposed to the truths of faith, *sh.* 6693. Moses hidden among the flags on the shore of the river (Exod. ii. 3), denotes the Law Divine in its origin, first received among scientific falses, 6726. Moses found by the daughter of Pharaoh, when she went, together with her maidens, to wash in the river (Exod. ii. 5), denotes the apperception of truth, though vilely surrounded, by those who apply themselves to purification according to their religious tenets, 6730—6732. The waters of the river of Egypt to be poured upon the dry (earth or sand) by Moses, and then to become blood (Exod. iv. 9), denotes the manifested fact that truth is falsified and profaned in the natural mind, 6975—6978. Moses commanded to stand by the river's brink in order to meet Pharaoh in the morning (Exod. vii. 15), denotes influx to the apperception of the natural man when in a state of elevation, 7308. The fish in the river said to die, the river to become stinking, so that no man could drink of it (Exod. vii. 18, 21), denotes the extinction of scientific truths, total aversion of the mind, and failure of instruction, 7318—7320. Moses commanded to take his staff, with which he smote the river of Egypt, that water might spring in Horeb (Exod. xvii. 5), denotes the divine power by which falses were dissipated, now recreating the spiritual with the truths of faith, 8579, 8583; further particulars given in Moses (12, 13, 14, 15, 16, 17, 21). The tents of Israel described as gardens by the river's side (Numb. xxiv. 6), denotes the state of the regenerate, 108. A heifer in the ritual of expiation to be killed at the side of a swift river

or torrent (transl. "rough valley,"* Deut. xxi. 4), denotes the means of purification from evil, when hurt has been done in ignorance, 8902.

7. *Passages in other parts of the Word.*—The king of Egypt described as a great whale in the midst of his river, etc. (Ezek. xxix. 2—4), and Egypt described by its river (Isa. xix. 6; Jer. xlvi. 7, 8; Amos viii. 8; ix. 5), denote the scientific mind, its insanities and fables from sensuals and scientifics; passages cited, 6015, 6693. The fly in the extremity, or uttermost part of the river of Egypt (Isa. vii. 18), denotes the false in extremes, viz., in the external sensual part, 9331. The river of desolation in which the flies should rest (transl. "desolate valleys," *ibid.*, ver. 19), denotes falsity everywhere reigning, or the truths of doctrine everywhere desolated, 9331, 10,582. The abyss predicated of Pharaoh, its rivers, and its great waters (Ezek. xxxi. 15), denotes hell and its infernal influxes, 756 end. The four angels bound at the river Euphrates (Rev. ix. 15), and the river Euphrates mentioned in several other places (as Jer. ii. 18; xiii. 4—7; li. 63; xlvi. 6—10), denote fables which arise by reasonings from the fallacies of the senses, 9341. The waters of the great river Euphrates dried up, that the way of the kings of the east might be prepared (Rev. xvi. 12), denotes the removal of such fables by the Lord, that the truths of faith might be revealed, 9341. Rivers opened upon the cliffs (Isa. xli. 18); waters flowing out from the rock (*ibid.* xlvi. 21); waters or streams in the desert (*ibid.* xxxv.); and similar expressions, denote the truths of faith which are given after a state of desolation, or desire for instruction, 8568. Waters in the wilderness and streams in the desert (Isa. xxxv. 6), denote recreation and gladness from truths after a state of desolation, 2702. Thou shalt be like a watered garden, like the going out of waters, etc. (Isa. lviii. 11), like a tree planted by the waters (Jer. xvii. 8), and similar passages, refer to those who receive faith and love, 108. The fatness of thy house, the river of thy delights, the fountain of lives, and the light of Jehovah (Ps. xxxvi. 8, 9), denote the celestial flowing of love, and the spiritual flowing of faith from love, 353. The river of God full of water (Ps. lxxv. 10), denotes the flowing of truths, 2702. The rivers of Judah shall flow with waters, a fountain shall go out from the house of Jehovah (Joel iii. 18), denotes influx predicated of truths, and these from the Word, 2702. Waters described as going out from under the threshold of the house towards the east (Ezek. xlvii. 1, 8), and the river of the water of life (Rev. xxii. 1, 2), denote the influx of wisdom and intelligence from the Lord, 109. The same river causing all the creatures in the sea to live, its waters called healing (Ezek. xlvii. 8, 9), denotes the derivation of life from the Word, from its divine truths, 3424; compare 9050. Rivers of living waters out of the belly (John vii. 38), denotes divine truth from the Lord, which those receive who desire it, 8568. A river of fire issuing out and going before him (where the Ancient of Days is described, Dan. vii. 9, 10), denotes the flowing of the good of divine love, 5313. A river of burning sulphur (Isa. xxx. 33), denotes the influx of consuming fables from the evils of self-love and the love of the world, 9141. The rivers and waters made bitter by the star

* The word is נַחַל *nachal*, a stream or torrent whose bed fills rapidly, and is dry during part of the year; hence it may also denote the valley or bed of such a stream, rough with stones, and of course totally uncultivated.

which fell upon them (Rev. viii. 10, 11), are truths perverted by the doctrinal of faith without charity, 4697 end.

8. *An Angelic River, or Flowing* [*fluvius angelicus*], in the midst of a tumultuous crowd of spirits, described; how gently it restores all into order, 5396; compare 6474, 6606.

9. *The Multitude of Spirits newly arisen in the Spiritual World, seen as a continually flowing River*; its relative situation described, 6699.

10. *The Stream of Divine Providence*; that those who have faith in the Lord are continually borne on to eternal felicity by this stream; those not, who have faith in themselves, 8478.

ROAST, *to* [*assare*]. To be roasted with fire, in the spiritual sense, is to be imbued with the good of love, *sh.* 7852, 7858. In the opposite sense, it denotes the evil of self-love and the world; hence, to roast flesh (Isa. xlv. 19) is to work evil, 7852 end. See *to* BAKE, *to* BOIL.

ROBBER [*latro*]. The state of robbers and pirates in the other life *br.* described, especially how they delight to live in urinous places, 820. The similar state of Jew robbers in the wilderness, the horror they excite, the neighborhood of Gehenna and the Filthy Jerusalem, 940, 941. An atrocious class of robbers described, who exercise the most abominable arts, and belong to the common involuntary sense, 4327, 5060. A robber spirit described, who stretched forth his hand, and endeavored to exercise his magical arts against the Author, 5566. The state of certain spirits described who are kept in fear of robbers, 4942. The state of temptation described, as when a man falls into the hands of robbers, and is treated miserably, 5246.

ROBE [*pallium*]. Three principal garments were appointed to be worn by Aaron, from correspondence with the three heavens; the pallium or robe was the middle of these, and represented the middle degree of the spiritual kingdom, or divine truth in its internal form in that kingdom, 9825, 9911, 10,005. A robe, in general, denotes the spiritual kingdom, or truth in the spiritual kingdom, *sh.* 9825. The robe of Aaron, together with the ephod (the outmost of the three garments), denotes the spiritual kingdom; the embroidered coat, separated from the robe and the ephod by a girdle, denotes the inmost of the spiritual, as immediately derived from the celestial; illustrated by the similar signification of the vail in the tent, and the neck of the human body, 10,005; see further particulars concerning the holy garments, in PRIEST (7).

ROCK [*petra*]. A rock denotes faith in the Lord, which only those can have who are principled in love to the Lord and charity to the neighbor; hence, indeed, it denotes the Lord himself, from whom that faith is derived; the Lord's words concerning Peter explained in this sense, *preface before* 2760; *sh.* by numerous passages, 8581; cited 10,089 end; *ill.* from appearances in the other life, 10,580. The Lord is called a rock (Isa. li. 1) as divine truth; and a father (*ibid.*) as divine good; *br. expl.* how the words "rock" and "pit" in this passage apply to Abraham and Sarah, 3703. In the opposite sense, a hard way (Matt. xiii. 4), or hard rock, denotes a confirmed persuasion of the false, 5096. A cleft, or fissure of the rock, in which Moses stood to see the glory of Jehovah (Exod. xxxiii. 22), denotes the obscure state of

faith, or cloud-like veil, by which he was guarded, 6849; fully *ill.* in the text, 10,582. Moses, however, said to stand upon the rock (ver. 21), denotes a state of faith in God, 10,580. A splinter of rock, or sharp stone, called a little sword of stone, with which Zipporah circumcised her son (Exod. iv. 25), denotes the truth of faith by which man is purified from his evil loves, 7044. The rock of Horeb, from which water was made to spring (Exod. xvii. 6), denotes the Lord as to faith: and with respect to man, faith in him from the Lord, 8554, *sh.* 8581. Moses smiting the rock (*ibid.*), denotes the urgency of prayer to the Lord, which ought to be from humility of heart, but was accompanied with hardness of heart in Moses, on which account it was not permitted to him to enter the promised land, 8582. The rocks rent when the Lord was crucified (Matt. xxvii. 51), denotes the dissipation of all things of faith, 9093 end; see **STONE**. In the other life, those who are in celestial love dwell upon mountains; those who are in spiritual love upon hills; those who are in faith (understand the good of faith), upon rocks: those who are not yet elevated to love or faith, in valleys, 10,438, 10,580 end; and further, as to such appearances, in 9841. Description of a cloudy or misty rock under which the evil who lived before the flood have their abode, 1265—1272, 1512, 1673, 4299; see **HELL** (3).

ROD [*baculus*]. See **STAFF, HAND** (2).

ROE, or ROEBUCK [*caprea*]. See **DEER**.

ROLL, THE [*volumen*], described by Ezekiel, and the little book [*libellum*], described by John, denote truth divine, or the Word in its internal and external form; sweet to the taste, because every one interprets the letter in favor of his own loves, but bitter in the belly, because it discovers the evil interiors of men, 5620.

ROLL AWAY, to [*devolvere*]. Jacob said to roll away the stone from the mouth of the well, denotes the disclosure of the interior contents of the Word, 3798; compare 3789; see **JACOB** (6).

ROLL DOWN, to [*devolvere*]. To roll himself down upon any one, used as a metaphorical idiom, meaning to be down upon any one, or turn against one (Gen. xliii. 18), denotes to exhibit another in fault, 5650.

ROMAN CATHOLICS. See **RELIGION** (2).

ROMANS. The Italians or Romans mentioned among those who derived their worship from the ancient church in Canaan, but proximately from the Greeks, 8944; see also 2724 end.

ROOF [*sectum*]. The roof of a house denotes the state of man as to good; he who is on the roof not to come down, etc. (Matt. xxiv. 17), denotes that those who are in the good of charity are not to decline to doctrinals, 3652, 10,182. A roof being the highest part of a house, denotes the inmost; its signification is the same, in this respect, as that of the head, *sh.* 10,184. The roof (or top) of the altar of incense, the sides, and the horns, to be overlaid with pure gold (Exod. xxx. 3), denote that the whole of worship must be from good, thus that it is to be the same in inmosts, in interiors, and in exteriors, 10,183—10,186. The ancients were accustomed to walk, and even worship, on the roofs of their houses; this custom also is recognized in the law (Deut. xxii. 8), and was derived from the signification of the roof, 10,184. The roof of the ark removed by Noah (Gen. viii. 13), denotes

the removal of falses which impeded the influx of the light of truth, 896. Note: the Hebrew word in this passage is one of more general import than the former, and implies a covering in the sense of concealment.

ROOM, or PLACE [*locus*], denotes state, 3115. See PLACE.

ROOT [*radix*]. The root of the serpent (Isa. xiv. 29), denotes scientifics; the cockatrice (*ibid.*), evil derived from the falses of scientifics; the fiery flying serpent (*ibid.*), their works of lust, 1197. Root (as of trees, etc., Mal. iv. 1) denotes charity; branch (*ibid.*), faith, or truth, 1861. The root of Ephraim dried up (Hosea ix. 16), denotes charity that has become fruitless, 382. As to the Lord called the Root of Jesse, 2468, 4594.

ROOT OF HEREDITARY EVIL; that it lies in the interior form, by which good and truth received from heaven are reflected or perverted, 4317. See EVIL (2).

ROPE, or CORD [*funis*]. Snares, pits, cords, nets, and the like, denote alluring reasonings, the alluring delights of evil, and, in general, are similar in their signification to frauds and deceits, when mentioned in the Word, *sh.* 9348. In a good sense, nails and ropes denote the means of confirmation and conjunction; in Isa. liv. 2, they denote the ampler connection and confirmation of truths by which the new church shall be distinguished, 9777; passages cited, 9854. Chains of "wreathen work," like the twisting of cords (Exod. xxviii. 14), denote conjunction as of truths in, and among, scientifics; such things also actually appear in the other life when the connection of truths is represented, 9854. The conjunction of truths thus represented is to be understood as indissoluble, which is indicated by the complexity and firmness of the twistings, 9880. Note: ropes or lines denote also portions of land, or inheritances, because they were used for measuring, 9854 end. See LINE.

ROTATION, punishment by, described, 956.

ROUGH [*asper*]; see CROOKED; as to "rough valley," see RIVER (7).

ROUND [*rotundum*]. Round figures denote goods; linear and angular figures, truths, 8458, 9717. The manna is described as a small round substance, because predicated of good, viz., the good of truth, *ill.* 8458. See MANNA.

ROUND ABOUT [*circumcirca, circuitus*], denotes what is outermost, or remote from the midst, thus from good and truth, 2973. By the midst in the land of Canaan is meant Zion and Jerusalem, understood as the celestial and spiritual internal; by the circuit, or borders of the nations round about, is to be understood derived goods and truths, the procedure of which only ceases in ultimates, 2973; see BORDER, CIRCLE. Generally, by the borders, or the investment round about, is to be understood the exteriors, thus the body in respect to the soul; the destruction of Jericho after the Israelites had gone round about the city, *br. expl.*, 2973.

RUBY [*rubinus*]. See PRECIOUS STONES.

RUDDINESS is predicated of good, as whiteness of truth, 3300, 3812, 9467, 9833, 9865. See COLORS (*Red*); DAY-DAWN.

RULE, to [or, To HAVE DOMINION—*dominari*], is predicated of good; to reign [*regnare*], of truth, *sh.* 4691, 4973; see KING. To

rule, predicated of Joseph in Egypt, denotes arrangement from the influx of the internal into the scientifics of the external. 5904.

RULE, or GOVERNMENT [*imperium*]. There are two kinds of rule, one from the love of the neighbor, the other from the love of self, 10,814. All that is good and happy flows from government derived from love towards the neighbor; *ill.* by the state of the most ancient people, who dwelt together in patriarchal houses or nations, and were unacquainted with the forms of government which exist at the present day, 10,160, 10,814. All that is evil and unhappy flows from government derived from the love of self (10,038), and such form of government commenced of necessity, when men first departed from love to the Lord, 10,814. In heaven none desire to rule, but all to serve, and the will and thought of another is perceived by influx; this perception also takes the place of a command to others, and is acted upon in perfect freedom, 5732. Evil spirits, on the contrary, excite hatreds and enmities that they may bear rule; and to acquire dominion over others, by such means, is to them the highest wisdom, 5718. See **DOMINION, GOVERNMENT, NATIONS** (1), **LOVE** (6—8, 11).

RULING LOVE, THE. The whole man, even to his body, is formed by his life's love, for whether good or evil rule universally in the man, it rules also in his least parts, *ill.* 1317, 6159, 6571, 6626, 6872, 10,153; see **MAN** (16, 18); **LOVE** (23). That a man's ruling principle forms a sphere around him, which, in the other life, is sensibly perceived by others, 1316. See **SPHERE**.

RUMAH. See **RECMAH**.

RUMOURS. Wars, and rumours of wars, denote discussions and strifes concerning truths, 3353.

RUN, to [*currere*], denotes somewhat of propensity or of mind [*animus*], 3127, 3131; predicated of the servant of Abraham and Isaac running to meet Rebecca, 3088; of Rebecca running to the well, and to the house of her mother, 3096, 3127—3128; and of Laban running out to the man, 3130. To run to, into, or against [*occurrere*], to run to meet [*currere obviam*], to run to him [*occurrere ad eum*], denotes in general, influx, which involves agreement [*convenientia*], 2151, 3088, 3806, 4235, 4350. To run to tell, denotes the affection to do from acknowledgment, 3804. In a summary—to run, to run to meet, to go to meet, to go forth to meet, to stand to meet, to meet with, denote states agreeing together according to the series of things in the internal sense, as opposition, influx, conjunction, command, application, reception, manifestation, 3806, 4235, 4247, 6903, 7000, 7042, 7054, 7099, 7158, 7159, 7308, 8662, 10,147, 10,148, 10,197, 10,305. To run with a thief [transl. "consent with him," Ps. l. 18], denotes the alienation of oneself from truth by the false, 5135 near the end. To run and not be weary, has respect to the will; to walk and not faint, to the understanding, 3901. See **MEETING**.

RUPTURE. See to **BREAK**.

RUSHES. See **GRASS, REED**.

RYE [*secale*]. See **FITCHES**.

S.

SABÆANS. The merchandize of Ethiopia and of the Sabæans, denotes the knowledges of spiritual things ministering to those who acknowledge the Lord, 1164, 1171, 2588; compare 117, 10,254; and see ETHIOPIA, SEBA, SHEBA.

SABBATH [*sabbathum*].—1. The celestial man is the seventh day, or the sabbath; the spiritual man, the sixth day, understood as preceding the sabbath, 84—88. The state of the regenerate was represented in the Jewish Church by the sabbath; the previous states of temptation, by six days' labor, 85, 8494, 8506, 9278, 9431, and citations, 10,360, 10,667—10,668, and citations. The number seven denotes what is holy, thus the Lord, and the holy principle of love; but septenary divisions of time are not perceived in the internal sense, 716, 5265. Feasts and sabbaths were observed by the posterity of Jacob that they might be in a full representative state, which state was not to be disturbed by works which regarded worldly and terrestrial things as an end, 7890—7893, 8886, and citations; see below (5). The state represented by the sabbath is the conjunction of good and truth; the rest of the sabbath, specifically, is the state of peace in which such conjunction is effected, 8491, 8494, 8517; see below, 8506. The six days preceding the sabbath denote the labor and combats of temptations; the seventh, the state of tranquillity and peace that succeeds temptations, 8494; see below, 8506, etc. In the supreme sense, the sabbath denotes the union of the divine and the divine human in the Lord; in another series [*in sensu respectivo*], the conjunction of the divine human of the Lord with the human race; in the inmost sense, the conjunction of good and truth in the heavenly marriage, thus, heaven, *sh.* 8495, *br.* 8886, 8887, 8895; see below, 10,356, 10,360. Six days' labor, denotes the state of the reception of truth, or the state when good is acquired by truth, which is attended with combats against evils and falses; the seventh day is the second state of regeneration when good and truth are conjoined, and man is led by the Lord without combat, thus, when he is in heaven and the tranquillity of peace, 8506, 8510, 8888, 8891, 9271, 9274; particularly, 9431, 10,360, 10,667—10,668, 10,730, cited below. A sabbath is the state when good is conjoined to truth, and this sabbath is called the rest of the Lord, because he then leads by good, 8510. Man can only be led by good, thus by the Lord, in the state of peace represented by the sabbath; and if in this state he incline to lead himself, even by truth, the state of peace is dissipated, 8517. The sabbath denotes the heavenly marriage of good and truth, by which is meant good implanted by truths, and afterwards formed by truths, which is heaven itself in man, and therefore most holy, 8889, cited 9296, 9741 end. The sabbath denotes the states of union and conjunction mentioned above (8495, etc.), and it is called a sign between Jehovah and the sons of Israel, because those who acknowledge this conjunction are known thereby in heaven, and are distinguished as belonging to the church, from those who are not of the church, 10,357, 10,370, 10,372. Six days' labor before the sabbath, denotes the state which precedes and prepares for the heavenly marriage, thus the combats which man must undergo before he can be of

the church, or be in the state of good in which he is led by the Lord, passages cited 9431, *br.* 10,353, *ill.* and *sh.* 10,360, and citations. In the supreme sense, six days of labor denotes the Lord's combats with the hells, when he was in the world, before he united the human to the divine; but the sabbath, his state of union or rest, when the human was made divine, and the heavens and men on the earths had peace and salvation, 10,360, *ill.* 10,367; in a summary, 10,374; 10,730, cited below. The Lord when in combats was divine truth, as man when he undergoes temptation is in doctrinal truth; but when he left the world, the Lord made his human divine good, as man when he is regenerated is in good; that this latter state is the sabbath, because it alone brings rest, 10,360, 10,667—10,668, and citations, but particularly, 10,730. The sabbath represented the union of the divine and the human in the Lord, by which union he was made Peace itself, for then all in heaven and in hell were reduced to order; it also represented the conjunction of good and truth from the Lord in man, and hence peace in the heavens and in the earths, which is the effect of that conjunction, 10,730. See NUMBERS (4), *Seven*; (13.)

2. *The Eve of the Sabbath*, is the spiritual man when he begins to be made celestial; hence the sanctification of the sabbath in the Jewish Church commenced from the evening, 86. See EVENING, MORNING, TWILIGHT, DAY-DAWN.

3. *The Rest of the Sabbath*; see above (1), 8491, 8510, 10,360, 10,370. Rest on the sabbath, denotes peace and the good of love, thus heaven in man, 8890, 8893, 8894, 10,357, 10,360.

4. *That the Angels have a perpetual Sabbath*, because they are in love and charity from the Lord, and hence in the continual worship of him, 1618.

5. *Labor on the Sabbath* denotes all that is done from the proprium, *sh.* 8495. The Jews were forbidden to kindle a fire on the sabbath, because fire denotes all that is of the life, and kindling a fire what is of life from the proprium, 8495. To labor on the sabbath is to be led of self, even though it be by truth, but especially by one's own loves; peace on the sabbath, is to be led of the Lord by good, or by heavenly loves, *br.* 8517, *sh.* 10,360, *ill.* 10,362, 10,731.

6. *Observance of the Sabbath*.—When representatives ceased, the festival days (including the sabbaths) were retained for the sake of instruction in doctrine, and thus for the sake of the heavenly life, 7893. The Lord, when he was in the world, abrogated the sabbath as to representative worship, such as it was with the Israelitish people, and made it a day of instruction in the doctrine of faith and love, 10,360; compare 9349, cited in LAW (Vol. I., p. 509, 510); and passages cited below (16).

7. *The Observance of the Sabbath in the Representative Church*, was enjoined to represent the union of the divine and the divine human in the Lord, and the marriage of good and truth in heaven, 8886. The sabbath-day was most holy in that church, because it represented the heavenly marriage, or the conjunction of good and truth from the Lord, 9086. The holy observance of the sabbath denoted the conjunction of the Lord with the church at that time by means of its representatives, *br.* 10,326. The sabbath was made the principal representative, and the principal sign of the covenant between Jehovah and the Israelites,

from the union of the human essence with the divine itself in the Lord, because from this union angels and men derive peace and salvation, 10,730. See REPRESENTATIVES.

8. *That a Sabbath was appointed on the first day and on the eighth day*, in the feast of tabernacles (after the ingathering, Lev. xxiii. 39), first, to represent the conjunction of truth with good, and secondly, the reciprocal conjunction of good with truth, which begins a new state, 9296. See FEASTS [*festas*].

9. *The Sabbatical Year* (every seventh), and the year of jubilee (after seven times seven), were instituted in the representative church because of the holy signification of that number, 5265. The sabbath-day, the sabbatical year, and the jubilee, or sabbath of sabbaths, have the same signification, 9274. The rest of the land in the seventh year represented the tranquillity and peace which those enjoy who are in good from the Lord; passages cited concerning the two states of man's regeneration, when he is in truth and when he is in good, 9274.

10. *That the Lord Himself is the Sabbath*, and hence his kingdom, the church, especially the most ancient, the regenerate man, 85. The Lord is the seventh day or sabbath; also celestial love from him; hence seven represents what is most holy, sh. 716. The Lord as to the divine human is meant by the sabbath, because herein the union of the divine with the human, and of the human with the divine has place, and thus rest from his combats with the hells, 10,360, 10,362. See LORD (77).

11. *That the Most Ancient Church was especially the Sabbath of the Lord*; also every inmost church that succeeded it, and every regenerate man, when made celestial, or a likeness of the Lord, 85.

12. *That the Sabbath denotes a New Church*, and its worship, from the conjunction of good and truth; the six days preceding, the duration of the former church to its end, and the commencement of the new, 9741 end; *ill.* and *sh.* 10,373—10,374, cited below (16); see also below (17), V.

13. *That the Ark, when it rested, represented the Sabbath of the Lord*; when it journeyed, the six days of temptation combats which precede the sabbath, 85.

14. *The Lord's words concerning Flight on the Sabbath, br. ex.*, that it denotes profanation, when the loves of self and the world are within, and apparent holiness without, 3755—3756; cited also, 34. See FUGITIVE.

15. *That Healings were done by the Lord on the Sabbath Days*, because the removal of evils and falses was understood, and the sabbath denotes the Lord's conjunction with the human race, thus salvation, 8364 end, 8495 end, 9086, 10,083, 10,360.

16. *The Sabbath in the Internal Sense*.—Those who sanctify or keep holy the sabbath-day, are those who are in conjunction with the Lord, thus in whom the heavenly marriage of good and truth has been effected, 8495, 8510, 8894, 10,360. To observe the sabbath in the internal sense, is to hold inviolate the conjunction of good and truth; in the supreme sense, the union of the divine with the divine human, and of the divine human with heaven, 8887, 8895. To keep the sabbath, is to be continually in holy thought concerning the union of the divine and the divine human in the Lord; the conjunction of the

Lord as to the divine human with heaven: the conjunction of heaven with the church: and of good and truth in the man of the church, 10,356, 10,357, 10,370. To keep holy the sabbath, comprehensively, is to worship the divine human of the Lord, because it is only the divine human, or the divine in heaven that is holy, 10,357, 10,359: especially 10,360, and other references under the word HOLY. That in this worship consists the essential of the church, 10,370: and that the institution of the church is denoted by six days of labor preceding the sabbath, 9741, 10,373—10,374. See WORSHIP.

17. *Passages concerning the Sabbath explained seriatim.*—I. *In the account of the Creation* (Gen. ii. 2), it denotes the celestial man as he is formed by regeneration, 74, 81—88. Finished are the heavens and the earth, and all the host of them (ver. 1), denotes the spiritual state of man; heaven the internal, earth the external, their host (meaning especially the sun, moon, and stars), love and faith, and the knowledges of these, 82, 83. God said to cease from his work, and to rest from all his work on the seventh day (ver. 2), wherefore he blessed the seventh day, and sanctified it (ver. 3), denotes the cessation of temptation combats in which the Lord fights for man, the withdrawal of evil spirits, the approach of good spirits and angels, and the state of celestial peace entered upon, 83—87, 10,373, 10,374.

II. *In the Wilderness where the Manna is given* (Exod. xvi. 23—30), it denotes the state of consolation and rest which occurs from time to time after temptations, 8395, 8494, 8495. Twice the quantity of manna gathered on the sixth day, because the morrow was the sabbath (ver. 22, 23), denotes the reception of good sufficient for conjunction, and its eternal conjunction with truth, 8490, 8495. Its fitness to eat (though preserved through the night), because it was the sabbath of Jehovah, and its not being found in the field on the sabbath (ver. 25), denotes the eternal appropriation of good when conjoined to truth from the Lord, and that it is then no longer acquired by truth, 8501—8505. The command that it should be collected six days, but none on the seventh (ver. 26), denotes the reception of truth before it is conjoined to good, afterwards conjunction, and (as before said), the state in which good is not obtained by doctrinal truth, 8506—8509. The seventh day, or sabbath, in which some of the people went out to collect manna, and did not find it, and the words of Jehovah thereupon (ver. 27—29), denotes the state in which good and truth are conjoined, also, the will to act from the truth of faith, and that this is a breach of order, 8509—8513. The people resting on the seventh day, after the remonstrance of Jehovah (ver. 30), denotes the representative thus established among the Israelites, namely, of the conjunction of good and truth in a state of peace after temptation, 8517—8519.

III. *In the Ten Commandments* (Exod. xx. 8—11), the institution of the sabbath takes its place among the significatives of those divine truths which apply universally both in heaven and in earth, and are there expressed in a summary, 8859, 8862. Remember the sabbath-day, to keep it holy (ver. 8), denotes the perpetual presence in thought of the heavenly marriage of good and truth, and of the union of the divine and the divine human in the Lord; that these are to reign in the mind universally, and be held inviolate, 8885—8887. Six days thou shalt labor and do all thy work, and the seventh day is the

sabbath of Jehovah thy God (ver. 9, 10), denotes the acting out of all things necessary to the spiritual life, and then good implanted by truths or the heavenly marriage, 8888, 8889. Thou, and thy son, and thy daughter, etc., in the injunction not to do any work (ver. 10), denotes the beatitude of all the affections, internal and external, 8890, and citations. Because in six days Jehovah made heaven and earth, and all that is in them, and rested on the seventh day (ver. 11), denotes the regeneration and vivification of all things in the internal and external man, and hence a state of peace and of the good of love, 8891—8893. Therefore Jehovah blessed the seventh day, and sanctified it (ver. 11), denotes the heavenly marriage of good and truth from the Lord in the regenerate, and that the “holy” of the Lord in them cannot be violated, 8894—8895.

IV. *After the ordinance concerning the Sabbatical Year* (Exod. xxiii. 12), it denotes the state of good and tranquillity of peace when man is in internals, compared with his state of labor and combat in externals; see here, likewise, an illustration of the external man as an image of the world, and of the internal man as an image of heaven, 9278—9281; compare the signification of the sabbath in the account of the creation, as cited above (I).

V. *After the instructions given concerning all the works for the Tabernacle, and the Priesthood* (Exod. xxxi. 14—17), the law of the sabbath repeated, denotes that the church is instituted by these essential truths, 10,353—10,376. Jehovah speaking to Moses, and Moses to the sons of Israel (ver. 12, 13), denotes illustration and perception from the Lord by means of the Word, and hence information to those who are of the church, 10,354—10,355. Verily, my sabbaths ye shall keep, because it is a sign between me and you (ver. 13), denotes holy thought continually concerning the union of the divine and the human in the Lord, and concerning the marriage of good and truth, for hereby the church on earth is conjoined with heaven, 10,356—10,357. Ye shall keep the sabbath, because this is holy to you (ver. 14), denotes the worship of the divine human, from which is derived all that makes the church in man, and that makes heaven in the angels, 10,360—10,361. Every one profaning it, in dying he shall die (ver. 14), denotes that all who are led by themselves and their own loves, and not by the Lord, must be separated from heaven, and incur spiritual death, 10,362—10,363. Every one doing work on that day, that soul shall be cut off from the midst of his people (ver. 14), denotes that he who turns from celestial loves to worldly and corporeal loves, is no longer in heaven and the church, but in hell, 10,364, 10,365. Six days' work may be done, and in the seventh day a sabbath of rest (*sabbathum sabbathi* ver. 15), denotes that the state which precedes and prepares for the heavenly marriage, must be followed by that marriage, which is the conjunction of good and truth, 10,366—10,367. The sons of Israel to observe the sabbath throughout their generations, as a perpetual covenant (ver. 16), denotes that the essential of the church is the acknowledgment of the Lord's divine human, because hereby it is conjoined with the Lord, 10,370, 10,371. Called a sign for ever between Jehovah and the sons of Israel (ver. 17), denotes that hereby those who belong to the church, are distinguished from those who do not belong to it, 10,372. The reason assigned, because in

six days Jehovah made heaven and earth, and in the seventh day he rested and breathed (ver. 17), denotes the state of combat and labor when the church is instituted, and its state of good afterwards, because then the heavens are in order, and the hells are subjugated, 10,373—10,374.

VI. *In the recapitulation when the Tables were renewed*, six days thou shalt labor, and on the seventh day thou shalt rest (Exod. xxxiv. 21), denotes the two states of regeneration; the first, when man is in truths, and therefore in combats; the second, when he is in good, thus, in peace and in heaven with the Lord, 10,667—10,668. As to the renewal of the tables, and the altered conditions of the covenant, see MOSES (25).

VII. *After the veiling of Moses' face, and the congregation of the people to him* (Exod. xxxv. 1—3), the law concerning the sabbath is explained in a summary as before, 10,726—10,732. Observe here, however, that primary instruction to those who are in externals is treated of, 10,728. See MOSES (26).

SABTAH. See SEBA.

SABTHEKAH. See SEBA.

SACK. In the history of Joseph and his brethren, three different Hebrew words are translated sack; in Gen. xlii. 25, it is סַכִּי, *keleyem*, rendered *vessels* by the Author, and by vessels are to be understood scientifics; these being filled with barley by command of Joseph, denotes good given in them by influx from the internal, 5487. In the same verse, a second Hebrew word, שַׂק, *sag*, is properly translated by *saccus*, or in English, *sack*, by which is signified the scientific faculty; the silver that had been paid for the barley, put in by command of Joseph, denotes that truth is freely given from the internal, but in the receptacle, which is the natural mind, 5489, *ill.* 5530, 5531. The same word, שַׂק, *sag*, is repeated in verse 27, where it is said, that one opened his sack, to give his ass provender, by which is signified, observation or reflection upon scientifics, 5494. A third Hebrew word, in this verse, מִן־פִּי, from a root denoting *extension*, is translated by *mantica*, in English, *the sack's mouth*; it is understood by the Author to mean the anterior part of the sack, where the silver was deposited; it denotes the threshold of the exterior natural, in which truths are given, because ideas are first elevated from sensuous, or from just within nature, 5497, 5500; further *ill.* 5649, 5657, 5733, 5735, 5736, 5756.

SACKCLOTH [*saccus*]. Putting sackcloth on the loins was a representative of mourning, on account of good destroyed; ashes upon the head, on account of truth, *sh.* 4779.

SACRAMENTS. See SUPPER, BAPTISM.

SACRIFICE [*sacrificium*].—1. *General signification of Burnt-offerings and Sacrifices*, namely, that they were representative of internal worship, *sh.* 922, cited 2805, 4210, 5998; see below, 6905, 8680, 10,053. Burnt-offerings were representative of all divine worship in general, 923; passages cited, 9391; *ill.* and passages cited, ¶10,143. Burnt-offerings denote worship from love; sacrifices, worship from faith or charity, 923, 1857; passages cited, 2830; see below, 8680. In the ancient church, useful and clean beasts were understood to signify celestial goods, according to their kinds; afterwards they were made representative of such goods; hence, the sacrifices, 922; par-

ticularly 1823, 2165. The animals sacrificed represented celestial and spiritual goods, 922, 1823. All the sacrifices, consisting of various animals, were called *bread*, because bread denotes food in general, *ill.* and *sh.* 2165; cited below (4); see also 8682, cited below. Burnt-offerings and sacrifices signified various kinds of celestial and spiritual good, in the Lord's kingdom at large, and in every particular individual, *br.* 2165; further *ill.* and *sh.* 2180, 2807; see below, 2805, 8936. Nothing was pleasing to the Lord in the sacrifices but their internal signification; for which reason they were finally abolished, 2180. It is a common opinion that the burnt-offerings and sacrifices typify the passion of the cross; the truth concerning this *br. ill.*, and the reference of all these things to the union of the human with the divine, 2776, 2798. Sanctifications were effected [*ſiebant*] by burnt-offerings, and hence to offer a burnt-offering, denotes to be sanctified with the divine, 2776, 2805. Burnt-offerings and sacrifices denote divine principles in the Lord, and those celestial principles in man which are from the Lord, 2805, 2807, 2830, 6905. Burnt-offerings and sacrifices denote things celestial and spiritual, according to their several kinds; cited only where the altar is treated of, 4489; see below, 8680. Sacrifices denote all worship in general, for in the Hebrew church, and afterwards with the posterity of Jacob, all worship was relative to their sacrifices, 6905, cited 7119, 7393, 7726 (citations), *br.* 7938, 8680, 9192, especially 10,143; as to the spiritual reason, see more particularly, 8680. To sacrifice to Jehovah (where the law of the first-born is in question), denotes to ascribe to the Lord; it is the same in signification as "to sanctify," and "make to pass" (transl. "set apart," Exod. xiii. 12), 8074, 8088; see below, 9194. Burnt-offerings denote worship from the good of love, and have respect to the will; sacrifices denote worship from the truth of faith, and have respect to the understanding; for this reason, the whole of the burnt-offering was to be consumed, upon the altar, both the flesh and the blood; but only the blood of the sacrifice was poured out upon the altar, and the flesh was eaten, 8680, 9391; see below, 10,053. Eating together of the flesh of the sacrifices, represented the appropriation of celestial good, and consociation by love; reference to flesh and bread in the institution of the holy supper, 8682. Burnt-offerings and sacrifices represented worship in general, but with variety, derived from the various animals and forms of sacrifice, according to the spiritual life of every one specifically, 8936. To sacrifice (as stated above, 8074, 8088), is to ascribe to the Lord, thus it is worship; here, passages are cited where it is argued that all worship ought to be addressed to him, 9194. A sacrifice denotes worship from faith and charity, which are from the Lord, cited, 9229; passages cited, 9298. The division of the sacrifices—part to be burnt upon the altar, part to be eaten, has reference to the conjunction of the Lord and the church; the same as signified by the breaking of bread, etc., 9416. Sacrifices, in the internal sense, were expiations from sins, *ill.* and *sh.* 9937, cited 9965; further *ill.* 9990. Burnt-offerings and sacrifices denote purification from evils and falses, which purification is predicated either of the natural or spiritual man, according to the various animals; bullocks or he-calves denote the natural man, rams the spiritual, 9990, 9991, 10,021. Not only purification from evils and falses is involved in the signification of the

sacrifices, but also the implantation of truth and good, and their conjunction; thus, in one word, regeneration, *ill.* 10,022. Three subjects are distinctly treated of as involved in the sacrifices—1. That representative worship with the Israelites consisted especially in them, but that they were not known to the ancients before Eber. 2. That the sacrifices and burnt-offerings in general signified the regeneration of man by truths of faith and goods of love derived from the Lord. 3. That in the supreme sense they signified the glorification of the Lord's human, 10,042. The glorification of the Lord was especially represented in the sacrifices and burnt-offerings, 10,053, 10,057 end. Sacrifices especially, represented the casting out of evils and falses from the human derived from the mother, and the implantation of divine truth from divine good; but burnt-offerings especially represented the union of divine truth with divine good; in the representative sense, they denote similar states of the regeneration, 10,053; further *ill.* 10,057. Such things being involved in the signification of burnt-offerings and sacrifices, they contain the all of heaven, *ill.* 10,057.

2. *History of Sacrifices.*—The signification of animals, afterwards used in the sacrifices, was known in the ancient church, and before then in the most ancient; in subsequent times they were admitted into the representation of internal worship according to what they signified, 922, 1823, cited above (1). Sacrifices were not commanded, but charity and faith, 922, 1241; see below, 2180. Burnt-offerings and sacrifices, but especially the former, were the chief or the most holy appointments of representative worship (understand, in the Hebraic and Judaic systems), 923, 2180, 2776, 2807, 4210, 5943, 6905, 8680, 8936, 9192; especially 10,042. It is explained, however, that sacrifices were not known in the genuine ancient church, but were first introduced by the posterity of Ham and Canaan, in a declining state, 1241. The quality of those who first introduced worship by sacrifices and images, is shewn by the appearance of a spirit seen by the Author; this spirit was covered as by a cloud; in its face appeared many wandering stars, which denote falsities, *br.* 1128. The church in which sacrifices commenced is called the second ancient, or the proper Hebrew church; the sons of Jacob were not the sole nation called Hebrews, but were descended from those who rendered such worship merely external, 1343. The Hebrew nation (understand, in this particular line of descent) were distinguished from others by the adoption of sacrifices, and for this reason they were hated by the Egyptians, *sh.* 1343; see also, 7119. Sacrifices were commanded, indeed, to the Israelitish people by Moses, but they were not so much as thought of in the most ancient church, nor even in the ancient; repeated, that they commenced with the Hebrew church, and were hence derived to the posterity of Jacob, 2180. Sacrifices were not commanded by the Lord, but only permitted and tolerated; in support of this, it is shewn that they were practised by idolatrous nations, and by the Israelites in Egypt before the time of Moses, 2180. It was known to the ancients that the Lord would come into the world; hence idolatrous nations sacrificed their sons by way of propitiation, because they derived from this ancient tradition that the Son of God would come, as they believed, to be made a sacrifice, 2818. Abram, and afterwards the sons of

Jacob, were also inclined to sacrifice their sons; for which reason, burnt-offerings and sacrifices were permitted to be instituted, 2818. The Hebrew church was distinguished from the genuine ancient church by several innovations; among these were burnt-offerings and sacrifices; and with such things the internal of the church could not be so intimately conjoined as previously, 4874.

3. *That Sacrifices were not commanded*; see above (2), 1241, 2180, 2818, 4874; passages cited from the Word to that effect (Jer. vii. 21—23; Ps. xl. 6; 1 Sam. xv. 22; Micah vi. 6—8; Amos v. 21—24; Hosea vi. 6), 922. The same repeated, and the following passages added (Ps. l. 8—14; li. 16—19; cvii. 22; cxvi. 17), 2180. Predication that the sacrifices should cease (Dan. ix. 27), 2180; see the same number cited below (55). As to the favorable mention of burnt-offerings and sacrifices (*e.g.* Ps. xx. 2; Isa. lvi. 7), it is because they denote respectively all worship from love and faith, 923. Sacrifices especially mentioned in the description of the New Temple (Ezek. xliii., xlv., xlv.), denote the celestial things of love, and the spiritual things of faith, for by the New Temple, and the New Jerusalem, is to be understood the Lord's kingdom, 2830. The temple and the altar (Matt. xxiii. 16, 18), denote the Lord; gold (ver. 17), good from the Lord; a gift or sacrifice (ver. 19), worship from faith and charity, 9229.

4. *That the Sacrament of the Holy Supper was instituted in place of all the Sacrifices*; this because the greater part of the human race are in external worship; *ill.* also from the signification of bread, 2165. See SUPPER.

5. *Particular Explanations*; first, of the Priest's part in the Sacrifices.—Aaron represented the Lord as to the priesthood, or as to divine love; and the Levites were given to him in place of all the first-born, because Levi represented the Lord as to love, 3825, 3875. All the appointments of divine worship connected with the priesthood had reference to salvation by the good of love from the Lord; such is the signification of all the burnt-offerings and sacrifices, the shew-bread, the incense, and the appointment of the Levites in place of all the first-born, *ill.* and *sh.* 9809, 10,152, 10,279. Aaron said to bear the iniquity of the holy things (Exod. xxviii. 38), denotes the removal of falses and evils from those who are in good; by the holy things in this passage, is to be understood the burnt-offerings and sacrifices; illustration of what is meant by the Lord bearing our iniquities, and of the "scape-goat," etc., 9937; further concerning the goat, 10,023. Aaron and his sons commanded to wash their hands and their feet in the brazen laver before ministering at the altar (Exod. xxx. 20), denotes purification by the truths of faith, predicated alike of the interior and exterior man, before worship can flow from the good of love, 10,243—10,246.

6. *Of the Animals that were sacrificed*.—In burnt-offerings, oxen, lambs, goats, turtle-doves and young pigeons were sacrificed, *sh.* 922. None but clean beasts were used, and each beast had some special celestial signification, 922; particularly 1823, 2807, 3519. Clean beasts, in general, denote the various goods of charity; birds, the various truths of faith, 922. Turtle-doves and young pigeons, denote goods and truths of faith in those about to be regenerated, 870; distinguished as exterior and interior, 1826—1827. Animals of the herd

(oxen, heifers, and steers, 2805, 5913, 8937, 9391), denote celestial natural affections, or good of that degree; but animals of the flock (lambs, sheep, kids, he and she-goats and rams, *ibid.*), celestial rational, or internal affections, 2180. Burnt-offerings and sacrifices (understand the animals) denote various goods celestial and spiritual, by which men are sanctified; also those of the human race who shall be sanctified, 2805, 2807, 2830, 3519. The general signification of the sacrificial animals is divided into divine celestial, divine spiritual, and divine natural, which again are all comprehended in the divine human, 2830. A ram especially, denotes the divine spiritual, and hence the spiritual of the human race, *sh.* 2830; see below, 9991. He and she-lambs in particular, denote innocence of the internal or rational man; he and she-kids, innocence of the external or natural, 3519. Flocks denote internal goods; herds, external goods; passages cited concerning the animals of each class, 8937; cited, concerning their signification in general, 9391. Burnt-offerings and sacrifices of bullocks or he-calves, denote the purification of the natural man from evils and falses, *ill.* 9990, 10,021, 10,023. Burnt-offerings and sacrifices of rams, denote the purification of the interior or spiritual man, 9991, 10,042. It is noted that representative worship with the Judaic and Israelitish nation, consisted especially in sacrifices and burnt-offerings; that these in general signified regeneration by the truths of faith and goods of love from the Lord; and in the supreme sense, the glorification of the Lord's human; hence that all possible worship was represented by the sacrifices and burnt-offerings, according to the various animals which for this reason were appointed to be sacrificed; the appointed animals are also classed, in this passage, according to their correspondence, 10,042. The burnt-offerings of rams and lambs especially, represent the glorification of the Lord's internal man, 10,052. See Ox.

7. *The Imposition of Hands*.—Placing the hand upon the head of the beast that was sacrificed, was a representative of the reception of good and truth, because the laying-on of hands in general denoted communication and reception, *ill.* 10,023; further, in *HAND* (3).

8. *A Knife used in the Sacrifices*, denotes the truth of faith, *sh.* 2799, 2817.

9. *Fire of the Sacrifices*, denotes love, or the good of love, 934, 2799, 2804, 6832, 9229, 10,052. The fire to be always kept burning on the altar of burnt-offerings, denotes good perpetually in all worship, 10,135; all night unto the morning, denotes in all states; see 9787. Strange fire (as offered by Nadab and Abihu), denotes self-love and its cupidity, 934; or love from hell, 9965. See FIRE.

10. *Wood for burning the Sacrifices upon the Altar*; that it denotes the merit of righteousness pertaining to the human essence of the Lord, *br. ill.* 2784, 2798, 2804, 2812, 2814.

11. *Slaying the Animals*, denotes preparation for that which the particular sacrifice represented; slaying a bullock, preparation of the natural or external man preceding purification; slaying a ram, preparation of the internal man before purification, 10,024, 10,045.

12. *Cutting the sacrificed Animals to Pieces*, denotes arrangement, the order of which arrangement is shewn by the disposition of the parts; generally, it is the arrangement of exterior things in subordination to interior, *ill.* 10,048, 10,051.

13. *Flaying a Sacrificed Animal*, denotes the separation of the false in ultimates, 10,020. Shewn, that the skin in a good sense denotes the external of truth and good, 10,691; and in the opposite sense, the false, 10,036.

14. *Burning of the Sacrifices*; see below (54), and numerous passages cited above (1).

15. *Eating of the Sacrifices* (first observe that all the sacrifices are called *bread*, and that bread in general denotes good, 2165). Eating the sacrifice in a holy place, either near the altar, at the door, or in the court of the tent, signified communication, conjunction, and appropriation, 2187, 3893. Meat-offerings, which consisted of bread and cakes, and drink-offerings, which consisted of wine, accompanied the sacrifices, because the latter were not commanded, and could not be acceptable in heaven; whereas bread represented all celestial good, and wine all its truth; passages cited, 10,079. Specifically, flesh signified spiritual good; bread, celestial good, 10,079 end. Neither the flesh of the sacrifices, nor the bread that might be left till the morning, was allowed to be eaten, because it represented good not conjoined to the new, or regenerate state, 10,114. The command that it should be consumed with fire, in such a case, denotes that good not conjoined is dissipated by the evil loves of the proprium, 10,115. Were it conjoined with the proprium, it would be profanation, 10,117; see below (43).

16. *The Fat and Blood of the Sacrifices*; that the latter is called the blood of the covenant, because it denotes the human essence of the Lord, 1001, 4735. The blood sprinkled denotes the Lord's mercy proceeding, 1001; and the union of divine truth with divine good, 10,047. Fat denotes the good of love, or divine good, 5943, 10,071, and blood divine truth, 9127, 9393, 10,026, particularly 10,033. Hence, fat and blood together, denote the internal good and truth of the church, and this the Jews were not allowed to appropriate, lest they should incur the guilt of profanation; see 353, 10,071, 10,033.

17. *Salt upon all the Sacrifices*, denotes the desire of good towards truth, and of truth towards good; see 9207 end.

18. *Leaven and Honey not to be used*. See LEAVEN.

19. *A Strange Place not to be used*.—To sacrifice elsewhere than upon the altar near the tent represented profanation, *sh.* 1010 end. The holy place represented the celestial kingdom where the Lord is present in the good of love, 10,129. See PLACE (8, 11).

20. *The Altar always used in the Sacrifices*; that it represented the Lord; some particulars; passages cited, 4489. An altar represented the Lord, and also worship from him; an altar of ground (transl. earth), worship from good; an altar of stones, worship from truth; passages cited, 8935, 9714 end. The altar represented the Lord as to divine good, 9388. The altar was the holy of holies because it represented the Lord as to divine good; the temple also represented the Lord, but as to divine truth; the burnt-offerings and sacrifices, all worship in general, 9714. The altar especially represented the Lord, and the worship of him from the good of love; the tabernacle with the ark, was also an especial representative of heaven as the Lord's dwelling; passages cited, 9954.

21. *Ashes of the Altar* denote such things in the external memory as are no longer of any use to the internal man; the removal of the

ashes was to represent the non-obstruction of other uses by such things remaining under the intuition, 9723. See *DUST*.

22. *Expiation or Atonement wrought by the Sacrifices.* See *EVIL* (5), *EXPIATION*.

23. *The Burnt-offering called an Odor of Rest.*—The burnt-offering is called an odor of rest to Jehovah [transl. sweet savor], because it represented worship from love and charity, 925. In the supreme sense, because it represented the union of the divine human of the Lord with the divine itself, by which union peace was established [*acquisita*] in the heavens, 10,054.

24. *Called also a Fire-offering to Jehovah.*—The burnt-offering is called a fire-offering to Jehovah, because the Lord, from pure love, subjugated the hells, and united the human to the divine, in order to save the human race, and fire signifies love, 10,055.

25. *Generally, that the Sacrifices were called Offerings or Gifts* [*munera*], because worship was represented, *ill.* and *sh.* 349. Gifts offered to kings and priests on approaching them, denoted initiation; but gifts offered upon the altar, worship, 4262. All the sacrifices are called gifts, but more especially the meat-offering, the name of which [*mincha*] signifies a gift, 4262; further *ill.* 9938.

26. *Circumstantial Account of various Sacrifices; first, the Offerings of Abel and Cain* (Gen. iv. 3—7).—Their offerings said to be brought in the “end of days,” denotes in the declining state of the posterity of the celestial church, 346, 347. The offering of Cain denotes worship from faith without charity, 346—349. The offering of Abel denotes worship from charity, and the faith of charity, or faith of love, 350—353. Jehovah having respect to the offering of Abel, denotes the acceptability of charity and worship therefrom, 354. To Cain and his offering no respect, and Cain made wrathful, denotes that worship from faith without love is not acceptable, and that charity recedes when this is the case, 355—357. Sin lieth at the door, in the words of Jehovah addressed to Cain, denotes evil that acquires the dominion in place of good, 361, 364. See *MAN* (order of the subject in Genesis iv., Vol. I., p. 668).

27. *The Sacrifice of Burnt-offerings by Noah* (Gen. viii. 20, 22).—The departure out of the ark denotes the liberty into which the spiritual man is brought after temptations, etc., denoted by the flood, 918. An altar built by Noah, denotes a representative of the Lord, 919—921. Noah said to take of every clean beast, and every clean bird, and offer them as burnt-offerings, denotes the goods of charity and truths of faith, which form the state of internal worship, 922—923. Jehovah said to smell an odor of rest, denotes that worship from charity and the faith of charity is grateful to the Lord, 925. The ground no more to be cursed, etc., denotes that man will no more avert himself from the Lord like the posterity of the most ancient church, 927. Note: it is not historically true that Noah offered sacrifices, but the history was made for the sake of the representative signification, 1343, cited above (2). See *NOAH* (7).

28. *The Sacrifice offered by Abram* (Gen. xv. 9—11), and other things there mentioned, represented in general the state of the church as shewn to the Lord after his temptations, 1781. A she-calf, a she-goat, and a ram, each of three years old, represented celestial states of the church; a she-calf, celestial exterior, a she-goat, celestial interior,

and a ram, celestial spiritual, 1782, 1823, 1827. The birds mentioned represented states of the spiritual church; a turtle-dove, spiritual exterior, a young pigeon, spiritual interior, 1782, 1826, 1827. The she-calf, the she-goat, and the ram, divided by Abram, denotes parallelism and correspondence between the celestial states thus represented and the Lord, 1830, 1831. The birds not divided, denotes that there is no such parallelism between the spiritual states thus represented and the Lord, 1832. Birds of prey said to come down upon the bodies, denote evils and falses by which the church is infested, 1834. Smoke and fire between the divided bodies, denote evils and falses which occupy the place of conscience, because it is only by the intervention of conscience that any correspondence between the Lord and man can be preserved, 1862. See ABRAHAM.

29. *The Similarity to a Sacrifice of the Repast prepared by Abram for the Three Men* (Gen. xviii. 6—8); points of resemblance *br.* noted, 2180 end; the whole explained *seriatim*, 2170—2187.

30. *The intended Sacrifice of his Son by Abraham* (Gen. xxii. 1—14), *br.* that it represented the deepest temptations by which the Lord united the human to the divine, 2764—2765; *seriatim*, 2766—2839. Isaac commanded to be offered for a burnt-offering, denotes the divine rational, which was to be sanctified by the divine itself, 2772, 2776, 2783. The two boys that Abraham took with him, denote the prior or merely human rational that was adjoined, 2782. Pieces of wood cleaved ready for the offering, denote the merit of justice, 2784, 2798, 2804, 2812. Abraham and Isaac said to part from the two boys and go farther by themselves, denotes the separation of the human rational, and the divine rational entering into these deeper temptations, 2792, 2793. Abraham taking in his hand fire and a knife, denotes the good of love and truth of faith, 2799, 2804, 2817. The question of Isaac concerning the burnt-offering, and the reply of Abraham, denotes that those of the human race who shall be sanctified will be provided by the divine human, 2805, 2807. Isaac bound for sacrifice, denotes the state of the divine rational as to truth when undergoing temptations, 2813. Abraham said to stretch forth his hand, and take the knife to slay his son, denotes temptation to the very extremity of endurance, even to the death of all that was merely human (as signified again by the passion of the cross), 2816—2818. The angel of Jehovah crying to Abraham, and his hand stayed, denotes consolation from the divine itself in this extremity, and temptations ceasing, 2821, 2822, 2824. A ram caught in a thicket, now observed by Abraham, denotes the spiritual of the human race, who are perplexed by scientifics in the natural, 2830, 2831. Abraham taking the ram, and offering it for a burnt-offering, denotes the deliverance of such effected from the divine human, and their sanctification, which is their adoption by the divine human, 2833, 2834. See ABRAHAM.

31. *The Sacrifice of Jacob when he parted from Laban in the mountain* (Gen. xxxi. 54), denotes worship from the good of love in that state, 4209—4213. See JACOB (7), LABAN (Vol. I., pp. 488, 489).

32. *A statue of stone set up by Jacob, on which he poured a drink-offering and oil, at Bethel* (Gen. xxxv. 14), denotes a holy state as to truth, which makes interior progression to the good of truth and good of love, 4579—4582. See JACOB (9).

33. *Jacob (here called Israel) said to Sacrifice to the God of his father Isaac, when he came to Beersheba* (Gen. xlv. 1), denotes the state as to worship at the beginning of conjunction with the celestial internal, and influx into that state from the divine rational or intellectual, 5995—5998. See JACOB (12).

34. *The Hebrews in Egypt demanding leave to depart in order to offer their Sacrifices* (Exod. iii. 18; iv. 23; v. 1, 3, 8; vii. 16; viii. 8, 20; ix. 1, 13; x. 3), denotes freedom from infestation by falses, and hence worship, which is further explained as an elevation to heavenly uses, 6904, 6905, 7038, 7093, 7100, 7101, 7119, 7313, 7393, 7439, 7500, 7540, 7641. The endeavor of Pharaoh to compromise the demand, the proposal that they should sacrifice in Egypt, etc. (Exod. viii. 25—28; x. 8—11, 24—26; xii. 31—36), denotes the continued infestation by falses of those who are obscurely in truths, the various phases of that infestation, and of progress towards deliverance, 7451—7461, 7651—7670, 7720—7741, 7952—7970. See MOSES (11, 12, 13), PHARAOH (4).

35. *The Sacrifice of the Passover instituted*; see PASSOVER.

36. *The Sanctification (as a Sacrifice) of the First-born* (Exod. xiii. 1, 12—15). Every male, whether of man or beast, that opened the womb to be sanctified to Jehovah, denotes the faith of charity (which is of the new birth or regeneration), to be attributed to the Lord, 8042, 8043, 8046, 8074—8077, 8088. The sons of Israel mentioned, denotes the spiritual church; man and beast also mentioned, denotes the good of faith, specifically interior and exterior, 8044, 8045, 8074—8077. The firstling of an ass to be redeemed with a lamb or kid [*in pecude*], denotes that faith merely natural is not to be attributed to the Lord, but only the truth of innocence that may be in it, 8078, 8079. All the first-born of man to be redeemed (in place of whom the tribe of Levi was accepted), denotes that mere truths of faith are not to be attributed to the Lord, but only its goods, 8080, 8089. The law repeated (Exod. xxii. 29, 30), and further *ill.* 9224—9231.

37. *The Burnt-offering and Sacrifices offered by Jethro* (Exod. xviii. 12), belong to a series which represents the arrangement of truths in order, from first to last, under divine good; see 8641. The relation in which Jethro stood to Moses, and the circumstances attending their meeting after the deliverance of the Israelites, denotes the state of divine good when all succeeds in order, 8668, 8672. Jethro said to take a burnt-offering and sacrifices, denotes worship from the good of love and truths of faith, 8680. Aaron and all the elders of Israel now coming to eat bread with the father-in-law of Moses, denotes the appropriation of primary truths by the reception of good, and thus consociation by love, 8682. See MOSES (19), SUPPER.

38. *The reference to Sacrifices, immediately after the Law, was delivered on Mount Sinai* (Exod. xx. 24—26), denotes external truths relative to worship, following the internal truths denoted by the ten precepts, 8859. An altar of ground thou shalt make, denotes worship in general, that it must be from good, 8935. Thou shalt sacrifice upon it thy burnt-offerings, and thy peace-offerings [*eucharistica*] denotes worship in particular, according to the state of every one, 8936. Thy flocks and thy herds denote internal and external goods, 8937. An altar of stone denotes a representative of worship in general from truths,

8240. If such an altar be made, it must not be made of hewn stone, denotes that such worship cannot be received if the truths are of self-intelligence, 8941. If thou lift up thy tool upon it thou hast profaned it, denotes that if it be thus fashioned from the proprium it becomes no worship at all, 8942—8943; similar in the ten commandments, 8869. The additional command, not to ascend by steps to the altar lest their nakedness should be seen, denotes the general law that no one can be admitted into a state higher than their own good, without their evil interiors becoming manifest, 8945—8946. See MOSES (21).

39. *Sacrifices to gods forbidden on pain of death* (Exod. xxii. 20), denotes worship fashioned of falses from evil, which utterly destroys the church, 9192—9193.

40. *Law concerning the Passover, which is especially called the Lord's Sacrifice* (Exod. xxiii. 18; xxxiv. 25).—The blood of my sacrifice not to be offered upon leavened bread (as an accompanying meat-offering), denotes that the worship of the Lord from the truths of the church is not to commingle with the falses of evil; passages cited 9298, *br.* 10,673, *br.* 10,678. The fat of the sacrifice (otherwise expressed "the sacrifice of the feast"), not to be left till the morning, denotes that there can be no good of worship from the proprium, but it is given from the Lord, always new; passages cited 9299, *br.* 10,673, *br.* 10,679. See PASSOVER, LEAVEN.

41. *The Sacrifices of Moses in ratification of the Covenant* (Exod. xxiv. 5—8).—The words of Jehovah recited to the people by Moses, and the people obediently responding, denotes illustration from divine truth, and its reception in the understanding and the heart, 9382—9385, 9398. Moses writing all the words of Jehovah, denotes that these truths then become of the life, 9386. Rising early in the morning and building an altar, etc., denotes the affection of peace from the Lord, and the acknowledgment of the divine human in worship, 9387—9389. Boys of the sons of Israel sent to offer burnt-offerings and sacrifice peace-offerings, denotes affections of innocence and charity from which worship ascends, which worship is from good (denoted by burnt-offerings), and from the truth of good (denoted by sacrifices), 9391. Half the blood put into basins, and afterwards sprinkled upon the people, denotes divine truth, first received into the memory, become of the life and worship, 9393, 9399. The other half of the blood sprinkled upon the altar denotes the procedure of such divine truth from the divine human of the Lord, 9395. Moses now reading the book of the covenant in the ears of the people, denotes the Word in the letter, and obedience, 9396, 9397. The blood sprinkled on the people, now called the blood of the covenant, denotes the conjunction of the Lord as to the divine human with heaven and earth, 9400. See MOSES (23).

42. *An Altar ordered to be made for Burnt-offerings* (Exod. xxvii. 1—8); briefly, that it was to represent the worship of the Lord from the good of love, which is described in general by whatever pertains to the altar, 9710. To be made of shittim-wood, four square, denotes justice or merit, which is of the Lord alone in man, 9715, 9717. Its height three cubits, denotes as to degree, predicated of good, 9718. Horns upon the four corners, denote power everywhere from the conjunction of good with truth, 9719—9721. Overlaid with brass, denotes external or natural good, 9722. Pans to receive the ashes of the altar,

denote the means provided to remove useless scientifics, 9723. Shovels, basins, forks, etc., all of brass, denote scientifics ministering to every kind of use, but always from good, 9724, 9725. A grate of net-work, also of brass, denotes the sensual part, or ultimate receptacle of life, also to be fashioned from good, 9726, 9727. Four rings of brass to the brazen net-work, denote the sphere of good which must conjoin all, 9728. The grate of brazen net-work to be at the lower part of the altar and reach to the midst, denotes the place and extension of the sensual corresponding to the loins, etc., in man, 9730, 9731; compare 9961. Staves for the altar, of shittim-wood, overlaid with brass, denote power sustaining in the state of good derived from the good of the Lord's merit, 9732—9734. The staves to be put in the rings, denotes the power of the sphere of divine good, 9735. The staves thus placed said to be upon the two sides of the altar, and intended as the means of carrying it, denotes that such potency is predicated on the one hand of good proceeding to truth, and on the other of truth from good, thus reciprocally; carrying denotes existence and subsistence in the state of good and truth, 9736, 9737. The altar to be made hollow [*carum tabulatum*], denotes the rendering of all this applicable to use, 9738. The concluding expression, As shewn to Moses in the mount, denotes according to correspondence with the representations of divine things that exist in heaven, 9739. The altar, with all its vessels, to be anointed with the holy anointing oil (Exod. xxx. 28), denotes the influx and presence of the Lord with these representatives, 10,273, 10,274, 10,276. Note: the repetition concerning the altar of burnt-offerings (Gen. xxxviii.), is not further explained by the Author, but the explication of the above chapter is referred to, 10,782.

43. *The Sacrifices of Consecration* (Exod. xxix.), form part of the ceremonial by which Aaron and his sons were inaugurated into the priesthood; they denote spiritual affections by which man is introduced into celestial, or truths of faith by which he is introduced into goods of love, *br.* 2830. The whole of the ceremonial of inauguration (including the sacrifices), denotes, in the supreme sense, the glorification of the Lord's human, 9985. A young bullock, a son of the herd, denotes the purification of the natural or external man; two whole rams, the purification of the internal or spiritual man, 9990, 9991. Unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil, denote the purification of the celestial in the inmost, the middle, and the external respectively, 9992—9994. All these to be put in one basket, denotes the sensual part, because the interiors exist altogether in ultimates, 9996, 9997. The bullock to be brought before the tent of the congregation, and Aaron and his sons to put their hands upon its head, denotes the application of the external man to the reception of truth and good from heaven, and the representative of such reception, 10,021—10,023. The bullock to be slain before Jehovah, at the gate of the tent of the congregation, denotes the preparation of the natural man to be purified from evils and falses, etc., 10,024, 10,025. Some of the blood to be put on the horns of the altar with the finger, denotes divine truth accommodated to the natural man, now represented in power, 10,026, 10,027. All the blood then poured down at the bottom of the altar, denotes divine truth wholly in the sensual, or the ultimate of human life, 10,028. The fat, etc., as described in verse 13, to be burned

upon the altar, denotes good accommodated externally and internally now to kindle with divine love, 10,029—10,034. The flesh of the bullock, and his skin, and his dung, to be burned with fire outside the camp, denotes the evil of the prior love, also the false adhering in ultimates, and the unclean remains of the former state, all to be remitted or ascribed to hell, 10,035—10,038, 10,040. The burning of the flesh and the unclean remains called a sin-offering [*peccatum*], denotes that purification from evils and falses is thus accomplished (viz., in the natural man), 10,039. One of the two rams now to be slain, denotes good of innocence in the internal man, and his preparation to be purified, as in the case of the external, 10,042, 10,045. Its blood to be sprinkled about the altar, denotes divine truth as given in the internal conjoined with divine good, 10,046, 10,047. The ram to be cut into pieces, denotes the arrangement of the interiors, distinctly, in order, 10,048. The intestines and the legs ordered to be washed, denotes the purification of things lowest in the scale of use, and of the exteriors of the natural, 10,049, 10,050. The intestines and legs then to be put to the pieces and to the head, denotes the arrangement of exteriors in order under interiors and inmosts, 10,051. The whole ram, thus prepared, to be burned upon the altar, denotes the union of the internal of the Lord's human with the divine good of his divine love; in the respective sense, the conjunction of truth with good, which, in other words, is full regeneration, 10,052, 10,053. The second ram to be killed, denotes the preparation of the succeeding state, which, in the supreme sense, is that of divine truth proceeding from divine good, 10,057, 10,059. Some of its blood put on the auricle of the right ear of Aaron and of his sons, denotes the procedure of such divine truth imparting all the perceptive consciousness of truth in heaven and the church, 10,060, 10,061. Put also on the thumb of the right hand, and the thumb of the right foot, denotes the intellectual thence, in the middle heaven and in the ultimate heaven, 10,062, 10,063. The blood also to be sprinkled round about on the altar, denotes the union of divine truth with divine good, 10,061. Blood taken from the altar, together with the oil of anointing, and sprinkled upon Aaron and his sons, and upon their garments, denotes the reciprocal union of divine truth and divine good, in the several heavens, 10,065—10,069. The fat, etc., of the ram, as mentioned in verse 22, and the bread, as mentioned in verse 23, all to be put in the hands of Aaron and of his sons, denotes the acknowledgment that good and truth, distinguished in their various degrees thus represented, are wholly from the Lord, 10,070—10,082. All these things to be waved before Jehovah, denotes the vivification of goods and truths by divine life, 10,083. Then to be taken from their hands and burned upon the altar, and called, therefore, a fire-offering to Jehovah, denotes the state after acknowledgment, and vivification qualified by divine love, 10,084, 10,086. The breast to be separately waved by Moses, and become his portion, denotes the good of charity, its vivification, and communication to those who are in divine truths; thus the acknowledgment of the divine spiritual in heaven and the church, 10,087—10,091. The shoulder to be waved and lifted (hence called the shoulder of the heave-offering, ver. 27), and then to become the portion of Aaron and his sons, denotes celestial good in heaven and the church, or the divine celestial acknowledged and perceived, 10,092, 10,093, 10,097. The

flesh of the ram now ordered to be scethed in the holy place, denotes the preparation of good for the uses of life, which is effected by truths of doctrine when in illustration from the Lord, 10,105. Aaron and his sons to eat the flesh of the ram thus prepared, and the bread contained in the basket, denotes the appropriation of spiritual good and of celestial good distinctly, 10,106, 10,107. A stranger not to eat of it, denotes that there can be no appropriation of good except with those who acknowledge the Lord, 10,112. Any of the flesh or bread that remained till the morning not to be eaten, but to be burned with fire, denotes the dissipation of good not conjoined to the new state, lest it should be profanely conjoined to the proprium, 10,114—10,117. The bullock for a sin-offering to be offered every day (during the seven days of the inauguration, ver. 36), denotes the continual removal of evils and falses in the natural man by the good of innocence, 10,122. Further particulars as to the inauguration in PRIEST (7).

44. *The Continual Burnt-offering instituted* (Exod. xxix. 38—42). —The introductory words, "This is what thou shalt do upon the altar," denotes, in general, whatever concerns the reception of the Lord in heaven and the church, 10,131. Two lambs, the sons of a year, day by day continually, denotes the good of innocence in every state, in all divine worship, 10,132, 10,133. One lamb in the morning, represented the removal of evil by the good of innocence in a state of love and its derived light in the internal man, 10,134. The other lamb between the evenings, denotes a like procedure in the state of love and light of the external man, 10,135. A tenth deal of flour mingled with the fourth part of a hin of beaten oil, offered as a meat-offering with each lamb, denotes spiritual good from celestial enough for conjunction, 10,136, 10,140. The fourth part of a hin of wine for a drink-offering also with each lamb, denotes spiritual truth corresponding to the before-mentioned spiritual good, enough for conjunction, 10,137, 10,140. Called an odor of rest, and a fire-offering to Jehovah, denotes the perceptive consciousness of peace, and this from divine love, 10,141, 10,142. Said to be for a burnt-offering continually, throughout all your generations, denotes the perpetuation of divine worship in general, 10,143, 10,144. Offered at the door of the tent, before Jehovah, denotes the conjunction of good and truth from the Lord, 10,145, 10,146. Where I will meet with thee to speak with thee (meaning Moses), denotes the divine presence and influx, 10,147. And I will meet there with the sons of Israel (ver. 43), denotes the presence of the Lord in the church, 10,148. And [it or they] shall be sanctified by my glory (compare verses 43, 44, with chap. xl. 34), denotes the receptive of divine truth from the Lord, 10,149. And I will sanctify the tent of the congregation, and the altar (ver. 44), denotes the receptive of the divine in the heavens, inferior and superior, 10,150, 10,151. I will sanctify also both Aaron and his sons to minister to me in the priest's office, denotes a representative of the Lord as to the whole work of salvation, 10,152. And I will dwell in the midst of the sons of Israel, denotes the presence of the Lord, and his influx by good into heaven and the church, 10,153. And will be their God, denotes the presence and influx of the Lord into truth in the church, 10,154. They shall know that I am Jehovah God, denotes the perceptive consciousness that from the Lord is all good, and all truth, 10,155. Who

brought them forth from out of the land of Egypt, denotes whereby we have deliverance from hell, 10,156.

45. *Meat and Drink-offerings.* See MEAT-OFFERING.

46. *Sacrifices relative to the Altar of Incense* (Exod. xxx. 9, 10).—The altar of incense represented the hearing and grateful reception of worship when grounded in love and charity, because such worship is elevated by the Lord, *ill.* and *sh.* 10,177. No burnt-offering nor drink-offering was allowed to be offered upon it, because there is no genuine worship (which this altar represented), except in so far as it proceeds from regeneration already effected, *ill.* 10,206, 10,207. Aaron commanded to make an atonement upon its horns once a year with the blood of the sin-offering of atonements, denotes the perpetual purification of those with whom the Lord can be present, that is, who are principled in the goods and truths of faith, *ill.* 10,208, 10,212. Called the holy of holies to Jehovah, denotes the divine celestial thus represented, 10,213. See INCENSE.

47. *The Sin-offering.*—Some of the cases are briefly recounted in which a sin-offering was commanded; it is stated also that the expiation made by the priest in these cases represented the separation or putting aside of evil by good from the Lord, 3400; see also 10,122, cited above (43). The Hebrew word for sin-offering is the same as for sin (חַטָּאת), but when the sacrifice is meant it denotes purification from sin, 10,039. The blood of the sin-offering sprinkled before the veil of the sanctuary, represented purification of the internals; and the remainder of the blood, poured out at the bottom of the altar, purification in externals, or the lowest natural; see 10,047.

48. *The Trespass-offering.*—The law of the trespass-offering is the same as that of the sin-offering, probably because of the universal rule in regeneration, that there is no escape from evils and falses of any kind except by purification; see 10,042; as to the difference between trespasses and sins, see EVIL (1).

49. *Thank-offerings and Peace-offerings.*—The thank-offering, or sacrifice of confession [*eucharistica*], involves the celestial principle of love in all its appointments; but the voluntary, or peace-offering [*votiva, retributoria*], denotes submission to providence, or an internal willingness that the Lord shall provide, 3880. The peace-offerings, or eucharistic sacrifices (treated of in Levit. iii.), were voluntary; hence they represented worship from freedom, in other words, from genuine love, 10,097. Note: this kind of sacrifices was either to express thanksgiving (Lev. vii. 12), or to accompany a vow (ver. 16); they probably represented the second and third states of regeneration, viz., the implantation of truth and good, and their conjunction; see 3880, 10,042, 10,109, 10,114, 10,115.

50. *Wave-offerings and Heave-offerings.*—Motion represented vivification, action, life, as the result of divine influx, and the reception of such life implies acknowledgment, perception, etc., 10,083, 10,089, 10,093. Note: the wave-offerings and heave-offerings were the priest's allotted portion of the sacrifices, because the priesthood represented the Lord as to the work of salvation, and He vivifies or renews with his spirit all the affections which men consecrate to his service; that the priests received these gifts as representatives of the Lord, is explained 9809. See LEAVEN.

51. *The Jealousy-offering* (Numb. v. 15), was composed of barley without either oil or frankincense, because these were the symbols of the good of love and the truth of faith, the absence of which was to be represented; see 10,177; and that barley denotes the good of the natural or external man, 7602.

52. *Sacrifices offered by the Nazarite* (Numb. vi. 13—17).—A Nazarite represented the celestial man; hence he was commanded to sacrifice a he and she-lamb, which represented the celestial, and a ram, which represented the spiritual, 2830.

53. *Sacrifices at the Great Festivals*; as to the animals appointed, 2830. See FEASTS.

54. *The Sacrifice of a Red Heifer* (Numb. xix.), represented the unclean truths of the natural man made clean by burning (or purification), 5198.

55. *Sacrifices offered to the Golden Calf* (Exod. xxxii. 5, 6).—The golden calf fashioned, denotes worship from self-intelligence according to the delight of the external loves, 10,406, 10,407. A festival to Jehovah proclaimed when the calf was set up, denotes the acknowledgment of such infernal worship as the divine itself that is to be adored, 10,412, 10,423, 10,424. The people said to rise up early on the morrow to celebrate the festival, denotes excitation by their own evil loves, 10,413. Burnt-offerings offered, and peace-offerings brought, denotes worship in general from the evil delights of the proprium, and from falses thence derived, 10,414. The people then sitting down to eat and drink, denotes the appropriation of evil and the false, 10,415. Next said, that they rose up to play, denotes their interior festivity and consent, 10,416. The noise of their festivity called by Moses the cry of the miserable, denotes the lamentable state of their interiors, 10,457. The calf and the dancing seen by him, denotes the infernal nature of their worship made manifest, 10,459. The wrath of Moses now being kindled against them, denotes the aversion of that nation from the internal of the Word, of the church, and of worship, 10,460; see MOSES (24). Note: this occurrence while Moses was in the mountain, and before the command was given concerning the altar and the sacrifices, is cited as a proof that the Jews were obstinately addicted to such practices, for which reason the sacrifices were afterwards appointed by permission, 2180.

SAD, SADNESS [*triste, tristitia*]. See GRIEF.

SAINTS, THE STATE OF, described, 951—952.

SALAH [*Schelach*], the son of Arphaxad, the son of Shem, denotes the offspring of science in the first genealogy of the Shemitic families, 1235; and the same in the second, 1342. See SHEM, EBER.

SALEM [*Schalem*], denotes the state of peace which those enjoy who are in interior or rational truths, *ill.* 1726; strictly called the tranquillity of peace, 4393, 4430; see PEACE (5); as to Salem, the change of its name, etc., see SHECHEM.

SALT [*sal*]. The valley of Siddim, called also the Sea of Salt, denotes the uncleannesses of cupidities, and the basenesses of falsity derived from cupidity, *ill.* and *sh.* 1666. Sulphur and salt denote, respectively, the vastation of good, and the vastation of truth, or vastation in general; hence the custom of sowing the site of a destroyed city with salt, 1666. Salt, in its good or genuine sense, denotes the affec-

tion of truth ; in its opposite, the vastation of that affection, hence the statement that Lot's wife was become a pillar of salt, 2455, 9207 end ; compare 1666 end. The conjunctive quality and fire have their correspondences in truth desiring good ; hence its opposite significations, either as truth conjoined to good, or utterly separated from it, thus vastated, *sh.* 9207, cited 10,137 end, further *ill.* and *sh.* 10,300. The disciples called the salt of the earth (Matt. v. 13), denotes the truth of the church ; the salt that has lost its savor (*ibid.*), denotes truth, without desire for good, 9207. To be salted with fire (Mark ix. 49), denotes the desire of good for truth ; to be salted with salt (*ibid.*), the reciprocal desire of truth for good, 9207. Have salt in yourselves (Mark ix. 50), denotes that desire, 9207. For particulars in the contrary sense, see SODOM.

SAMARIA denotes the spiritual church ; the discourse of the Lord with the woman of Samaria, teaches that the doctrine of truth, which characterizes the spiritual church, is from him ; the fountain of Jacob, where he discoursed with her, denotes the Word, 2702. The army of the king of Syria, blind, led into Samaria by Elisha, where he opened their eyes (2 Kings vi. 13), denotes instruction by the Word, 4720. The Israelites of Samaria represented the spiritual church ; the Jews of Jerusalem, the celestial, 6534 cited below. Samaria taken to represent the prevarications of Jacob (Micah i. 5), denotes the church of a perverted faith, 9156. The Israelites dwelling in Samaria said to be in the corner of a bed (Amos iii. 12), denotes those who are in external worship, 10,050. Samaria and Sodom, in the description of the abominations of Jerusalem (Ezek. xvi. 46), denote respectively its falses and evils ; in this passage, Samaria is substituted for Gomorrah, 2220. Samaria and Jerusalem described under the figure of two women, Ahola and Aholibah, whose many lovers and whoredoms are mentioned (Ezek. xxiii. 4), denote the church as to the affection of truth, and the affection of good, the perversion of which is treated of, 2466, 6534, cited 10,648.

SAMARITAN, THE [Luke x. 33], denotes one who is in the affection of truth ; the wounds which he healed, hurt done to that affection ; oil and wine with which he anointed them, the good of love and the good of faith, 9057.

SAMSON. See PHILISTINES (8), NAZARITE.

SANCTIFY, *to.* See HOLY (3).

SANCTUARY. See PLACE (9), HOLY (3).

SAND [*arena*]. The multitude of the stars of heaven, and the sand upon the sea-shore named together (Gen. xxii. 17), denote knowledges of good and truth, and corresponding scientifics, 2849—2850. The sand in which Moses hid the Egyptian (Exod. ii. 12), has an opposite signification, and denotes the scientific false, 6762. To suck of the affluence of the sea, and of the hidden treasures of the sands, predicated of Zebulun (Deut. xxxiii. 19), denotes scientific truths, and the arcana of scientific truths, 6762. Joseph, when in Egypt, said to have gathered up corn like the sand of the sea, until he left off to number it (Gen. xli. 49), denotes the multiplication of truth from good, its indefinite abundance because the celestial from the divine is in it, 5345—5346.

SAPPHIRE. See PRECIOUS STONES.

SARAI, SARAIL.—1. *Before the Call of Abram.* Abram and

his brother Nahor taking to themselves wives (Gen. xi. 29), denotes the marriage of evil with the false in idolatrous worship, 1369—1370. Sarai called barren (ver. 30), denotes that the evil and the false had now ceased to produce or multiply themselves, 1371—1372. It is here represented, therefore, that the time had now arrived when those who were in idolatrous worship could be instructed, and the way be prepared for the institution of the Jewish representative church, 1373. Further to represent this particular juncture, it is related (ver. 31), that Terah took Abram and Sarai, together with the rest of the family, and went forth with them from Ur of the Chaldees, 1373. The end of the idolatrous period is then denoted (ver. 31) by the death of Terah while they abode in Haran, on the way into Canaan, 1375.

2. *During the Sojourn in Egypt.*—Abram, after his call (Gen. xii. 1), represented the Lord as to his human essence, in particular the celestial human, as to good; his journeying from Haran represents the progression of the human essence to conjunction with the divine, 1404, 1409, 1426. Sarai called the wife of Abram, and journeying with him from Haran (ver. 5), denotes genuine truth adjoined to good in the Lord's boyhood, 1431, 1432, *ill.* 1469. The occasion mentioned, as they approached towards Egypt, when Abram spake to Sarai (ver. 11), denotes when he began to learn the science of knowledges, that thus he thought concerning truths adjoined to good, 1466—1468. I know that thou art a woman fair in aspect (ver. 11), denotes felicity and delight perceived in truth of celestial origin, 1470. Fear therefore expressed that the Egyptians would kill him for the sake of possessing Sarai, if she were known to be his wife (ver. 12), denotes that the knowledge of celestial truth, when known to be such, would be desired, without the good, 1471—1474. The means to avert this danger, by Sarai passing for the sister of Abram (ver. 13), denotes the first reception of celestial truth as if it were intellectual truth, by which providence celestial good is preserved inviolate, 1475—1477, particularly 1495. The event related; Sarai (here called a woman) taken to the house of Pharaoh (ver. 15), denotes delight in intellectual truth, predicated of the Lord in his boyhood, 1481, 1484, further *ill.* 1487. Pharaoh said to entreat Abram well for her sake; his acquisitions mentioned (ver. 16), denotes the multiplication of scientifics for the sake of intellectual truth, 1484—1486. Pharaoh and his house, meanwhile, being plagued on her account (ver. 17), denotes the destruction of scientifics which are of a worldly character only, 1487—1489. Pharaoh now said to call Abram; his remonstrance, etc. (ver. 18), denotes remembrance and grief, from the perception that he ought to have no truth but what is conjoined to good, 1490—1493. I might have taken her unto myself for a woman (ver. 18), denotes that celestial truth might thus have been violated, 1496. And now behold thy wife, take her, and go (ver. 19), denotes the perception that truth should be conjoined to good, 1497. Abram and Sarai now dismissed by Pharaoh (ver. 20; xiii. 1), denotes the state in which intellectual truths are conjoined to good, and inane scientifics relinquished, 1498—1500, 1541—1546. Note: the above explains in a summary, that truth received as celestial, or as one with good, is denoted by Sarai as a wife; received as intellectual, it is denoted by Sarai as a sister; received in scientifics and mere knowledges, it is denoted by Sarai as a woman; in each case, the delight

of the mind in truth is denoted by the acknowledgment of her beauty, 1470, 1480.

3. *Her Barrenness continued* (Gen. xv. 2, 3).—Abram said to answer Jehovah, denotes the Lord's interior perception, 1790—1792. His complaint that he was without offspring, denotes no internal church, 1794. The steward of his house, Eliezer of Damascus, denotes the external church, 1790, 1795—1796. The son of his house (one born therein) likely to be heir, denotes the external only in the Lord's kingdom, 1799. The consolatory promise that one who should come forth out of his own bowels should be his heir, denotes the divine provision that there should be those who would become regenerate, 1803.

4. *Her Egyptian Handmaid*.—Sarai the wife of Abram, still childless (Gen. xvi. 1), denotes the state in which truth adjoined to good is not yet produced, or the rational man not yet born, 1892—1894. Sarai said to have an Egyptian handmaid (ver. 1), denotes the affection of sciences, 1895. Her words to Abram, "Behold, Jehovah hath restrained me from bearing, I pray thee go in unto my maid," (ver. 2), denotes perception from truth adjoined to good, that before the interior or rational man can be born, there must be conjunction with the exterior, 1897—1900. Sarai now said to take Hagar, and give her to Abram for a woman (ver. 3), denotes the affection of truth in the life of the exterior man as the affection of sciences, and conjunction of the internal man inciting that affection, 1904—1907. Hagar's conception, and her contempt for Sarai (ver. 4), denotes the beginning of rational life, and truth conjoined to good not acknowledged in this state, 1910, 1911, 1915, 1916. Sarai speaking to Abram on this subject, and Abram speaking to Sarai (verses 5, 6), denotes, distinctly, the perception of the Lord (Abram speaking), and thought from perception (Sarai speaking), 1913, 1919. Hagar now humbled under the hand of Sarai (ver. 6), denotes the state in which the affection of sciences is subjugated by the affection of truth adjoined to good, 1920—1922. Note: in the above circumstances, Sarai denotes intellectual truth, which is adjoined as a wife to good; in other words, the spiritual [principle or faculty] itself by which heaven flows in, but which must remain, without external production, until a medium of influx is formed, which medium is the first or human rational, born of the affection of sciences, 1901.

5. *Her Name changed, and a Son promised*; namely, where the union of the human with the divine and the divine with the human is described by representatives (Gen. xvii.), 1985; summary of the particular verses, 1986. God said unto Abraham (his name having been now changed, ver. 15), denotes a new perception, 2060, 2061. The name of Sarai to be changed in like manner to Sarah (*ibid.*), denotes the human to be put off and the divine put on, 2063. I will bless her, and give thee a son also of her (ver. 16), denotes the multiplication of truth adjoined to good, and the rational born therefrom, 2064—2066. Yea, I will bless her, and she shall be [increased] into nations (*ibid.*), denotes the multiplication of the rational, and goods produced therefrom, 2067—2068. Kings of peoples shall be from her (*ibid.*), denotes truths also still produced from conjoined truths and goods, 2069. Abraham said to fall upon his face and laugh (ver. 17), denotes adoration and the affection of truth, 2071—2072. His words concerning Sarah bearing a son in her old age (*ibid.*), denotes the rational of the

Lord's human essence united to the divine, 2073—2075. The son promised to be called Isaac (ver. 19), denotes that it is now become the divine rational, 2083. The covenant to be with him to everlasting (ver. 19), denotes that the union of the human with the divine is eternal, 2084. The seed of Isaac after him united also in this covenant (*ibid.*), denotes the celestial who have faith in the Lord, 2085.

6. *Her presence with Abraham when he entertained the three Angels*; by which is to be understood when the divine was manifested in the human, to the perception of the Lord, 2136, 2137, 2149, 2156, 2157, 2159. Abraham said to hasten to the tent of Sarah (Gen. xviii. 6), denotes rational good conjoined to truth in the Lord's human, in the holy state of love, 2171—2174. Directed by him to make ready, quickly, three measures of fine meal, etc. (ver. 6), denotes the celestial and spiritual then with the Lord, and the conjunction of both in the good of love, 2176, 2177. The three men having eaten in the presence of Abraham, now said to inquire for his wife (ver. 8, 9), denotes a state of rational good, in which rational truth as a distinct thing is not apparent, 2189. The reply of Abraham, Behold she is in the tent (ver. 9), denotes its existence in the holy [principle] of love, because in good, 2190. The promise renewed (ver. 10), denotes perception concerning the future divine rational, 2194. Sarah said to be hearing at the door of the tent, behind Abraham (*ibid.*), denotes rational truth near the holy [principle] of good, but separated from it so far as it is still merely human, 2195, 2196. Mentioned here, that Abraham and Sarah were both old, entering into days (ver. 11), denotes the merely human about to be put off, 2198. Sarah, now laughing within herself (ver. 12), denotes the affection of truth, as predicated of that state, 2202. Now that I am old, shall I have pleasure, my lord also being old (*ibid.*), denotes the state of that affection undesirous of the change, 2203, 2204. Jehovah (manifested above, as the three men or angels,) speaking to Abraham (ver. 13), denotes perception from the divine, 2206. His question concerning Sarah, Why she doubted of the promise (*ibid.*), denotes thought predicated of rational truth, its inability to comprehend how the rational can become the divine, 2207—2209. The denial of Sarah, "I did not laugh," because she feared (ver. 15), denotes the perception of rational truth, that its state is not what it should be, and the endeavor to excuse itself, 2215. The rejoinder to this, "Nay, but thou didst laugh" (*ibid.*), denotes that such is really the quality of the rational, so far as it partakes of the human, 2216. Note: Sarah (who represented intellectual truth, 1901 cited above, 4), was called Sarah that she might represent the divine intellectual; this, by the addition of the letter *h* taken from the name of Jehovah, 2063; observe, also, that the divine intellectual is called the truth of good, 2065; and that Sarah represents rational truth, and Abraham rational good, because they represent, conjointly, the marriage of good and truth in the Lord's human, predicated according to the state of perception at the time, 2171—2173, 2198.

7. *She sojourns with Abraham in Gerar*.—The sojourning of Abraham in Gerar (Gen. xx.) denotes the instruction of the Lord in doctrinals of charity and faith, as his sojourning in Egypt denotes instruction in scientifics, *br.* 2496. Sarah here called the wife of Abraham (ver. 2), denotes spiritual truth conjoined to celestial good, or,

in other words, intellectual truth conjoined to divine good; passages cited 2507. Abraham's request that she should pass for his sister (*ibid.*), denotes, as before, the providential arrangement by which truth of celestial origin passes for rational, in order that the celestial state may not be violated, 2508. Further particulars, explaining the entire chapter, in PHILISTINES (5).

8. *She gives birth to Isaac.*—The promised son Isaac, born to Abraham and Sarah (Gen. xxi. 1—8), denotes the divine rational of the Lord, 2610, 2627—2630. Jehovah visited Sarah as he had said (ver. 1), denotes the presence of the divine celestial in the divine spiritual, as he had perceived, 2615—2617. And did to Sarah as he had spoken (*ibid.*), denotes the state of union as he had thought, 2618, 2619. Sarah conceived and bore a son to Abraham (ver. 2), denotes the being and existence of the divine rational now predicated from the union of the divine spiritual to the divine celestial, 2620—2622, 2629. In his old age, at the set time, etc. (*ibid.*), denotes in the fulness of state when the human could be put off, when the state of the rational was such that it could receive the divine, 2624, 2625. Isaac circumcised by Abraham, as God had commanded (ver. 4), denotes the purification of the rational, according to divine order, 2632, 2634. The words of Sarah, God hath made me to laugh, and all that hear will laugh with me (ver. 6), denotes perception from the divine spiritual, the affection of celestial truth, etc., 2639—2641. And she said (a second time, ver. 7), denotes thought from the before-mentioned perception, 2642. Who would have said unto Abraham that Sarah shall suckle sons (*ibid.*), denotes his own power by which the Lord implanted the human in the divine, 2643. I have born a son to him in his old age (*ibid.*), denotes the effect when the state was in fulness, 2644. The child grew and was weaned (ver. 8), denotes the ulterior perfection of the divine rational, and therewith the separation of the merely human rational, 2645—2647. And Abraham that day made a great feast (ver. 8), denotes cohabitation and union, namely, of the human with the divine, 2648, 2649; and where the text is anticipated, 2341.

9. *Hagar and Ishmael are sent away.*—Sarah saw the son of Hagar, the Egyptian, mocking (Gen. xxi. 9), denotes intuition from the divine spiritual by which the human rational is perceived to be incongruous with the divine, 2650—2654. Sarah, therefore, said to Abraham, etc., (ver. 10), denotes perception from the divine that the first rational and its affection must be exterminated, 2655—2657. The son of this bondwoman shall not be heir with my son (*ibid.*), denotes that the rational merely human can have no life in common with the rational divine, 2658. This saying being very grievous to Abraham (ver. 11), denotes the love of the Lord for the spiritual, no less than for the celestial, from whom they must be separated, 2659—2661. The words of God now addressed to Abraham (ver. 12), denotes that there would be salvation for the spiritual also from the Lord's divine human, 2662—2671. In all that Sarah hath said unto thee hearken to her voice (*ibid.*), denotes that in regard to the spiritual the Lord concluded and acted according to spiritual truth, 2665.

10. *Sarah dies, and is buried in Hebron* (Gen. xviii.).—As Sarah represented divine truth in the Lord, she also represented divine truth in the church, which is now described in its expiring state and resusci-

tation, 2901, 2902, 2904. Her years a hundred and twenty and seven, denotes fulness of state as to divine truths, and the end of the church, 2905. These were the years of her lives, denotes so long as anything of divine truth was extant, 2906. And dead is Sarah in Kiriath-Arba (Hebron, in the land of Canaan), denotes the night of the church in which all the faith of charity expires, 2908, 2909. Abraham, said to mourn and weep for Sarah, denotes the grief of the Lord, distinctly expressed for lost good and truth, 2910. His treaty with the Hittites for the field and cave in which he buried Sarah, represents the resuscitation of the church with those who can receive it, *br.* 2901, 2902; particulars, 2911—2976. Stated, in conclusion (*ver.* 19), that Abraham buried Sarah his wife, denotes the reception of truth conjoined to good from the Lord, 2977—2979. The place particularly named as the cave of the field of Machpelah before Mamre [*super faciebus Mamre*], denotes so far as those who receive can be regenerated, 2980. This is Hebron in the land of Canaan, denotes the new church, one with the heavenly kingdom, 2981, 2982.

SARDINE STONE [*sardius*]. See PRECIOUS STONES.

SARDONYX. See PRECIOUS STONES.

SATIATE, *to* [*satiare*], is predicated of as much as one wills, whether it be good or evil, because it is the will that requires to be satisfied, 8410. Bread given in the morning to satiety, denotes the good of truth, as much as can be received, 8432, cited 8448.

SATISFY, *to*. See *to* SATIATE.

SATURN. See UNIVERSE.

SAUL, as king of Israel, or the Lord's spiritual kingdom, represented divine truth; rending his garment when the kingdom was departed from him, represented grief on account of lost truth; his being slain by the Philistines, denotes by those who are in faith separate from charity, 4763. Saul, in the lamentation, said to have taught the sons of Judah to use the bow (2 Sam. i. 18), denotes the doctrine of truth combating against the false of evil, 10,540.

SAY, *to*. See LANGUAGE (7).

SAYINGS. See LANGUAGE (6).

SCAB [*scabies*]. For judgment, a scab; for righteousness, a cry (Isa. v. 7), denotes the vastation of good and truth, 2240. Description of spirits who correspond to the scabs of the diseased skin, 4793. Scabs, ulcers, hemorrhoids, etc., denote falses from evils, the filthinesses of blasphemy, 7524. See LICE.

SCALE [*lanx*]. See EXPLORATION.

SCALES [*squammæ*]. Inane scientifics spontaneously separate themselves, like somewhat crustaceous or scaly, from things celestial, 1500. In like manner, the mere words and names of the letter of the word from the heavenly ideas inclosed in them, 1876, 4957. The hair of the skin represents the natural as to good, and its scales the natural as to truth, 3527. Scientifics form the plane or mirror in which spiritual and celestial things represent themselves, but if they do not contain good they are only like filthy scales which fall away from the body, 5168. The spirits who constitute the scaly skin described, 5556. The signification of scales in relation to fishes explained, 6693.

SCANDAL [*scandalum*]. The doctrine of the Lord is a scandal or offence to many who apparently believe it; how these scandalize them-

selves, and at length believe nothing, 2034, 4689, 4692, 4733. The lumen of the internal sensual is full of scandals against heavenly and divine things, 6310. A sphere of offences or scandals against the Lord is also mentioned which was perceived as the smell of putrid water, 4629. To be scandalized, and to fall in consequence from truths into falses, is signified by stumbling, 9163. What is meant by scandal or offence of the foot, 4302; and of the eye and hand, 8910; of many who shall be offended or scandalized (Matt. xxiv. 8), 3488.

SCAPE-GOAT. See HAND (3).

SCARLET [*coccineum*]. See COLORS.

SCEPTRE [*sceptrum*]. The staff and sceptre were received among the ensigns of royalty, because a staff denotes power, and the stretching forth of a staff the exercise of power, 4013. Specifically, the staff or sceptre of a king denotes the power of truth from good, 4876 end. Staff denotes power predicated of the natural; hand power predicated of the spiritual; magicians, also, actually exercised power by the staff, and the correspondence is real, 7026. A crown denotes government from divine good, or wisdom predicated of good; a sceptre, government from divine truth; passages cited, 9930. See KING, CROWN.

SCHADDAI, in the literal sense, was the name of the God of Abram, at that time an idolater; and by that name the Lord was first represented to the patriarchs, 1992. Interpreters render the name Schaddai as the Omnipotent and the Thunderer, but it properly denotes the Tempter, and after temptations, the Benefactor, 1992. The word Schaddai itself, denotes vastation, thus temptation, which is a kind of vastation; the name of El is prefixed, and not Elohim, because it was derived from Syria, 1992. Isaac and Jacob recognized El Schaddai in the above sense, viz., as the God who tempts, and who delivers from temptation, *sh.* 1992. El Schaddai was the God of the family of Terah, and was acknowledged by the patriarchs even in Canaan, cited 5628; compare 6003. The worship of Schaddai originated in the ancient church, and was addressed to an accusing or chiding spirit [*spiritus qui increpant*], and afterwards consoled them, 1992 end. The above, for the most part repeated; and, briefly, that the Lord, in the ancient church, was called Schaddai, as to temptations; and hence that Schaddai in the internal sense denotes temptations, 3667; cited, where an explanation of the Teraphim is given, 4162; cited again, 5628. Temptations, and comfort or solace after temptations, are equally denoted by El Schaddai, because it is by temptations that the conjunction of good and truth in the natural is effected, *br. ill.* 4572, cited 5376, 5628 6429, 7193. El Schaddai, who appeared to Jacob in Luz, denotes the divine as apparent or manifested to the natural man, 6229. I appeared to Abraham, to Isaac, and to Jacob, in God Schaddai, denotes the temptations which the Lord underwent as to the human, also the temptations of the faithful, and historically the same as stated above concerning the idolatrous worship of Schaddai, 7193, 7194.

SCHALEM. See SALEM.

SCHUR or SHUR. See KADESH.

SCIENCE, SCIENTIFICS [*scientia, scientifica*].—1. *Collection of passages cited by the Author in series* (9922). Scientifics pertain to the memory of the external or natural man, not to the internal or spiritual, 3019, 3020, 3293, 3309, 3310, 4967, 5212, 5774, 5874,

5934, 9918. By scientifics the internal man is opened, 1458 end, 1495, 1548, 1563, 1895, 1940, 3085, 3086, 5871, 5874, 5901. Scientifics are the means of becoming wise, but they are also the means of becoming insane (understand in regard to spiritual things), 4156, 4760, 5128, 8628, 8629. Scientifics are the vessels of truth, and truths are the vessels of good, 1469, 1496, 3068, 3079, 3318, 3665 end, 3676, 3726, 5489, 5881, 6023, 6071, 6077, 6750, 7770, 8005, 9394, 9724. Scientifics being of the external or natural man, minister [*in-serviant*] to the internal, 1486, 1616, 2576, 3019, 3020, 3665, 5077, 5125, 5128, 5168, 5201, 5213, 5786, 5947, 6052, 6068, 6084, 9394, 10,272, 10,471. Scientifics, which are things of the external memory, when they become of the life, disappear from the external memory, but remain inscribed in the internal, 9394, 9723, 9841. The man who is principled in truths of faith derived from the good of charity, can be elevated above scientifics, 6383, 6384. Explanation of what is meant by being elevated above sensuals or scientifics, 5089, 5094, 6183, 6313, 6315, 9730. Man, when he dies, carries hence with him his scientifics, or things of the external memory, but when he comes into the other life they are quiescent, the manner of this explained, 2475—2486, 5094, 6931. In particular, sciences and languages are of no avail after death, but only the affections of good and truth to which they have contributed, 2480. See NATURAL (4).

2. *Scientifics described in three kinds*, namely, those which concern natural things, or which pertains to the civil state and life; those which are of the moral state and life; and those which are of the spiritual state and life, 5934. For the sake of distinction, those scientifics which pertain to the spiritual state and life, are called knowledges of good and truth, or interior scientifics, the principle heads of them doctrinals, 9945; compare 9723. Scientific truths (properly so called, and regarded as distinct from scientifics), are doctrinals, 8005 end; see below (24), and see DOCTRINE.

3. *The use of Scientifics is to open the internal Man*; passages cited above (1). The laws of divine order in the world are inscribed on the external man, but the laws of divine order, such as they are in heaven, on the internal man, and between these there is correspondence, 4523, 4524, 6013, 6057, 9278, 9279, 9283, 9706, 10,156, 10,472. Scientifics belong to the external man, being, in fact, sensual impressions from terrestrial and worldly things; their use is to serve the interior or rational man (as objects of thought), as the natural in turn is to serve the spiritual, and the spiritual the celestial, 1486, 1487. Without scientifics the external could never be conjoined to the internal, or the external and the internal together be capable of use; again, it is only so far as scientifics minister to this end that they remain, 1487. Scientifics are the first elements upon which are founded and built up the civil, moral, and spiritual life of man; to this end, therefore, they are to be acquired, thus for the sake of life, 1435, 1489, 3310. There is a state, however, preceding that of scientifics and knowledges, which is the state of introduction into celestial light in infancy; the second state is that of knowledges, in which the celestial gifts of infancy ought to be implanted, 1548. It is further explained, therefore, that scientifics and knowledges open the way, or provide the organical vessels by which the internal flows into the external, and by which it is conjoined

to the external according to use, 1450, 1451, 1453, 1548, 1563, 1616. The apparent and the true order of influx by which this is effected are both described; it is shown that all instruction is only an opening of the way by which the celestial flows into the spiritual, the spiritual into the rational, and the rational into the natural, or scientific; thus scientifics are met by spiritual and celestial truths, and filled in with them, 1495. This takes place, and the state of the internal man is perfected by sciences and knowledges, when the man regards use or good as his end, 1472, 1486, 1487, 1489; for which reason vain scientifics, which do not minister to spiritual use, are to be destroyed, 1487, 1489, 1492, 1499, 1500: see below (23).

4. *The Lord Himself was instructed like another Man*; thus he progressed by knowledges, as described above, 1401, 1402, 1414, 1434, 1457, 1461, 1462, 1464, 1484, 1487, 1489, 1491, 1492, *ill.* 1495, 1548, 1556, *ill.* 1555, 1557, 1561, *ill.* 1616; for particulars of which see *LORD* (22). That it is not forbidden to confirm the truths of faith by science, 128—130, cited below (5). That the Lord went into Egypt, also Joseph, who represented the Lord, because he first imbued the scientifics of the church, 4964, 6750.

5. *The insufficiency of Scientifics and Knowledges*.—It is not forbidden to learn sciences, and by science and reason confirm the truths of faith; the folly is to suppose that the mysteries of faith can be penetrated by the things of sense and science, 128—130. The quality of those who reason concerning the *Spirit*, for example, merely from sensual, scientific, and philosophical data, described (196); and, on the other hand, how much a man may know from himself concerning the life after death; some examples of right reasoning on this subject, etc., 3957. Those who reason about faith, sensually and scientifically, believe in themselves, not in the Lord or the Word; such is the quality of man's proprium, which gives birth to all that is evil and false; all such come into doubt, and really know nothing, 210, 214, 215, 232, 233; further *ill.* 2832, 4760, cited below. It is utterly impossible to comprehend spiritual truths (commonly called mysteries of faith) by scientific and philosophical reasonings; the truth of this *br. ill.* by examples, and the little perception enjoyed by such reasoners shewn, 233, 1385. It is right for those who are in the affirmative concerning divine truths, to enter into the doctrinals of faith by rational and scientific reasons; but not for those who are in the negative; to whom they are the means of becoming insane and not wise, 2568, especially 2588, 4156; see below, 4760. So little progress in wisdom is made by the learned at this day, because they do not acknowledge internal truths, but stand without, and debate whether a thing be, and whether it be so and so [*nun sit, et nun ita sit*], 3428, *ill.* 3833; compare 4741, cited below. There are knowledges, however, external and corporeal, which receive, inmost, the divine, and, accordingly, which admit spiritual and celestial truths, as well as those which do not admit; examples given, 3665, 3676. The deficiency of knowledges concerning spiritual good is admitted to be a difficulty in the way of rightly comprehending these subjects; this because influx from the Lord is into knowledges, 4136. Knowledge also, and the abundance of scientifics, is not wisdom, because scientifics may be applied to confirm evil as well as good; the evil, indeed, can reason about truth and good, and yet be in no illustration, because in

light from a false lumen, 4156. It is not the mark of a wise man to confirm, by a variety of reasonings, the dogmas which he holds to be true; but wisdom consists in seeing, first, whether a tenet be true, 4741. In consulting scientifics concerning divine truths, those who are in an affirmative state of mind become confirmed, but those who are in the negative become weakened, and, finally, believe nothing, *ill.* 4760. The learned believe less than the simple, because of the copiousness of scientifics, which they apply negatively, and thus deprive themselves of superior intuition or interior sight, 4760. Those who reason from scientifics in inverted order (because not illuminated by light from heaven), reason with more sharpness and cunning than others, because from external things, which more immediately occupy the senses and minds of men, *ill.* 5700. Commencement should be made from the doctrinals of the church; next, the Word is to be explored to ascertain whether such doctrinals be true (for otherwise, that which a man learns from his birth, or finds on his native soil, would be regarded as true); lastly, corroboration may be sought from scientifics, 6047; further *ill.* 6383. Those who think concerning the truths of faith from scientifics only, can never be elevated from out of the obscurity of sensual thought, and never can believe, because the negative prevails universally with them, 6383, 6384. Scientifics are not wisdom, but simply the means to wisdom, or, on the other hand, the means of becoming unwise; this because they are called forth from the memory by the loves, whether good or evil, 8628, 8629, 8872, 9394; see below (16). That a conversation was held with the spirits of Jupiter concerning those of our earth who have placed wisdom in terms and scientifics; admitted, that they blind the spiritual sight; and confirmed by a certain spirit ascending from the lower earth, who had been a learned man, 8628, 8629. That such are not the learned meant in the Word by that expression where it is said they shall shine as the stars; but that those who are in good are to be understood, because such are really the wise, 3820. That, on the contrary, those who reason learnedly from scientifics concerning divine things, act like the drunken in the other life, and hence that their quality is described by drunkenness in the Word, 1072. See *LEARNED, PHILOSOPHY, PRINCIPLE* (1, 2, 7).

6. *The affection of Rational Truth and the affection of Scientific Truth*; first, their distinction is to be observed as interior and exterior, 2503. The rational is born from the affection of sciences and knowledges, as a mother, by influx from the internal man, as a father; the former giving as it were a body, the latter a soul, 1895, 1900, 1910. The affection of sciences and knowledges excels in importance all the other affections of the natural man, because its end is that man may be truly rational, or prefer the good and true as his end, *ill.* 1909. Influx from the Lord is through the rational part into the scientific, and the affection of truth is the good of the rational from which it acts, 1940. The rational mind could never be formed except by scientifics and knowledges, which have use of some kind for their end; also such as the use is, such is the rationality of the man, *ill.* 1964. Understand, that the rational mind is not born from mere sciences and knowledges, but from the affection of sciences and knowledges, because there is no reception of life except in affection, 3030. By scientifics, or sciences, are not to be understood the sciences that are taught by the learned,

but every scientific derived by experience or by instruction from civil life, from doctrine, and from the Word; it is in the affection of such scientifics that the man of the spiritual church is principled, 2718.

7. *The Intellectual, the Rational, and the Scientific*; their distinction *ill.*, and that they ought to make one by agreement, 1904, 2181, 2504. See REASON (8, 18). That the rational, which is such as to truth only (*i. e.*, rational thought from scientifics and sensuous), cannot comprehend divine truths; *ill.* by examples, 2196, 2203, 2209. Hence that the rational first conceived makes light of the intellectual, that is to say, in the measure that man reasons from scientifics; *ill.* by examples, 1911, 1936. The true order of succession described as celestial, spiritual, rational, scientific, and sensual, 2541. And that rational and scientific truths are as the veillings and clothings of spiritual, *ill.* 2576. See REASON (18); and see below (31).

8. *The quality of Scientifics relative to Rational Truths described*; how perplexed they are, and how wrapped in obscurity, 2831, 4156. But that they are seen in clear light by the rational, 3283; and that the rational is pure comparatively, 4156 end. Scientifics are properly called truths when elevated from the natural, and made of the life, or conjoined to good in the rational, 3161, 5276 end. Scientifics are the means of instruction in truths, and may be called the mirrors in which interior truths image themselves, 5201. Scientifics are called lowest truths, and, like all other truths, are the vessels which contain good, but in their degree; the chief difference is, that scientifics are of the exterior memory, and the light of the world, but truths are of the interior memory, and the light of heaven, 5212. Scientifics serve as objects to the internal sight, as terrestrial things to external sight; in the midst, or in highest light, are those which delight the heart, while at the sides, and in obscurity, are those which do not delight, 6068, 6081. Truths seek to live in scientifics, as good also seeks to live in truths; their distinctness illustrated, and the life that each derives from good, 6077. Scientifics in themselves are natural, but the truths of faith spiritual; it is the affection of charity that elevates truths from scientifics, thus towards heaven, 6077 end; further *ill.* 9723, 9918.

9. *The quality and use of Scientifics continued*; first, that they pertain to the natural man, and are designed to be of service to the internal or spiritual, 3019, 3020, and other passages cited above (1). Scientifics are the vessels of truths, and truths the vessels of good, 1469, 1496, 3068; accordingly, they are represented by the vessels of silver and gold, of which the Egyptians were spoiled, 7763, 7770; and by vessels, or things of service generally, 10,271. By influx into the scientifics, knowledges, and doctrinals (in other words, into the truths), of the natural man, they are called forth, elevated, and implanted in the good of the rational, 3085, 3086. In order to such elevation and conjunction with the rational, the truths of the natural man are first illustrated and disposed in order by influx from the rational, 3086. All subordination, application, and submission, must be ruled from first principles, or the flowing of life from the Lord; thus inferior truths must be ruled by superior, or there can be no conjunction, 3091. That which subordinates and reduces the natural man to order is simply good in which is innocence, acting by means of scientifics; also, without such good, scientifics, even if they be the truths of faith, are but as dead

scales upon a filthy body [*squamæ inter sordes*], 5168. The knowledges of good are truths, which become such when they are acknowledged in understanding and will; thus when they are appropriated in the life, 5276. Spiritual truths are said to be concluded from scientifics by those who are in the affirmative of truth, because they apply scientifics to doctrinals from the Word; but the case is different with those who are in the negative, 6383, 6384. Scientifics in the exterior memory serve as a field of objects to the interior or intellectual sight, from which it selects and elevates those which agree with its own love; this being done, the chosen scientifics take their place in the interior memory as truths of faith and goods of charity, and vanish from the exterior, 9723, 9755, 9918. Scientifics are called knowledges of good and truth; but then interior scientifics are understood, which treat of faith and love, 9945.

10. *That Scientifics are the Truths of the Natural Man*, namely, whatever can be comprehended in the external memory, and that his goods are delights, 3114, 3293, 3305; see below, 3048. Natural good is the delight of natural affection, which forms itself and exists by scientifics, and the natural man is not human, unless the one be perfected by the other, 3293. The truths of the natural man are distinguished as sensuals, scientifics and doctrinals, which he learns successively in this order, 3309, 3310 end; cited below (24). Scientifics in common constitute the natural man as to his intellectual part, thus as to truth, and the use of such scientifics makes his good, 3048 end, 3049. Scientifics in general, therefore, are predicated of the intellectual proprium, 6125; but really all science is from the Lord, 124, 1226, cited below (31). See NATURAL (5).

11. *The distinction between Scientifics, Knowledges, and Doctrinals*; viz., that scientifics are from experience, knowledges from doctrinals on the one hand, and from scientifics on the other, and doctrinals from the Word, 6386. Doctrinals, however, are called scientific truths, 8005 end. Knowledges are from the scientifics of the Word, or from the doctrine of the church, 9723. Knowledges of good and truth are interior scientifics, 9945. See KNOWLEDGES.

12. *That Scientifics and knowledges are ministering Goods and Truths*; this because they pertain to the external, which is subordinate to the internal, 10,272. See KNOWLEDGE.

13. *That Scientifics are ultimates*, because they form the plain of the understanding, 5874, 10,252; and that from them truths are derived by extraction, and so to call it sublimation, whence the interior sense, 5871, *ill.* 5874. That scientifics, as ultimates, are represented by the bones in the body, 8005.

14. *That Scientifics are whatever pertains merely to the Memory*, and this, whether the subject be natural, spiritual, or celestial, 27, and passages cited above (1). Doctrinals are nothing but scientifics, when predicated of the external man, separate from the internal, 1597; compare 1198, cited below (33). Scientifics are all in the natural man, but the genuine scientific is called natural truth, because illustrated by light from the spiritual; but this is not the case unless man is regenerated, 4967. Every scientific that enters into the memory is conjoined with some affection of the love, for which reason it is called a receptacle or vessel of good, *ill.* 5489, 9394. Scientifics of the memory are also

compared to the muscles of the body, and the general field of the memory to a paradise, etc., 9394.

15. *That the ideas of thought are founded upon Scientifics*, 1435. Every truth of faith, or of the church, is founded upon scientifics, 5510. It becomes manifest in the other life, that every truth of faith has with it ideas derived from scientifics, 5510. Nevertheless, all perception in the natural man is derived from the spiritual, and finally from the Lord, *br. ill.* 5680. In a word, scientifics serve to form the understanding; but, when formed, they are only the ultimate plane, in which man no longer thinks, but above it, *ill.* 5874 cited; see also 5901, cited below (18).

16. *That all Scientifics are in loves, according to their kinds; ill.* by the case of brutes, 6323, 7750. Man would be born into all intelligence and wisdom, if he were in love and charity, this being according to the order for which he was created, 6323, 7750. When the good of love prevails, it arranges scientifics into a celestial form, so that they make one with itself, and act together with good, 6690; but the contrary, if evil prevails, 5700, 6112, 6917. The all of science and the all of intelligence and wisdom, is contained in love, because loves are the receptacles of the influx of heaven, *ill.* 7750. The understanding sees nothing in the field of the memory, or calls forth nothing out of the memory but what favors the man's loves, or the preconceived principles which he loves, *ill.* 9394. See INFLUX (3, 5); LIFE (15).

17. *That Science really is from the Lord*, 124, 1226; see below (31).

18. *That Man is regenerated intellectually, beginning with Scientifics*, 654; see below, 5510. The procedure of regeneration by knowledges and intellectual truths described, but this, after a first plane has been formed in infancy by celestial affections, 1555. The interiors are actually formed by instruction, and hence no one can be elevated into heaven, or from a more exterior to a more interior heaven, but by knowledges, 1802. No one, however, is regenerated by truth alone, but by good which the Lord insinuates into truth, and which is manifested as affection, 2063, 2675, 2697. The influx of good is by the rational part of man into the scientifics, knowledges, and doctrinals of the natural, which it illustrates and disposes in order; hence the affection of truth in the natural, 3086, 4015. Goods and truths are all collated, or brought together into scientifics by such influx, because these are in the ultimates of order, as the spiritual world generally, is in the natural, *ill.* 5373; see below, 6004, 8005. The scientific faculty is called the receptacle of good, because every scientific derives life from some affection of the love; so that here, good and truth, as it were, form a marriage, and the good and the truth are always reproduced together, 5489. Scientifics and truths are distinct things in the natural mind, and when regeneration takes place scientifics are disposed into order before truths, because all ideas of thought are derived from scientifics, 5510. When the conjunction of truth with good takes place, a kind of extraction or sublimation of scientifics is also effected; at the same time opposing scientifics are rejected from the midst more and more towards the sides, according to their degree of incongruity, 5871; compare 5886, 5889, 9723. The order into which scientifics and truths are disposed is most wonderful; to describe it generally, they cohere like the nerves in bundles, in the order of the loves by which they were introduced; how impossible it is

to exhibit this in the light of the world, but it appears manifestly in the light of heaven, 5881. Scientifics must be first learned, because from them truths must be eliminated or concluded, after which they form a plane in which truths terminate, 5901; see below, 8005; (24), 3368, etc. Unless interior truths are collated or initiated into scientifics, and exist together therein, in all fulness, man cannot be regenerated, because regeneration consists in the conjunction of the interiors and exteriors, 6004, 6023, 6052, 6071, 6077. Conjunction must commence from the truths of faith, not from scientifics; if from the latter, the mind is deluded by falses and by negative reasonings, 6047. Scientifics, however, are the plane of the understanding, and the understanding is the recipient of the truths of faith; hence they are first received by those who become regenerate (though not first conjoined to the interiors), 6750. In order of time, sensuels are first, then scientifics, and upon these as a common plane, judgment; so when man is regenerated, first the rudiments of doctrine (or scientifics of the church), then the particulars, more and more interior, thence the intellectual faculty of perception, and finally the truth and good of faith, 6751; compare 9723. Scientific truth is the ultimate in which interior truths are terminated as in their basis, and from which they derive firmness and consistency, as all the interiors and other parts of the body from the bones, 8005. Scientific truth thus understood is called whole [*integrum*], when nothing but truths in accordance with their good find entrance; if it be not whole, the consequence to the spiritual life is similar to what befalls the natural life when the bones are distorted, 8005; see further on this subject in REGENERATION (4, 11); REASON (5, 31); NATURAL (4, 6).

19. *Scientifics called true and suitable*, namely, when they are not darkened by fallacies, or perverted by evils and falses, 6112.

20. *Scientifics according to order*.—The arrangement of all goods and truths in the natural man, when regenerated, is according to spiritual ends, 4104. Scientifics and truths enter into an orderly form around spiritual good, 6451. See ORDER (17).

21. *Scientifics of which inverse order is predicated*.—Scientifics are either disposed into a heavenly form by influx from the Lord, and illumination from the light of heaven, or they are in the form of hell, *ill.* 5700. Scientifics are formed into inverse order, or are perverted by applications to falses and evils, 6112; see below (23).

22. *Infestation by Scientifics and Falses*.—The man of the spiritual church is infested by scientifics and falses, and this in the other life becomes a manifest combat, by which he is purified, so as to become capable of elevation into heaven, 6639. To be elevated from scientifics into spiritual light and its intelligence, is to be led from hell to heaven, and this was represented by the deliverance of the Israelites from Egypt, 10,156.

23. *Scientifics that are to be destroyed*.—Scientifics and knowledges are not truths, but the vessels of truth, 1469, 1495, 1496. Scientifics are destroyed or obliterated, when they no longer serve to rational or spiritual truth as means, in which case they are called by the Author vain scientifics, 1487, 1489, 1492, 1499, 1500. Vain scientifics which, respect worldly ends, draw man outwards and downwards, thus separating the external from the internal, 1563. Scientifics predicated of the external man separate from the internal, extend themselves to the

lusts, 233 end, 1472, 1600; compare 570. Scientifics without good, even if they be the truths of faith, are but as filthy scales, which must fall off and perish, 5168. Scientifics are of no use, or are without good, which have glory or self-satisfaction for their end, because they conduce to self, not to the neighbor, 5214. Scientifics of no use are predicated of the regenerate also; these are denoted by the ashes of the altar that were commanded to be removed first to a place near the altar, but afterwards outside the camp, 9723. Scientifics from the intellectual proprium, which are opposed to the truths of faith, and are therefore doomed to be destroyed, are denoted by the horses of Egypt; and on account of this signification the kings of Israel were forbidden to multiply horses, to trust in horses, etc., 6125.

24. *Sensuals, Scientifics, and Doctrinals*, described as the truths of the natural man, which he learns successively by derivation one from the other, 3309, 3310 end. Doctrinals are the interior truths of the natural man, of which he can retain no idea except from scientifics, which, again, are founded upon sensuals, 3310 end. Goods and truths are described in general as rational, natural, and sensual, and they are so ordered that the superior flow into the inferior, and are received as reflected images in a mirror, or as the interior affections in a face, 3368, 3391, 3961, 5165, 6384 end. Interior truths are conclusions from exterior truths or scientifics, obtained by elevation to good, 4748. Sensuals, scientifics, and truths, are most distinct, the latter in each case being as conclusions from the former; thus to be in scientifics is to be elevated above sensuals, or think interiorly; and to be in truths is to be elevated above scientifics, or think still more interiorly, 5774. The several grades of scientifics by which man ascends to intelligence described, the most interior of which are the scientifics of the church; but that he rises above scientifics and into spiritual light, when he receives the good of love, 5934, cited above (2).

25. *Sensuals, Scientifics, and Truths*. See above (24).

26. *Sensual Scientifics* described as the most common of all, because they are such as the senses immediately perceive, as in infancy, 4360. Sensual scientific truths are the ultimates upon which all the interiors repose in order, 10,252. Nevertheless, it is contrary to order to enter from sensuals and scientifics into heavenly things, and those who attempt to do so believe nothing, 10,236. Sensual scientifics should minister under scientifics and knowledges, and these again under goods and truths, 10,272.

27. *Lowest Scientifics* are those which are filled with the fallacies of the senses, which are easily applied to pervert goods and truths; such scientifics are denoted by straw or chaff, 7112; compare 7144.

28. *Common or general Scientifics briefly described*; that they comprehend many particulars, and these again many singulars, and form the natural man as to his intellectual part, 3048 end, 3049, cited above (10). The commonest of all are called sensuals, which are the scientifics of external things, as immediately apprehended by the senses, 4360, 8872. See SENSE.

29. *Interiors of Scientifics briefly described*; that they are the applications of scientifics to celestial things, 4965. The interiors of scientifics are predicated of the spiritual in the natural, or of scientifics when illustrated by light from heaven; such illustration takes place when a

man has faith in the doctrinals of the Word, and he has this faith when he is in the good of charity, 5637; see below (37).

30. *The Good of Scientifics*; that it is delight from scientific truths, 5670.

31. *Wisdom, Intelligence, and Science*, described as the sons of charity, or sons of the Lord by charity, 1226. Wisdom, intelligence, reason, and science, are not of man, but of the Lord in him, 124. The Word always distinguishes between wisdom, intelligence, and science; wisdom as being from good, intelligence from truth, and science from both as predicated of the natural man, 5287. The distinct import of wisdom, intelligence, science, and work, *ill.*; that they follow in order with the good, but that the evil have no science truly understood, 10,331. See *WISDOM*.

32. *To know [scire], to acknowledge, and to have faith in truths*; the difference *ill.*, and that all who have faith are in heaven, which the worst of men may know, 896. To know is the first condition of regeneration, to acknowledge the second, and to have faith the third, 896, 5280, 5376, 5664¹/₂, 8772; from experience, 4319. By a "knowing man" [*vir sciens*], in the Word, is meant one who is in the affection of truth, and abstractly the affection of truth, 3309. To know [*cognoscere*], when said of the intellectual part, is to understand; when said of the intellectual and the voluntary part together, it is to believe; and when said of the voluntary part, it is to perceive, 10,155. When predicated of the divine [*nosse*], to know, denotes its being united to the human, 2826. When predicated of God, relative to man, it is foresight and providence, 5309, 6853, 6906, 10,562. See *TO KNOW*.

33. *The Science of the Knowledges of Faith*; first, that it is distinct from the science of natural things, 1198. The arcana of faith are expounded scientifically, because many cannot believe from simple faith, but require the reason, or the manner how, to be given in all cases; such expositions, however, are not necessary for those who have faith, 2094.

34. *That the Science of the Knowledges of Faith is of no avail without Charity*, because such knowledges have the life of charity for their end, 2049, 2116, 7039. Respect to the doctrinals of faith, and not to life, described by Lot's wife, where it is said she looked behind her, and became a statue of salt, 2454. They are said to be in the science only of knowledges who are in the doctrinals of faith, without desiring or willing the truths of faith, which are all of life, 3420.

35. *Scientifics which are receptive of the Truths of Faith and the Goods of Charity*; generally, that they are all the scientifics of the church, as denoted by Egypt, 5213; see below (37). Such scientific truths are all those which treat of correspondences, of representatives, of significatives, of influx, of order, of intelligence and wisdom, of the affections, in a word, all the truths of interior and exterior nature, visible and invisible, because these correspond to spiritual truths, 5213 end, 5402. That such receptive scientifics are called true and suitable, 6112, cited above (19).

36. *Scientifics of the Word*; see below (37); particularly 9025.

37. *Scientifics of the Church defined*; that they are knowledges of truth and good not yet conjoined with the interior man, or by the interior man with heaven, 5402. Scientific truth of the church is the

Word, in the sense of the letter; also the entire ritual representative and significative of the church, as established with the Israelites; these in their external form are called scientific truths, but in their internal form spiritual truths, 6832; further *ill.* 9025, 9723, 9918. Worship and doctrine are from the interiors of the scientifics of the church, thus from the interiors of all the things mentioned in the preceding citations, 9918, 9921—9928.

38. *Scientifics of the Ancient Church.*—The science of representatives and significatives, which excels all other sciences, was cultivated in the ancient church, and extended to the Gentiles, who thus derived their fables, coronation ceremonies, etc., 4280, 4966. The scientifics of the ancient church were such as conduce to spiritual life, and correspond to spiritual truths; in general, they were such as treated of correspondences, representatives, and significatives, all more or less belonging to the doctrinals of the church, *ill.* 4749, *ill.* 4964—4966, 6596. Scientifics, thus understood in a good sense, were first represented by Egypt, but afterwards scientifics which pervert spiritual truths, because in Egypt these sciences were turned into magic, 4749, 4964. The doctrinals of the ancient church treated of love to God and charity to the neighbor, and their scientifics consisted in knowing what the rituals of the church, and other things in the world, represented or signified; such were the scientifics especially cultivated in Egypt, 4844, 4964. Scientifics were cultivated in those times which ministered to the doctrinals of charity; such were their classifications of the neighbor, as poor, sick, oppressed, widows, orphans, etc., 6004. Repeated, that the scientifics of the ancients were such as described above, as their books still manifest, and that the philosophical scientifics of recent times are useless in comparison, nay, injurious; the Aristotelian and similar scholastic methods instanced, 4966. See EGYPT (2).

39. *The State of Man as to Scientifics represented in the Word.*—The confluence of knowledges and scientifics, in the state of the natural or external man about to be made spiritual, denoted by the gathering together of the waters, 27, 28. The scientific and rational produced in the external man now made celestial, denoted by the shrub and the herb, said to grow out of the ground, 75, 90, 95, 102. Those who reason from scientifics about the truths of faith described in the Word by serpents, and, indeed, called serpents, 195, 196. Scientific rituals, or worship derived from reasonings, described by the sons of Mizraim, 1195—1198. Scientifics in the genuine sense, when in agreement with good, denoted by Egypt, 1462, cited 4748, *ill.* 4749; but afterwards in a bad sense, 1164, 1165, 1462, 4749. The scientific, the rational, and the intellectual (predicated of the spiritual man), denoted in order by the several stories of the ark, 602, 657, 658. Instruction in the science of knowledges, and the abundance of scientifics, denoted by Abraham's sojourn in Egypt and his prosperity there, 1459, 1463, 1485, 1486. Scientifics destroyed that truth may be conjoined to celestial good, denoted by the plagues visited on Pharaoh on account of Abram's wife, 1487—1489. Scientifics relinquished in the course of regeneration, denoted by the men of Pharaoh commanded concerning Abram and Sarai, 1498—1502. The external man, rational, scientific, and sensual, when in order, denoted by the plain of Jordan, described as the garden of Jehovah, 1588—1590, 1598. The external

man in scientifics only, because separated from the internal, denoted by Lot, said to dwell in the cities of the plain, after his separation from Abram, 1597. Scientifics instead of rational truths, and their extension to the lusts, because predicated of the external separated from the internal, denoted by the men of Sodom, and the sins recorded of them, 1600. The affection of scientific truth excited by influx from the internal man, denoted by Hagar, when she became the concubine of Abram, 1890, 1891, 1907. Zeal in the rational and scientific, lest celestial doctrine should be contaminated, denoted by fear ascribed to the men of Abimelech, 2543. The affection of sciences proper to the man of the spiritual church, denoted by a wife from Egypt given to Ishmael, 2718. The immense plenty of scientifics, denoted by the seed of Abraham to be as the sand upon the sea-shore; the multitude of knowledges, by its being as the stars of heaven, 2849—2850. Scientifics in common, denoted by ten camels which the servant of Abraham took when he went to Aram Naharaim, 3048. The good of life from sensual and scientific truths, denoted by Esau, where he is called a man knowing in hunting, 3309. Those who are in the science of knowledges only, or in the doctrinals of faith, without charity, denoted by the Philistines, 3420. Sensual scientifics and their truths acknowledged, because submitted to good, denoted by the handmaidens and their sons when Jacob met Esau, 4360. Scientifics of the ancient church, denoted by the wealth of Shechem, plundered by the sons of Jacob, 4508. Common scientifics and interior truths (which are conclusions from scientifics) denoted by camels bearing aromatics, etc. to Egypt, 4748, 4749. Consultation from scientifics as to divine truth, denoted by Joseph being conveyed to Egypt, 4760; understand, scientifics of the church, 4964; and, especially, their interiors, 4965; see also 5886, 5889, 5901. The multiplication of scientifics to which good flowing in from the celestial spiritual can be applied, denoted by the seven years' abundance in Egypt, 5192. Scientifics without good, except from the divine human of the Lord, denoted by the subsequent famine of seven years, 5192. Instruction in scientifics at the commencement of the former of these states, denoted by the kine feeding in Pharaoh's dream, 5201. Scientifics conjoined and receptive of good in the procedure of this state, denoted by the seven full ears which came up on one stalk, 5212—5213. Scientifics without good, and consumed by the lusts, denoted by the seven thin ears which came up after them, and were blasted by the east wind, 5214—5215. The natural mind in which this occurs (because the scientific faculty, and scientifics are predicated of the natural), denoted by all the land of Egypt, 5276, 5278, 5378. Scientifics as the receptacles of good, denoted by the sacks in which corn was carried by the brethren of Joseph, 5489. The elevation of the spiritual to a life derived from the interiors of scientifics, denoted by their going to Egypt, 5637. The presence of the celestial spiritual in the interiors of scientifics, denoted by Joseph in Egypt, before whom they presented themselves, 5638. Instruction in the good of scientifics after purification, denoted by straw given to their asses when the men had washed their feet in the house of Joseph, 5670. The total separation between scientifics which are in good order, and those which are in evil order, denoted by Joseph and his brethren eating bread by themselves, and the Egyptians alone by themselves,

5700. The external man, with his truths and scientifics remote in state from the celestial internal, denoted by the men and the asses said to be dismissed, 5741. Scientifics reduced from sensuials, denoted by every one of the brethren said to load his ass when they returned again to the city, 5774. The rejection of incongruous and contrary scientifics in the state when truth is conjoined to good, denoted by the command of Joseph, that every Egyptian should go out when he discovered himself to his brethren, 5871. Scientifics of both kinds in the state of ministering to the spiritual life, denoted by he and she-asses bearing the good things of Egypt, its corn and bread, to Israel, 5958, 5959. The initiation of natural truth into the scientifics of the church, denoted by the descent of Jacob into Egypt, 6004, 6023; passages cited, 6638. The scientifics of the church in the midst of the natural mind, separated from perverse scientifics, denoted by Goshen, where Jacob dwelt, 6051—6052, 6080, 6085. The insinuation of the truths of the church, as distinct from common truth, into scientifics, denoted by the sons of Jacob going down into Egypt, 6059, 6064, 6071, 6072; passages cited, 6638. The life of truth, otherwise described as the life of spiritual good, in scientifics, denoted by their sojourning in the land, 6077, 6102—6103. Scientifics reduced into order by the celestial internal; first, scientific truths; next, the truths of good and the goods of truth; and, finally, the whole natural mind as to scientifics, denoted by the administration of Joseph in Egypt, 6060, 6112, 6113, 6115, 6121, 6125, 6138, 6142, 6145—6147. Scientifics from the intellectual proprium, denoted by horses which the Egyptians exchanged for bread from the hand of Joseph, 6125. Those who conclude concerning spiritual truths from scientifics (understood to be used rightly), denoted by Zebulon, said to dwell at the gate or haven of the sea, 6384. The extension of scientifics, in this case, to exterior knowledges of good and truth, denoted by the border [*latus*] of Zebulon reaching to Zidon, 6386. Scientifics, ordinary and capital, denoted by the servants of Pharaoh and the elders of Egypt, when Joseph died, 6523, 6525. The internal of the church ceasing, and closed up by scientifics, denoted by Joseph's death and his body being put in an ark, 6596. Infestation by scientifics and falses from which the man of the spiritual church needs to be delivered, denoted by the oppression of the Israelites in Egypt, 6639, 10,156. The separated or false scientific principle opposed to the truth of the church, denoted by a new king in Egypt, which knew not Joseph; subordinate scientifics, by his people, 6651—6653, 6673. Scientific truths of the church, now denoted by the Israelites, here called Hebrews; the natural mind as receptive of influx, by the midwives of the Hebrews, 6673, 6675. Scientific truths guarded when they are received, denoted by the midwives said to fear God, etc., 6678. The law divine first received among scientific falses, but still guarded under these circumstances, denoted by the child Moses in an ark, among the reeds at the river side, 6726. The affection of scientific truth by which first truths are received, denoted by the daughter of Pharaoh, who became as the mother to Moses, 6750, 6751; continued in Moses (7).

40. *The same continued in some passages of the Ritual.*—Scientific truth to be preserved whole, as the receptacle of interior truths, denoted by the bones of the paschal lamb which it was commanded, were not to

be broken, 8005. Divine truth in the ultimate of order (which is in the natural, and therefore properly called scientific truth, 9025), denoted by the stone put to support the hands of Moses, 8609. The spiritual law concerning hurt done by scientific or external truths of the Word, or by common truth, to the truths of faith, denoted by one smiting another with a stone, or with his fist, etc., 9025. Scientifics, as things of the memory, denoted by vessels of all kinds, especially by basins in which the blood of the sacrifices was put, 9394. Scientifics of good denoted by the pomegranates of the golden candlestick; scientifics of truth by its flowers, 9552, 9553; see below, 9918. The scientific part in general denoted by needlework, of which the hanging for the door of the tent was to be composed, 9688; see below, 9945. The removal of scientifics that are no longer of service to the internal man, denoted by the ashes of the altar, 9723. The state of the ultimate heaven as to scientific truths, denoted by the breadth of the court of the tabernacle on the west side (expressed, *by the sea—ad angulum maris*), 9755. Scientifics of good and truth, which are doctrinals from the Word, denoted by pomegranates in the fringes of Aaron's robe, 9918. The all of doctrine and worship to be from the interiors of scientifics, denoted by bells of gold alternate with the pomegranates, 9921—9923. Knowledges of good and truth, which are interior scientifics, denoted by needlework in Aaron's belt, 9945.

41. *In certain passages of the Prophetical and other Books.*—Scientifics from a celestial and spiritual stock, respectively, denoted by vessels of basons or cups [*vasa craterum*], and vessels of flagons [*vasa nabliorum*], Isa. xxii. 24, 9394. Scientific goods and scientific truths (the latter from the illustrated intellectual), denoted by the bowls [*crateres*] before the altar, and the bells of the horses, Jer. xiv. 20, 9394. Interior and exterior truths respectively, the latter called scientifics, denoted by Assyria and Egypt, Isa. xxvii. 12, 13, 5212. Scientific truth from a celestial origin, denoted by fine twined linen, with embroidered work, from Egypt, Ezek. xxvii. 7; by embroidered work from Syria, *ibid.*, ver. 16; xxvi. 16; and by embroidered work in the clothing of Jerusalem, Ezek. xvi. 10, 13, 18; Psalm xlv. 14, 9688. Scientific truths and goods, respectively, denoted by blossoms and fruits; the former by blossoms, Isa. v. 24; xxvii. 6; xxviii. 1; xl. 6—8; Nahum i. 4; Dan. iv. 12, 21, 9553.* The new birth of man by scientifics, by truths of faith, and by goods of charity successively, denoted by the blade, the ear, and the full corn in the ear, Mark iv. 28, 5212. Scientific truths and accumulated knowledges, denoted by seas and waters; various passages cited, 9755. Scientifics which pervert, and reasoning from such scientifics against the good of love and the truth of faith, denoted by Egypt and the waters of Sihor, Assyria, and the waters of the river, Jer. ii. 18, 5113. Scientifics which are to be destroyed, because from the perverse intellectual, denoted by the horses of Egypt, Isa. xxxi. 1, 3; Ezek. xvii. 15; and by horses when the Egyptians were overthrown in the Red Sea, 6125.

* The Hebrew word מִנְחָה in the latter passage is translated *fruit*; it belongs to the Chaldee idiom. The root denotes greenness, verdure, produce generally, and Gesenius says the Targums use it for the Hebrew פִּרְיָא, which means to flourish or blossom. Also the cognate word in Syriac ܕܒܪܐ denotes to blossom.

42. *The Great Desire of Knowing* [*sciendi*], by which Spirits are characterized; that it is common to them instead of taste, and what torment they feel if it cannot be gratified, 1973, and the previous passage there referred to, 1480.

SCORPIONS [*scorpi*]. The words of the Lord (Luke x. 19) denote his power over the hells; by demons, are meant those who are in the hells; by serpents and scorpions, evils and the falses of evils; to tread upon which is to destroy them, 10,019. Tails like to scorpions, and stings in their tails, ascribed to the locusts, (Rev. ix. 10), denote reasoning from falses and their injurious subtlety, 10,071. See SERPENT, COCKATRICE.

SCRIPTURE. See WORD.

SCULL [*cranium*]. See SKULL.

SCULPTURE. See ENGRAVING, IDOLATRY.

SCUM [*spuma*]. See FOAM.

SEA [*mare*]. Waters denote knowledges and scientifics; seas, their collection, or gathering together in the external man, 27, *sh.* 28, cited 2702, 2850; see below, 4735, 5313. Waters, rivers, and fountains, denote truths; seas, scientifics, because from truths collected together, 9755, cited below. The ancients attributed horses to the god of the sea, because the sea denotes sciences in general, and horses the intellectual, 2762. The stars of heaven and the sand of the sea-shore are named together, because the multitude of stars denote knowledges, and the multitude of sand scientifics; the former predicated of the rational, the latter of the natural, 2849, 2850. The multitude of the sea (where the accession of the Gentiles is meant), denotes the immense plenty of natural truth (similar in import to the sand of the sea), 3048. The sea is often put for the west, when it denotes good in obscurity, being opposed to the east, which denotes good in life, 3708, 9653, 9755, cited below. See QUARTERS. Seas denote knowledges in general (*cited*); to wander from sea to sea, is to enquire where knowledges are, 3708. Seas denote scientific truths in the complex, cited 4735, 6384, 10,416. A sea denotes the whole confluence of truth in the natural mind, comprehending all its knowledges and scientifics, cited 5313. Ships denote doctrinals, because they proceed by seas and rivers, and bear things useful for life; for seas and rivers denote scientifics and knowledges, 6385; cited 9755, 10,416. Living creatures in the sea, denote scientific truths in which are goods; the sea itself, the natural mind in which are scientifics, 6385. Ships in the opposite sense, are knowledges and doctrinals favoring what is false and evil, 6385. Sea in the opposite sense, is the false of evil, and hell itself as derived from such falses, which really appear as waters; hence, to divide or cut through the sea, is to dissipate falses, 8183—8185, 8203; that hell in this sense is especially meant by the Red Sea (*suph*), 8099, 8184. See EGYPT (7), MOSES (15). The sea, previously called the waters under the earth, denotes the sensual (receptacle of the mind) considered as adhering to the corporeal part, 8891, and the passage there cited, 8872. In general, a sea denotes the collected scientifics from which men reason concerning truths, and also the natural and sensual receptacles of such scientifics; hence, the sea and the west are interchangeable, because the state of the natural mind is obscure respectively, 9755. The scientific part is denoted by the sea, with a

difference according to the quality of its waters; if clear and liquid, it is with a good signification as having regard to heaven; otherwise, it has respect to hell; its waves and its noise to reasonings, 9755, 8313. Brief explanation of what is meant by the sea and its waves, the sun, the moon, the stars, etc., where the Lord speaks of the last judgment, 2120, compare 4735 end; the sea of glass, 5313, 9755 end; the salt sea, or valley of Siddim, 1666; the sea as a boundary of Canaan, 5196, but especially 9340. See RIVER (2). Zebulon said to have his dwelling at the haven of the sea, 6384, 6385, *br.* 9755. See HAVEN. The sea of brass made by Solomon, 10,235. See LAVER. Other passages, chiefly from the prophetic books, 991, 2702, 3048, 6015, 8313, 9755, 10,261 end. From experience, that those who have desired to become great by any means, good or bad, see a tumultuous sea before them in the other life, and are in dread that it will swallow them up, 953. Comparison of the state of unrest in externals with the turbulence of the sea, 4394. See PEACE (7), EXTERNAL (2), especially 5700, 6322, 10,156, 10,489, etc. (Vol. I., p. 190). Description of the hereditary state of man as an ocean of evils, 4171. See EVIL (2). Description of the influx of hell as of the waves of the ocean, 8175; compare 1661, 1692. See INFLUX (4, 8), FLOOD, WATER.

SEAL [*sigillum*]. A seal denotes consent and confirmation. A seal or ring put upon the hand of another, the confirmation of power given to him, 4874, 5317, 5318. A seal is a token or badge [*tessera*] of consent, 4874. The engraving or sculpture of a seal, which the engraving of the names upon the two onyx stones was to resemble, denotes the form of celestial truths, such as they are in the regenerated understanding, 9846, 9877. The seal of God said to be on the foreheads of some (Rev. ix. 4), denotes those who are regenerated, 7643. The Holy Supper is called the seal of conjunction with the Lord, by the good of love, 10,522. See ENGRAVING, ORNAMENT.

SEBA, and the other sons of Cush, Havilah, Sabtah, Raamah, and Sabtechah, were so many nations; they signify those who are not in internal worship but in the various knowledges of spiritual things, which they regard as religion, 1168—1170. Seba signifies the spiritual things of faith or worship; Sheba, the celestial, 1171; thus, they severally denote the knowledges of good and truth, 9293. The merchandize of Cush and of the Sabeans denotes the spiritual knowledges which minister to those who believe in the Lord, 1171. See SHEBA.

SECHEM. See SHECHEM.

SECRET [*occult*]. There is nothing that man thinks or does in secret, but it becomes manifest in the other life, because it forms his sphere, 7454; from the Author's experience, 2488. See to HIDE.

SECRECTIONS, *THE*, and excretions of the human body, and their particular organs are in uniform series; description of the spirits to which they correspond, 5380, 5386, 5390.

SEDGE [*ulva*]. See HERB.

SEDIMENT OF THE WATERS (Ezek. xxxiv. 17), cited, 4769.

SEE, *to* [*videre*]. See SIGHT.

SEDUCE, *to* [*seducere*]. The words of Jacob, "I shall be in his sight as one seducing," denotes rejection, because apparently contrary to order, 3529. All seduction is contrary to order, 3529. False prophets shall arise, and shall seduce, or deceive, many (Matt. xxiv. 11),

denotes those who teach false doctrines; hence, falses, and derivations from them, 3488.

SEED [*semen*].—1. *That it denotes the Truth of Faith.* Seed denotes truth, and is predicated of the spiritual man, 57; cited below (6). Seed denotes the church vivified; abstractly, faith, 726; see also 250, 252, 255; cited below (9). Spiritual seed, or the truth of faith, resembles natural seed in the manner of its implantation and growth, for it can only be rooted by the good of charity, acting as heat, 880. Seed denotes the faith of charity, because no faith really exists except from charity, 1025, 1447, *ill.* 1608, 1610, 1843, cited 2019, 2034, 2085, 3038, 5135, 6019, 6022. Wherever charity exists, even amongst nations most remote from the church, there exists what is meant in the Word by seed, for celestial seed is charity, 1025. Seed denotes love and faith, which constitute the internal of the church, *ill.* 1798, 1940; also those who are principled in love and faith, 1810, 1865, 3038. Seed is said to denote faith, but the faith of charity is to be understood; some of the above passages cited, 2670. Seed denotes the spiritual, because by the spiritual are meant all who are principled in faith grounded in charity, *br.* 2848; or, those who are in charity by faith; passages cited, 3187. Seed denotes charity and faith, cited 2851, 6154, 6158, 6233; which terms are evidently to be understood in the same sense as the faith of charity, 2853. Seed denotes good and truth from the Lord, or, what is the same, all who are in good and truth, and are therefore called his sons, 3373; cited 3380. When the posterity of Abraham, Isaac, and Jacob are meant by seed, named in the Word, that people are not really meant, because of all nations they were the worst; but all who are the Lord's seed, or the sons of his kingdom, by the reception of love and faith, must be understood, 3373, 6233. Seed denotes truths and those who are in truths, cited 3378, 3379; cited 3706, 3707. Seed denotes the faith of charity, and also charity itself; some of the above passages cited, 4259. Collection of passages concerning faith and charity, or truth and good, 3324. Seed relative to man is the truth of faith; in the supreme sense, it is divine truth, 4577. Truth is like a little seed, having infinite power of increase if good or charity be in it, not otherwise, 5355 *end*; compare 8603. Seed being given, denotes influx, *viz.*, of the good of charity and the truth of faith, 6139; in like manner growth or germination, denotes the renascence by influx, 5115; see also 6264. Seed sown in the ground denotes the good of charity and the truth of faith implanted, 6154. Seed for the field, denotes nourishment for the mind, which again, is truth and good, *br. ill.* 6158. To sow, denotes to instruct and be instructed, *viz.*, in the truths and goods of faith; field or ground, denotes the church, *viz.*, those who receive such truths and goods, *ill.* and *sh.* 9272; further *ill.* 9294.

2. *That by Seed is meant the Word, ill. and sh. 29*; or, what is the same, divine truth itself, 3038, 3373, 4577. Man is compared to a field, the Word to seed, or sowing time, and its fruitful effect to the harvest, 932. Man and the church are called a field from good; the truth of faith seed, which in an eminent sense is the Word, 3310. See below (21).

3. *The Lord Himself is called the Seed of the Woman*; for which reason the pronoun *He*, and not *it*, is used, 256. The Lord is the seed

of the woman, because seed donotes faith, which is given from him and is himself; also, because he was born of a woman, and by his own power united the divine celestial proprium to the human proprium in his human essence, 256. The Author mentions that he had spoken with some of the third generation of the Most Ancient Church, who, when they lived, had expected the Lord, as the promised seed of the woman, 1123. The Lord is called the seed of the woman as to his human essence, 1610; see also 1438; cited below (7).

4. *Seed multiplied, etc.*—Seed multiplied to immensity, in the supreme sense which treats of the Lord, denotes his human essence, otherwise described as his celestial and spiritual, of which infinity is predicated; in the succeeding sense, which treats of the faith of charity, it denotes ineffable and immense increase accompanied with similar felicity; in the external sense which treats of the human race, it denotes the immensity of the Lord's kingdom in heaven and earth, 1610, *br.* 1810. Multiplication of seed is predicated of the fructification of the rational man, when submitted to the interior or divine; specifically, multiplication is predicated of truth, fructification of good, *ill.* 1940; the latter cited, 4259. The multiplication of seed is predicated of truth which increases from good; and this in the other life proceeds even to immensity with all who are in charity, 1941. Produce from seed is used to denote the abundance or fulness of truth, where the sowing of Isaac, the rational man, is treated of, 3404, 3405. Good and truth are as seeds in the rational, and as ground in the natural; hence, good is fructified and truth multiplied when they are received in good ground, that is, when the natural is regenerated, 3671. The multiplication of seed as the stars of heaven, and the dust of the earth, is an expression of frequent occurrence, because the fructification of good and the multiplication of truth are predicated of the interior or rational, and the exterior or natural, distinctly, 3707; see also 10,445, cited below (13). See MULTIPLICATION, MULTITUDE.

5. *Seed and ground predicated in the Regeneration.*—The external man unregenerated is called earth, but when regenerated ground, because then he receives celestial seeds, which are further described as the seeds of good and truth implanted in his affection and memory, 268, compare 29. The Lord is the sower, the seed is his Word, man is the earth, 29, 932; compare as to earth, 1447, 3404; see also below (21). Man in himself has no other seed but what is vile and infernal; celestial seed is from the Lord, 1438; cited below (7). When man believes in the Lord, his rational mind becomes as ground or good earth, in which goods and truths are received from the internal as seed, and bear fruit, 1940 end. The Lord's words are explained concerning seed which fell by the way, upon a stony place, and among thorns, as well as in good ground, on the principle that goods and truths are variously received according to state, 1940; especially 3310; but see below (21). So long as a man lives in the body the seed of truth can hardly increase, because of pleasures, anxieties, and scientifics; but when he passes into the other life, it springs up like the seed of a tree, and is multiplied to immensity, 1941. It is the celestial principle, or good, that is meant by ground or field; because it is only in good that the truths of faith can be received, which are compared to seeds, 2971. Truths, indeed, can be received into the memory, but they are as seeds

stored away; to grow and be productive, they must become of the life, or be received in good, 3324. Good in exteriors is like a seed, which can only grow in good ground; hence, the rational must first be regenerated, for there are the seeds, and afterwards the natural, because there is the ground, *ill.* 3671. The man who is born anew, or regenerated, begins like a tree from the seed; hence, by seed in the Word, is meant truth from good; his growth compared to that of a tree, bearing in succession leaves, flowers, and fruits, 5115, 5355. The receptacles of truth are called ground, as truth itself is called the seed; in the same passage (Gen. xlvii. 18), bodies denote the receptacles of good, 6135, 6154. Good in truth is like the prolific virtue first secreted in the interior of fruits by their fibres; when good is thus formed, it produces itself by truths with a continual conatus to a new good, analogically, as the fibres afterwards carry juice from the seed, and as the seed produces a new tree; the comparison extends to the flesh of the fruit, which serves as ground, 9258. The order observed in the regeneration was represented by the three great festivals of the Israelitish people, viz., the feast of unleavened bread, which represented purification from falses; the feast of harvest, or of the first-fruits of what was sown in the field, which represented the implantation of truth in good; and the feast of ingathering, which represented the implantation of good, thus full deliverance from damnation, 9286, 9294, 9295, 10,669, 10,671.

6. *Seed and Fruit*.—Seed denotes all truth which regards use, and is predicated of the spiritual; fruit denotes the good, and is predicated of the celestial, 57.

7. *Celestial and Spiritual Seed*.—The men of the most ancient church were of a genius altogether different from those who lived after the flood, having celestial seed, 310. Celestial seed causes that love, rules the whole mind, and makes it a one; but spiritual seed is such, that the understanding of truth can be given with the will to good, 310; further *ill.* 927; compare 4493. The celestial seed which remained to the last posterity of the most ancient church, immediately before the flood, is meant by the spirit of lives which finally was suffocated in them, 661. The celestial and spiritual seed which remained to the last posterity of the most ancient church was destroyed in them by immersion in their filthy cupidities and dire persuasions; hence, lest that seed itself should perish, those called Noah were regenerated, and indeed by spiritual seed, denoted by seed revived or made alive upon the faces of the whole earth 726; further *ill.* 927. The ancient church itself is not to be understood by Noah, but its parent or seed, for those called Noah were of the lineage [*prosapia*] and seed of the most ancient, 788. The antediluvians who perished are described as all those in whose nostrils was the breath of lives, because, in fact, they had internal respiration, and hence communication with heaven, which then ceased; this because their seed was from a celestial stock, 805. The celestial [principles] of love are the very essentials of all other, or as the seed from which all else is fructified; the Lord alone possessed this celestial seed in himself; other men have no other seed than a somewhat vile and infernal, in which, and from which, the proprium exists, 1438. Celestial seed, by which is meant all good and truth, is from the Lord alone; passages cited 3373 end.

The celestial man is regenerated by seed implanted in the voluntary part; the spiritual man by seed implanted in the intellectual part, 5113 end.

8. *The chosen Seed or elect Seed* (Deut. x. 15, 16), denotes the love of good and the love of truth, derived distinctly from the most ancient and ancient churches, 3703.

9. *Seed of the Woman*.—By woman is denoted the church, by seed of the woman, faith in the Lord, 250, 252, 255.

10. *Seed of the Serpent*.—By the serpent is denoted all evil, in particular the love of self; by the seed of the serpent all infidelity, 250, 254.

11. *Seeds of Plants*: an illustration, how perfect they must be interiorly, since they produce forth in order the whole plant or tree with its leaves and fruits, 3855. A description of the seed from its inmost form to its outmost, as it exists in the fruit; this to illustrate the existence of truths in successive order, and how they communicate from interior to exterior, 8603, 9258. Illustration from seeds and fruits, that the most perfect forms are interior, the less perfect exterior, and that the interior retain their integrity, when the exterior, in which they were formed, decays, 9666.

12. *The Seed of Man* derives its procreative virtue from influx, received from the Lord, by heaven; how vainly they reason, who attribute it to a power implanted in it from the beginning, 4322. Its quality in the seminal vessels described; that it is invested with a serum, which is put off in the neck of the womb, by which provision the seed is reserved within for the impregnation of the ovulum, 5056, 8847. See 10,030, 10,249; cited below (29); and see GENITALS; MARRIAGE (12); LOVE (15).

13. *The Seed of Abraham* denotes all in the universe who are principled in love, because Abraham himself represented saving faith, which is one with love or charity, 1025; cited 1865. Ishmael is called the seed of Abram from love itself, for which reason it was promised that he also should beget a nation, because a nation denotes those who are in the good of love, 1416. The seed of Abram denotes faith in the Lord, 1447; which faith includes love, 1608, 1798, 1865, 2848. The seed of Abraham denotes all who receive good and truth, or love and faith from the Lord, and thus become his sons; all nations being blessed in his seed, denotes all who live in mutual love and charity, whether within the church or without, 3373, 3380; similar in the interpretation of Deut. x. 15, 16, 3703; cited above (8). The seed of Abraham, Isaac, and Jacob, denotes all who are in goods and truths, cited 6233; abstractly, the goods and truths of heaven and the church themselves, 10,445, 10,527; see passages cited below (18).

14. *The Seed of Ishmael and Isaac*; first, as to the former, see 1416; cited above (13). The seed of Ishmael denotes those who are in the faith of charity, thus the spiritual; the seed of Isaac, those who are in the faith of love, thus the celestial, 2085, 2666, 2669. Those of the seed of Isaac are the true heirs, and are called the Lord's own sheep, because celestial; those of the seed of Ishmael are as sons of the handmaid, and are called his other sheep, because spiritual, 2666—2669.

15. *The Seed of Israel* denotes those of the church called spiritual,

thus who are in the faith of charity; also, the celestial, spiritual, and natural, are to be understood successively by Abraham, Isaac, and Jacob (the latter called Israel when the internal church is meant), 1025. The seed of Israel is so predicated from charity, and the Israelites were called a nation so long as charity prevailed, 1416. The seed of Israel (Ps. xxii. 23), denotes the good and truth of faith, thus the spiritual class in the church, 2826. Seed, denotes truth; the seed of Jacob, divine truth, natural, 3707; see also 6019, 6022 cited below (18); 10,249 cited below (20).

16. *The Seed of Aaron* denotes those who are regenerated by the Lord, or abstractly, the goods of love and truths of faith by which regeneration is effected; in the opposite sense, evils and falses, and those who are the subjects of them; both *ill.* and *sh.* 10,249.

17. *The Seed of David*, in the supreme sense, denotes the Lord as to divine truth, 10,249.

18. *Passages in series where Seed is mentioned.*—The herb yielding, or seeding seed (Gen. i. 11), denotes the early produce of good and truth in the regenerate life; the fruit-tree yielding fruit, whose seed is in itself (*ibid.*), denotes somewhat good with the power of fructification, 9, 29. The herb yielding seed, and the fruit of a tree yielding seed appointed for food (ver. 29), denote, respectively, all truth that regards use, and all the good of faith by which the life of the spiritual man is supported, 56, 57. Enmity between thee and the woman, and between thy seed and her seed, said to the serpent (chap. iii. 15), denotes self-love and all infidelity opposed to faith in the Lord, which distinguishes the church, 250—256. Beasts and birds, male and female, taken into the ark, to keep seed alive (chap. vii. 3), denotes goods and truths prepared to receive life from the Lord, thus regeneration, 726. Seed-time and harvest, in the promise to Noah (chap. viii. 22), denotes seed from the Lord, or the Word, by which man is regenerated and the existence of the church for ever provided for, 932. Unto thy seed will I give this land, said to Abram (chap. xii. 7; xiii. 15); denotes celestial love given to those who have faith in the Lord, 1447, 1608; the similar passages in chap. xxiv. 7, 3038. I will make thy seed as the dust of the earth, etc., also said to Abram (chap. xiii. 16), denotes the multiplication to immensity of the faith of love, 1609, 1610. Behold, to me, thou hast not given seed, said by Abram (chap. xv. 3), denotes no internal of the church as yet, the internal of the church being such from love and faith, 1797, 1798. The promise given, when he was commanded to look toward heaven and number the stars, that so numerous should his seed be (ver. 5), denotes intuition concerning the fructification of love and the multiplication of faith, and the vastness of heaven inhabited by those who shall be esteemed heirs of the kingdom, 1808—1810. Thy seed shall be a stranger, etc., afterwards predicted to Abram (ver. 13), denotes the state in which charity and faith are rare, 1843. The promise repeated, nevertheless, "Unto thy seed have I given this land" (ver. 18), denotes consolation after temptations, and the assurance that those who are in charity and faith shall be received as heirs, 1865. I will multiply thy seed, etc., said to Hagar, when commanded to return to Sarah (chap. xvi. 10), denotes the fructification of the rational man when submitted to intellectual truth adjoined to good, 1938—1941. The covenant of Jehovah with Abraham

himself, and with his seed after him (chap. xvii. 7, 10); and the same expressions with reference to Isaac (ver. 19), denotes the union of the divine with the human in the Lord, and conjunction with those who have faith in him, 2019, 2034, 2084—2085. The promise to Abraham, "In Isaac shall thy seed be called" (chap. xxi. 12), denotes salvation from the divine human for the celestial who are regarded as heirs, 2666. The blessing upon Ishmael because he also was Abraham's seed (*ibid.*, ver. 13), denotes salvation for the spiritual who are in the faith of charity, 2670. In multiplying I will multiply thy seed, said to Abraham, after the offering up of Isaac (chap. xxii. 17), denotes derivations of truth predicated of the spiritual, who are in the good of faith, 2847, 2848. Thy seed shall inherit the gate of thy enemies (in the same blessing, *ibid.*), denotes that charity and faith shall be in the place of evil and the false, 2851. And in thy seed all the nations of the earth shall be blessed (*ibid.*), denotes the salvation of all who are in good, thus in the faith of charity, 2853. Be thou (multiplied) into thousands of myriads, and let thy seed inherit the gate of thy haters, said to Rebecca (chap. xxiv. 60), denotes infinite fructification predicated of the affection of truth, and the Lord's spiritual kingdom from the marriage of good and truth, 3186, 3187. The blessing upon Isaac and upon his seed, similar to that upon Abraham (chap. xxvi. 34), denotes the fructification and multiplication of truth when received into the rational mind from the Lord, 3373, 3378—3380. A hundredfold reaped by Isaac when he sowed (seeded) in Gerar (ver. 12), denotes the abundance of interior truths which appear to the rational man, 3404, 3405. The blessing upon Jacob and upon his seed, similar to that upon Abraham and Isaac (chap. xxviii. 4, 14; xxxii. 12; xxxv. 12; xlix. 4), denotes, as before, goods and truths from the divine, but now predicated of the natural, 3671, 3674, 3706, 3707, 3710, 4259, 4577, 6233. Jacob and all his seed with him, mentioned when they came into Egypt (chap. xlvj. 67), denotes the initiation of truth natural, and of all the principles of faith and charity into the scientifics of the church, 6019, 6022. Give us seed that we may live and not die, said by the Egyptians to Joseph (chap. xlvii. 19), denotes the influx of the good of charity and truth of faith proceeding from the internal to the external, spiritual life, therefore, and no longer any fear of damnation, 6139, 6140. Behold, here is seed for you, and ye shall sow the ground, said by Joseph (ver. 23), denotes good and truth thus derived to be implanted, 6154. Farther mentioned, as seed of the field, etc. (ver. 24), denotes the nutrition of the natural mind, 6158, 6159. I had not thought to see thy face, and behold God has made me to see also thy seed, said by Israel to Joseph (chap. xlviii. 11), denotes the influx of love apperceived, though there had been no hope of it; and, besides that, the apperception of good and truth, as derived from love, 6263, 6264. Six years shalt thou sow the land (Exod. xxiii. 10), denotes the first state of the regenerate, which is a state of instruction in truths and goods, 9272. A festival of the harvest, or of first-fruits of what was sown in the field, appointed (ver. 16), denotes worship and thanksgiving because of the implantation of truth in good, 9294, 9295. A statute for ever to Aaron and to his seed (chap. xxx. 21), denotes an eternal law of order for all who are regenerated or born of the Lord, 10,249. Moses in his appeal to Jehovah, repeating the promise made to Abraham, to Isaac, and to

Israel, "I will multiply your seed as the stars of heaven" (chap. xxxii. 13), denotes the mercy of the Lord providing for all in his kingdom, here described as to goods and truths and their knowledges, 10,433, 10,442, 10,445; the similar words in chap. xxxiii. 3, 10,527.

19. *Of raising up Seed unto a Brother* (Deut. xxv. 5—10); in brief, that this law represented the preservation and continuation of the church, because seed denotes truth from good, or the faith of charity; passages cited, 4835. Not to perform the office required, or give seed to a brother, denotes hatred against the good and truth of the church and its continuation; hence the sin of Onan (Gen. xxxviii. 8—10), 4836. The special act of Onan (ver. 9) denotes the springing of evil from the false of evil, and the contrary of conjugal love; whereas conjugal love is the essence itself of the church, 4837, 4838; same passages cited in *JEW* (6).

20. *Passages in the Prophets*.—Seed of the evil (Isa. i. 4); seed of the adulterer and the whore (*ibid.*, lvii. 3); seed of falsehood (ver. 4); and similar passages, denote the false from evil and producing evil, similar to the seed of the serpent, 254, 10,249 end. Seed of God (transl. goodly seed, Mal. ii. 15); seed of the woman (Rev. xii. 17); seed of David (Psalm lxxxix. 4, 29, 36); denote faith in the Lord, which constitutes the church, 255; see also 1025. "I planted thee a seed of truth" (transl. "right seed," Jer. ii. 21), denotes the spiritual church, of which charity, or the faith of charity, is predicated, 1025, 5113. Seed of holiness (or holy seed, Isa. vi. 13), denotes remains, which are holy because of the Lord in man, 1025. Seed of the blessed of Jehovah (Isa. lxxv. 23), denotes those regenerated from love, 1025. Bearing the casting of seed (transl., "bearing precious seed," Psalm cxxvi. 6), denotes instruction in truths; to come again with a song (or rejoicing, *ibid.*), denotes the affection of truth; bearing his sheaves (*ibid.*), the doctrinals of those truths, 4686. The remains (or residue) of the people (Zech. viii. 11), denotes truths from the Lord in the interior man; the seed of peace (transl. "seed prosperous," ver. 12), denotes good there, 5113. A great eagle said to take the seed of the land, which became a vine (Ezek. xvii. 5), denotes the rational mind, the truth of the church, and hence the spiritual man, 5113. Esau made bare, his seed devastated (or spoiled, Jer. xlix. 10), denotes the evil of self-love, to which falses are adjoined, and hence the remains of good and truth consumed, 5135. Sow not among thorns (Jer. iv. 3), has reference to truths taught and learned while the cares of the world, the deceit of riches, and concupiscences suffocate, 9272. To sow beside all waters (Isa. xxxii. 20), denotes instruction in truths applied to every kind of use, 9272. The seed of man with which iron and miry clay is said to be mixed (Dan. ii. 43), denotes the truth of faith from the proprium, thus falsified and adulterated, 10,030. The seed of Jacob from the cast (Isa. xliii. 5); seed upon which the spirit of Jehovah is said to be poured out (chap. xlv. 3); seed of Israel (chap. xlv. 25); seed predicated of the Lord (chap. liii. 10); and similar expressions, denote those who are in charity and faith, because regenerated, or born anew; abstractly, the goods of love and the truths of faith themselves, 10,249. Seed of man (Jer. xxxi. 27), denotes the internal good of the spiritual church; seed of beast (*ibid.*), external good, 10,249.

21. *Parable of the Sower* (Matt. xiii. 18—23, 37, 38; Mark iv.

3—20 ; Luke viii. 5—15).—The Lord himself has declared that He is the Sower, His Word is the seed, and man is the earth, 29 ; as to the Lord, see also, 3404 ; as to divine truth meant by the good seed, 9807. The rational mind in the state that rejects, or suffocates, or perverts truth, is denoted in this parable by the wayside, the stony place, and the thorns ; but in the state receptive of goods and truths from the Lord, it is denoted by the good ground, 1940. Those whom the Lord calls the seed and sons of the kingdom, in this parable, are the spiritual, 2848 ; compare 3373. Four kinds of earth or ground, denote so many kinds in the church ; the seed is the Word, and hence the truth of faith ; good earth is the good of charity, for it is only good in man that receives the Word ; the hard way is the false ; the stony way is the truth which has no root in good ; the thorns are evils, 3310 ; as to sowing among thorns, see also 9272.

22. *To sow or inseminate*, denotes to teach and to learn the truths and goods of the church, *sh.* 9272, further *ill.* 9294 ; cited above (1).¹

23. *Seminal Vessels*.—The quality of those who come into this province described by a spirit from another earth, who ardently desired to enter heaven ; his state similar to that of the semen before it is resolved of its serum, as mentioned above (12) ; the quality of his desire represented by the quickness with which he cast off his vestments, 5056. The same account repeated, with the addition that this spirit was from Jupiter, 8847 ; and that such are afterwards clothed in splendid garments, and become angels, 8848. See MARRIAGE (12).

SEED-TIME AND HARVEST. See SEED (18), HARVEST.

SEEK, or REQUIRE OF ANOTHER, to [*querere*], in the sense of responsibility (Gen. xliii. 9), denotes the state in which one thing is so adjoined to another that it cannot be separated, 5610. The same expression in the sense of vindictiveness, “To seek the soul or life of another” (Exod. iv. 19), denotes the endeavor of falses to destroy the life of truth and good, 7021 ; similar in Jer. iv. 30, 9050. Applied to Jehovah, where it is said he sought to slay Moses (ver. 24), this expression denotes that the Jewish nation could not be received as a representative church, 7043. The same word used by Jehovah, “Your blood of your souls will I require” (Gen. ix. 5), denotes that violence done to charity will carry its own punishment ; to require the soul of man (*ibid.*), is to avenge profanation, 1005—1008.

SEER. See PROPHET (3).

SEETHE, to [*elixare*]. See to BOIL.

SEGMENTS [*segmenta*]. Cutting the beast for a burnt-offering into segments, denotes the arrangement of the interiors by regeneration ; the segments also (considered as distinct from the intestines and the legs) denote the interiors, *ill.* 10,048 ; compare 1831, cited in DIVISION.

SEIR. Mount Seir and Paran denote celestial love, predicated of the human essence of the Lord, 1675. Mount Seir denotes celestial love ; Paran, spiritual love ; both predicated of the human essence, 2714. When the Horites inhabited Mount Seir it bore a different signification, because the Horites denote false persuasions ; they were expelled by the Edomites, 1675. Seir and Esau were both called by these names from being hairy ; and to be hairy, in the spiritual sense, has reference to the quality of the natural man as derived from good

and its proceeding truth, 3527. Edom and Seir are called a heritage, because they denote divine good, which occupied the natural man of the Lord when he was glorified; passages cited concerning Edom and Seir, 3322. Jehovah, said to arise from out of Mount Seir, and to march from the field of Edom, denotes victory acquired by the divine human in temptation combats, 1675, 3322. To arise from Seir and to go forth from Seir, also, is to illuminate the nations that are in darkness, thus, to institute the church with them, 4240 end, 10,134. The signification of Seir, as of other places, is derived from the representative character of those who dwelt there, and from its relation, as a boundary, to the land of Canaan; hence it denotes celestial natural good, or good in the natural, predicated of the divine human, *sh.* 4240; compare 4645. In the sense applicable to man, Mount Seir denotes the conjunction of the celestial and spiritual in the natural; in the supreme sense, applicable to the Lord, divine good conjoined to divine truth, 4374, 4384. See ESAU, EDM, and HAIR.

SELAH [*Schelach*]. See SALAH.

SELAV, plural SELAVIM, "flesh" eaten by the Israelites in the evening, denotes the delight of natural love; it is opposed to manna provided in the morning, which denotes good, 8426. The selav was a bird, or a flying creature of some kind [*volatilis*]; its flesh denotes the proprium vivified, the eating of which in the evening denotes the alteration of an obscure state, in which good is appropriated indeed, yet merely by delight, 8431. The selav was a bird, and it came from the sea, because the sea denotes the natural man; in its proper sense, it denotes the delight of natural affection by the excitation of which good can flow in; in the opposite sense it denotes the delight of concupiscence in which is evil, 8452, 8487. The Author again cites this passage where he treats of concupiscence, or delight, and represents *selavim* by the rendering of the Vulgate, *coturnices*, English *quails*, as in the Authorized Version, 10,283. In another of his works he also renders it by *coturnix*, the *quail*; see *Apoc. Expl.*, 750.

SELFHOOD. See PROPRIUM.

SELF-LOVE [*amor sui*]. See LOVE (5, 6, 10).

SELL, to [*vendere*]. Where predicated of Esau's birthright sold to Jacob (Gen. xxv. 31, 33), it denotes the priority conceded for a time to the doctrine of truth, 3325, 3330. He hath sold us, said by Rachel and Leah (chap. xxxi. 15), denotes the affection of truth alienated from that of which it was before predicated, 4098. To sell is further exemplified in the case of Joseph; in general, it denotes to be alienated from the one part, and to be acknowledged on the other, viz., by those who buy, 4752, 4758. Judas Iscariot in selling the Lord, represented the same thing as Judah in the selling of Joseph, 4751 end. Joseph being sold to the Ishmaelites by his brethren, represents the alienation of truth from those who are in faith without charity, and its reception by those who are in simple good (4758); but the Midianites, and not the Ishmaelites, are mentioned as those who sold him to the Egyptians, because divine truth cannot be alienated by those who are in good, but only by those who are in the truth of that good, 4756, 4758, 4788. To sell and to buy conjoined in one meaning, denote appropriation; where Joseph sells corn to the Egyptians, and they all went to buy (chap. xli. 56, 57), it denotes the procuring and appropriating of

remains in that state, whereby goods and truths are collated into the scientifics of the church, 5371, 5374, 5418. The case of Joseph is further explained where he discovers himself to his brethren as him whom they sold into Egypt (chap. xlv. 4), here to sell is to alienate or reject divine truth by lowering it down to scientifics, 5886. To sell is to alienate good and truth; to buy, is to appropriate, *sh.* 5886; the latter only, 7999. By selling, also, is meant the communication of the knowledges of truth and good, 5886; and the passages there cited, 2967, 4453. Where it is said the Egyptians sold to Joseph every one his field, and Joseph bought all the ground of Egypt for Pharaoh (chap. xlvii. 20), the selling denotes abdication and subjection, the buying appropriation, namely, of the whole natural mind, 6142, 6143. The priests, alone, did not sell their ground, which therefore did not become Pharaoh's (ver. 22—26), denotes that the faculty receptive of good remains free under the auspice of the internal man, 6148, 6151, 6157. The daughter of an Israelite sold to be a handmaid, concerning whose treatment a law is delivered by Moses (Exod. xxi. 7), denotes the affection of truth from natural delight, not from spiritual good, 8993. Something concerning those who sell good and truth, namely, who teach it for the sake of gain, or from natural delight only, 7997. Concerning the thief ordered to be sold (Exod. xxii. 3), 9132. Concerning selling and buying in the parable of the ten virgins, 4638. Other passages where selling occurs, 5886, cited above.

SEMINAL VESSELS [*vesiculæ seminales*]. See SEED (23).

SEND, to [*mittere*], denotes to go forth, and is predicated of the divine proceeding; passages cited where the Son is spoken of as sent by the Father; also where the Holy Spirit and the Comforter are promised to be sent, and where prophets are sent, 2397; *br.* 4710; see also 6280, 6831, 9303, 10,528, 10,561, cited below (SENT). To send messengers, denotes to communicate; where Jacob sends messengers before him to meet his brother Esau (Gen. xxxii. 3), it denotes first communication with celestial good, 4239. To send to tell in the same narrative (ver. 5), denotes instruction concerning his state (meaning that of truth relative to good), 4245. To send, predicated of Joseph when sent to his brethren in Shechem (chap. xxxvii. 13, 14), denotes to go out, to proceed, and here, especially, to instruct in spiritual good, 4710. To send and call when Pharaoh desired to consult Joseph (chap. xli. 14), denotes the inclination [*propensio*] of the new natural to receive the celestial spiritual, 5243—5245. To send predicated of Benjamin going in the care of Judah to Joseph in Egypt (chap. xliii. 5, 8), denotes adjunction of the medium by which alone the internal and external can be conjoined, 5587, 5589, 5604. To send is applicable to a person, but when applied to the thing signified by the person it denotes to give; hence Joseph to send Simeon and Benjamin (ver. 14), denotes the good of faith and interior truth given from the internal, 5630, 5631. Joseph said to send gifts to his father (chap. xlv. 23), denotes what is freely given or flows in from the internal, *viz.*, into spiritual good and generally into the external, 5957. Israel said to send Judah before him to meet Joseph (chap. xlv. 28), denotes communication by the good of the church with the celestial internal, 6027. To be sent from God (predicated of Moses, Exod. iii. 10, 12), denotes to proceed from the divine, and also the procedure of the divine from itself, *br. ill.*

6870; see also 6876, 6886. To send, denotes to proceed when predicated of the Lord; to send by the hand of any one (chap. iv. 13), denotes by one to whom power is given; the mediation by which divine truth proceeds, *ill.* 6996, 6998, 7003—7010. Jehovah said to threaten Pharaoh that he would send all his plagues (chap. ix. 14), denotes that evils will rush in according to the universal law which prevails in the other life, 7541, 7545. Behold, I send an angel before thee (chap. xxiii. 20; xxxiii. 2), denotes the Lord as to the divine human, *sh.* 9303, *sh.* 10,528. Sent by Jehovah, denotes to be led by the divine, and is also predicated of the divine proceeding, 10,561. Note: to send is often predicated of the hand in the sense of sending it forth, see the passages, 2816, 2824, 6269, 6272, 9167; when applied to the hand of the Lord, it denotes power shewn, omnipotence, 7545; and this by divine truth, 9410. To send, or put into a pit, is used in the sense of consigning to durance, 4743: hence to send, or let into temptations, by being remitted into one's own evils, 5036, 5037, 5280 end, 6657.

SEND AWAY, to [*mittere, dimittere*], denotes to be separated; predicated of Rebecca (Gen. xxiv. 59), it denotes separation from the affection of divine truth, 3182. The demand of Jacob to be sent away to his father Isaac (chap. xxx. 25), denotes the desire of the natural tending to conjunction with the divine rational, 3973, 4145. The regret of Laban that he had not been permitted to send Jacob away with mirth and with songs, etc. (chap. xxxi. 27), denotes the appearance to the natural man that the separation, when effected, is an infringement of his freedom, 4136, 4137. Joseph said to send away his brethren (*dimittere*, chap. xlv. 24), denotes the occultation of the celestial internal, 5962. Pharaoh expected to send away the Israelites forcibly (or drive them away, *mittere*, Exod. vi. 1), denotes the compulsion which the evil feel, when punished, to fly from those they have infested, 7188, 7221. To send them away, dismiss them, or let them go (*dimittere*, chap. viii. 20), denotes that they must relinquish them, viz., the spiritual, to worship in freedom, 7439.

SENSATION. See SENSE.

SENSE, SENSES, SENSUAL.—1. *Of the Senses and Sensation in general.* The senses serve as means to open the organical vessels of the external man, which, in the measure they are thus opened, receive the inflowing life of the internal, *ill.* 1563. All the varieties of sensation have reference to the sense of touch, as the one universal and common sense; this universal sensitive, also, is derived and exists from the perceptive, for which reason, to feel, in the internal sense, denotes the inmost and all of perception, 3528; as to touch especially, 10,130, 10,199. The sensitive is the external perceptive, and the perceptive the internal sensitive, 3528. The sensitive, so called, is the ultimate of the perceptive, *br. ill.* 7691. The sensitive and perceptive exist from good, not from truth, unless secondarily, because the influx of life from the Lord is into good, 3528. All perception and sensation, all power and action are from good and truth, 3887 end; compare 3102. The fountains of all external sensation and action are the heart and lungs, which correspond to the celestial and spiritual in the Lord's kingdom, 3635, 3887. The appearance is that the eye sees, and the other senses perceive of themselves, but really it is the rational or internal man that enjoys sensation in the external, and which uses whatever enters by the

senses as objects by which to think, *ill.* 3679. Rational truths and goods are the prior, but they exist altogether in sensuels as in the ultimate of order, 4009 end. Sensuels or corporeals are of two kinds, viz., those predicated of the will and those predicated of the understanding; order requires that they be entirely subject to interior principles, 5072, 5077, cited below (16). The corporeal part of man is wholly constituted of the senses and their recipient forms; thus the five senses comprehend in themselves all the vitality of the body, 5077. The sensitive is principal and the corporeal instrumental; but as the principal and instrumental act together they appear as one, 5077. Sensuels of both kinds, together with their recipient vessels, are meant by corporeals, which are also called the exteriors of the natural, 5078. The sensuels, so called, (sight, hearing, smell, taste, and touch,) are ministering faculties (represented by the ministers of Pharaoh, as shewn below, 26), because they subminister those things which serve as a plane for the interior man, 5081; compare 5088; *ill.* also 5165. The sensual perceptions, however, are the cause of fallacies (5084), and hence, unless the thought be withdrawn from them little wisdom can be gained, and the man is sensual, 5089, 5094; passages cited 6844. Man is rendered intelligent by the elevation of his thoughts above sensuels, the manner of which is *ill.* 5089, 5094. By the removal of sensuels is not meant the senses (because the bodily life consists in them), but the thoughts and affections arising from them, *ill.* 5094; in general, the conclusions from them, understand concerning interior things), 5094 end; see the same number cited below (6). Only those who think abstractly from sensuels can know the truth concerning sensations; for the appearance is that sensuels flow into interiors, which is a fallacy, all influx being from interiors to exteriors, *br. ill.* 5119, 5779. The quality of the sensual man is resumed (see preceding numbers, especially 5094); here, the need of sensuels being reduced into order is insisted on; it is also explained that the sensual faculty itself is not meant, but those things which find entrance by it into the phantasy of the man, 5125; *ill.* 9730. The signs are mentioned by which it may be known to a man whether sensual things are in the last place or the first; the difference of state is also *ill.* 5125; but particularly 5128. The man in whom sensuels are subject is called rational; but the man in whom they are not subject sensual, *ill.* 5128. By sensuels are meant the scientifics and delights which are introduced by means of the five bodily senses; when the natural man is regenerated the former are retained, the latter rejected, 5157, 5162, cited below (16). The delight enjoyed by means of the senses is proportioned to their uses, *ill.* 7038, cited below (8). See PERCEPTION (9—12).

2. *That Spirits have exquisite Senses*, far exceeding the same faculties in the life of the body, 322, 1880—1883. Spirits and angels, however, have not the sense of taste, but somewhat analogous, which they describe by comparison with smell, 1516, 1880, 4622. The wonderful things related by the Author concerning the other life, were from the experience of his senses, but understand his interior senses, 1630, 1879, 4622. Angels and spirits cannot see into the world except by some one as a medium, whose interior senses are opened to perceive the things of the spiritual world, which was the case with the Author, 1880, 4622. Spirits are indignant when they hear of the common opinion

that they are destitute of sensation, and declare that they sensate more perfectly than men, and perceive things which are more real, 1881. The Author describes his experience of a state resembling that of spirits, in which it was manifest how exquisitely perfect their senses are; hearing, sight and touch, far exceeding the similar senses of the body, 1888. General argument, in which most of the preceding statements are resumed, especially that senses may reasonably be attributed to the spirit, since it is the spirit which really sensates in the body, 4622. The same thing is also a necessary corollary from any serious belief in a life after death, because life cannot be given without sense, and, in fact, the quality of the life is according to the quality of the sense, 4622; see 4623, cited below (3). See PERCEPTION (32).

3. *The Life hereafter called Sensual*; first, if good has been the ruling end in the heaven or world of spirits; afterwards interior sensual in the heaven of angelic spirits; at length, inmost sensual in the angelic heaven, 978; compare 4224. The sensitive life of spirits is twofold, real in heaven, and not real in hell, *ill.* 4623.

4. *Spirits called external Sensual and internal Sensual*; their diverse quality; the former being in a state contrary to order, the latter in order, 4330; compare 7645.

5. *That the Sensual is not in order.*—With the most ancient people, who were of a celestial genius, the sensual was instrumental; with the antediluvians it had become principal, *ill.* 241. In the former period sensuels were wholly subject to the internal man; in the latter they were preferred before the internal, wherefore they became separated and damned, 243. See PERCEPTION (29).

6. *The Sensual, Natural, and Rational, distinguished.*—The sensual part, even the interior, is predicated of the natural man, 3020. The natural communicates with the sensuels of the body on the one hand, and with the goods and truths of the rational mind on the other; thus on the one part with the world, and on the other part with heaven, 4009. The corporeal, natural, and rational, succeed each other in order, and wonderfully communicate with each other, the corporeal communicating with the natural by means of sensuels, etc., 3038. Whatever enters by means of the senses rests in the natural as in a kind of receptacle, and this receptacle is the memory; all the delights which thus enter are called natural goods, and all the scientifics natural truths, 4038; see below, 4154. The corporeal communicates with the natural by external sensuels, and the natural communicates with the rational by interior sensuels, 4038. Natural goods and truths are distinct from sensual, 4154. Good from the Lord flows into the natural man by the rational as an intermediate; and because the ideas of the natural man, formed from fallacies and illusions of the senses, cannot sustain its presence, temptations and anxieties are occasioned, 4341. The rational and the natural are each twofold, viz., internal and external; the external of the natural is derived from the sensuels of the body, and by sensuels communicates with the world; the internal of the natural consists of analogical and analytical deductions from sensuels, 4570; compare 6844 end. See NATURAL (13). The memory of the natural man receives objects from the world by means of the senses, and these constitute its exterior; it also receives objects from within by means of the rational mind, and these constitute its interior; hence the man is rational

or sensual in the degree that he inclines to the one or the other, 5094. From infancy to boyhood the state is merely sensual, and even innocence from the Lord is received into sensuels, which are thus arranged in order; upon this arrangement, as a foundation, the rational or intellectual is afterwards built up, 5126. From the age of boyhood to adolescence communication with the interior natural is opened (see above, 5094), and afterwards communication with the rational, 5126. External sensuels open the way to interior sensuels, and these again to intellectual truths, which arise from sensuels by a kind of extraction, *br. ill.* 5580. Sensuels are the ultimate and lowest, because in the very threshold between the world and the mind, 5767. Sensuels, scientifics and truths, are most distinct from each other, yet they are so related that "truths can be rendered into scientifics," and scientifics into sensuels, or the contrary, *ill.* 5774. Before regeneration man is in the sensation of truth, but not of good, and it therefore appears to him that truth is superior; but good which flows in by the internal way really has the dominion, and applies truth to itself, 4977. Good and truth continually flow in from the Lord by way of the internal man; when such influx is not received in the natural the interiors are closed, and this closure at length extends to the sensual, to which thought is then limited, 6564. See NATURAL (13, 14), REASON (?)

7. *The Sensual and Intellectual.*—The intellectual is the first in order, the sensual is the last; the former is the visual faculty of the internal man, the latter of the external, *ill.* 5114. Between the intellectual and the sensual there are discrete degrees, by which degrees life from the Lord passes from the inmost to the ultimate, *ill.* 5114.

8. *The Correspondence of the Senses.*—The inscrutable forms which are predicated of the internal senses correspond with the interior heavens, 4224. The correspondence of the senses, generally, is treated of seriatim, 4318—4330. The correspondence of the senses in particular is also treated of seriatim, 4403—4420, 4523—4533, 4622—4633, 4791—4805. The common and involuntary sense especially, 4325—4328, cited below (9). The sense of sight, 4403—4420. The sense of smell, 4624—4634. The sense of hearing, 4652—4660, 5017. The sense of taste, 4791—4805. See EYE, NOSE, ODOR, EAR, TONGUE, HAND. In a summary, the five external senses correspond to the internal; touch, in general, to the affection of good; taste, to the affection of knowing; smell, to the affection of perceiving; hearing, to the affection of learning and obedience; sight, to the affection of understanding and becoming wise, 4404; see also 5077; and the summary below, 10,199. The eye is the most noble of the sensories, because it communicates immediately with the understanding; understand, however, that the sense depends from the understanding, not the understanding from it, on which account the human brain is of so ample size, 4407. The external senses are formed to the image of the world, the internal senses to the image of heaven, 6013. An argument from the correspondence of the senses, that all the felicity of heaven arises from use; thus the sense of conjugal love is the most delightful of all, because it ministers to the highest use; next to it in degree of pleasure is the sense of taste, which promotes the health of the body, and, as a consequence, the health of the mind; smell is less delightful, because it serves to recreation, yet to health likewise; hearing and sight are named in the last place, be-

cause they only take cognizance of things serviceable to the intellectual part, not the voluntary, 7038. Summary statement repeated concerning the correspondence of the external senses to the internal; especially that touch in general denotes communication, translation and reception; the other senses *br.* noticed, and passages cited concerning each, 10,199.

9. *The Common Sense, voluntary and involuntary*, treated of seriatim, 4325—4328. The voluntary sense is proper to the cerebrum, the involuntary to the cerebellum, 4325. These two senses are preserved distinct, and yet conjoined, viz., by their respective fibres meeting in the medulla oblongata and the medulla spinalis, whence they pass into the whole body, 4325. The fibres of the cerebrum, or voluntary sense, pass generally to the exteriors of the body, to the muscles, the skin, and the organs of the senses; those of the cerebellum, or involuntary sense, to the viscera, 4325. The common sense is that in which all particular sensation subsists, 4325. The common involuntary sense, in the most ancient times, passed into the whole face, but as men learned to dissimulate, or regulate the expression of their affections at will, it gradually withdrew from the face, until now hardly a vestige of it remains; the proof of this from experience, 4326. The involuntary sense still manifests itself with those who are in the good and truth of faith; but with all who are in evils and falses the fibres from the cerebellum are overruled by those from the cerebrum, 4327. Those who have reference, at this day, to the common involuntary sense, are the vilest of all, from experience, 4327, 5060; compare 6312. The quality of the common voluntary sense with the celestial and with the spiritual, respectively, described; shewn, experimentally, by a column in which various colors appeared, 4328. The quality of those who constitute the common voluntary sense, in the other life, described; also, that this common sense is not always obscure, but illustrated by particular ideas, and exists in greater perfection in the sphere of the interior heaven, 4329.

10. *That the Sensual is the ultimate*, viz., in which all the interiors are contained together, 4009, cited above (1). The sensual is the ultimate [receptacle] of life in man; passages cited, 9212, 9215 end, 9730. The natural man is distinguished as interior, middle, and extreme, and the extreme is the sensual, 9215; 10,236, cited below. The exteriors of the natural are scientifics, together with their pleasures; the extremes are the sensuels by which the mind communicates with the world, 9216; see also 5767, cited above (6). The extremes of the natural man are called sensuels; their quality *ill.*, passages cited, 9331 end. The ultimate of the intellectual is the sensual scientific, and the ultimate of the will is sensual delight, *ill.* 9996. The ultimate of the natural, or external sensual, signified by flesh, is common to men and animals; but all that enters into the memory by means of the sensuels of the body, form a plane which is also called external sensual, and which animals have not, 10,236.

11. *The interior Sensitive is the Perceptive*, 3528. See PERCEPTION (10).

12. *The interior Sensual*.—The celestial and^{*} spiritual in man correspond to the angelic heaven; the rational, to the heaven of angelic spirits; the interior sensual, to the heaven of spirits, 978. The interior sensual is spoken of as the imaginative faculty of the natural or

external man, 3020. External sensuals are the delights and scientifics which enter into the natural memory by means of the senses; internal sensuals are the similar affections of all kinds, which communicate between the natural and the rational, 4038.

13. *The external Sensual*; that it is not to be understood as meaning the sensual faculties of the body, but the thought and desire according to such sensuals, *ill.* 9730: see also 5125, 5157, cited above (1).

14. *The Sensual corporeal*: first, see above (1), 5072, 5077, 5078. Three degrees are predicated of the intellectual part; first, the spiritual, signified by the heavens above; secondly, the natural, signified by the earth beneath; thirdly, the sensual corporeal, signified by the waters under the earth; passages cited in which the sensual corporeal, and its quality, are further treated of, 8872.

15. *The Sensual part described organically*; its reticulated forms in the body represented by the grate of network made to the altar, *br. ill.* 9726. The office of the sensual part is to sift, as it were, and discriminate, whatever enters from the world; so the interior sensual, which ought to admit nothing but goods and truths, 9726. The external sensual extends from the head to the loins, and from the loins it is continued interiorly, or proximately interior, 9731.

16. *That Sensuals are of two kinds*, viz., those pertaining to the will and those pertaining to the understanding, *ill.* 4038. The senses of sight and hearing are those which especially perfect the intellectual faculty; the other three senses have reference especially to the will, 4038. Statement resumed, that sensuals are of two kinds, and that they ought to be subordinate, that is to say, subject to interior principles, 5072, especially 5077. The difference between the intellectual part and the voluntary part *br.* explained; to believe, to acknowledge, to know, and to see truth and good, is predicated of the former; to be affected by good and love good, of the latter, 5077. Sensuals subject to the intellectual part are brought into order by regeneration, and accordingly retained, but those subject to the voluntary part are separated, 5157, 5162. The sensuals subject to the intellectual part are received and subordinated when they minister to the interiors, and serve as means, viz., either to produce into act, or to see within, *ill.* 5165.

17. *Regeneration of the Sensual*; first, see (1), 5157, 5162; (18), 6183, 6312, 6315. Some are regenerated only so far that their spiritual life is in the exterior natural, and such are in the external church; others go beyond, and are elevated above scientifics and sensuals to interior thought and affection, and such are in the internal church, 6183. The man undergoing regeneration is elevated above sensuals, because the divine would otherwise flow down into them (as being in the ultimate of order), and while they are contrary to order, such divine influx would be dissipated, 6845. The Author states, with especial reference to the present day, that the sensual part is not regenerated, but also in more general terms, that it is hardly possible to regenerate it [*ægre potest regenerari*]; therefore, he adds, elevation from the sensual is an especial act of grace, 7442 end; cited 7645 end; *ill.* 9726, cited above (15). See NATURAL (6).

18. *Of Elevation above Sensuals*; first, see above (1), 5089, 5094. Elevation above sensuals and scientifics is predicated of those who are regenerating, and it is effected by the reception of spiritual life in the

natural man, 6183. By such elevation man is brought into a state of interior thought and affection, thus interiorly into heaven, 6183. By immersion of the thought in sensuals, on the contrary, it is wholly occupied with self and the world, 6201. Base and filthy ideas, also, in such case, present themselves, because the sensual lumen is replete with evils and falses; the Author's experience, 6201, 6310. The covetous, the adulterous, and the voluptuous, in a word, the hells, are in that lumen, 6310, 6311. Some, not so evil as these, were also seen by the Author in that lumen, and they appeared in a public place bearing burdens; they were also visible to the female spirits called Sirens, 6311. The hells being in sensual lumen, man must needs perish unless he be elevated above sensuals, which elevation is effected by the good of faith, 6312. There are hells in a more subtle sphere, in which are spirits interiorly evil, this sphere flows into the external sensual at the back, 6312. When man is elevated from out of the sensual sphere, and withdrawn from the influx of its scandalous and filthy conceptions, he comes into a sweeter light [*lumen mitius*], and at length, perhaps, into the light of heaven, 6313; cited 6844 end. This elevation from out of sensuals towards the clearer light of heaven, was a phenomenon well known to the ancients, 6201, 6313. There are degrees of spiritual heat as well as of light, which heats are heavenly loves, and are signified in the Word by sacred fires, 6314. The man who is elevated above sensuals, in his lifetime, by the good of faith, is alternately in sensual lumen and in interior lumen; also, he is thus elevated by the Lord, and sometimes in an instant, when he begins to think evilly, because angels are near to him; the Author's experience, 6315. Passages cited concerning elevation from the sensual, and the Author's doctrine clearly stated, 7442, cited above (17); citations only where scientifics are also treated of seriatim, 9922 end; and where the quality of the sensual man is treated of, 10,236. The subject resumed, showing that he is properly said to be elevated from the sensual who explores what the sensual desires, and what he himself thinks from it, 9730. See NATURAL (21).

19. *Then the Lord glorified the Sensuals and their recipient Vessels*; and hence, that he arose from the sepulchre as to the body, 5078; repeated at the end of the same number; see particulars in LORD (41).

20. *The distinction between Sensuals and Scientifics*; viz., that sensual truths are predicated of boys, scientific truths of adults, 3309; see also 5126, cited above (6).

21. *Sensual Goods and Truths*.—Truths predicated of the sensual part form the outmost of the rational mind, and communicate with the world, 4009, 4038. Goods and truths are both spoken of as belonging to the sensual part, which are therefore the most exterior; next above them are goods and truths proper to the natural man, called external; and above these internal goods and truths, 4154. Sensual or external truths are such as have entered immediately by the senses of the body; but interior truths are those which occupy the interior of the natural mind, and are more immediately under the intuition of the rational, to which, therefore, the fallacies of the senses do not adhere, 4342; further *ill.* 4570.

22. *The good of Sensuals*, briefly defined as pleasure [*volupe*], or as the first good into which the regenerate are initiated, 4117. Good

of the sensual is pleasure or delight affecting imaginative thought, *ill.* 10,236.

23. *The quality of the Sensual Man described*, 7693; passages cited, 10,236.

24. *Reasoning from Sensuals; understanding or thinking from Sensuals*.—The character of those who are given to reasoning from sensuals and scientifics; their denial of all that is not from self, 196, 206, 233, 1385, 3428. The sensual man sees all things from without, inasmuch that he regards internal goods and truths as sensual, 4154. The sensitive perception is fallacious; for example, it appears to man's sense that affections and thoughts are within himself as his own, while the truth is, they flow in either from heaven or hell, 4249. Sensual men understand all that is said of the Lord sensually; natural men, naturally; but celestial and truly rational men perceive interior truths, and are said to be taught from the divine rational, 4715. Sensuals induce fallacies of several kinds, which are here enumerated in order, to the number of fourteen distinct examples, 5084. See FALLACIES. The learned, for the most part, are sensual, because sciences are generally cultivated for the sake of gain or distinction, 6316. There are some worse than sensual, viz., corporeal; their situation and appearance in the other life described, 6318. There are some who excel others in the perception of what is honest, just, and good, because their thoughts are elevated above sensuals; those who think from sensuals have little perception of such things, 6598; the latter only, 6612, 6622, 6624. The dulness of the senses is illustrated by comparison with objects seen through a microscope; so numerous and transcendent are the ideas of thought beyond sensual ideas, 6614. A comparison is also made with the immense number of moving fibres that concur to one action of a muscle, or to one expression of speech; so numerous are the ideas of thought in any case compared with the sensual perception, 6622. On account of the grossness, the limitations imposed by time and space, etc., man cannot think of the divine from sensuals; further, sensuals cannot receive divine influx; and they are last of all regenerated, 6843—6845. Thought is of various degrees, more and more interior; if from sensuals, it is gross and external, attended with little wisdom; passages cited, 6844. Sensuals cannot receive divine influx, their state is so contrary to order, 6845; compare 6948. The sensual separated from the internal, and left to itself, is in fallacies, and in the falses to which fallacies give rise; its state, therefore, is utterly opposed to the truths and goods of faith, *ill.* 6948, 6949; cited 7041, 7645. The whole natural mind is in the obscurity induced by falses, when the sensual is so, unenlightened by any truth; this because interior goods and truths are all collated in order, and dwell together in the natural mind, 7645. Those who think from the sensual faculty of the body, not of the spirit, can never acknowledge the Word, *ill.* 9396; see also 10,582. It is impossible to enter into the things of heaven from sensuals, because contrary to order, *ill.* 10,236. But contrariwise, that man comes into a milder lumen, and at length into celestial light, when he is elevated above sensuals, 6313, 6315, 9407; see above (18); see also NATURAL (11).

25. *That the Sensual is represented in the Word by Serpents*, 191, 195—197; and in the history of Moses, 6948, 6949, 6952; cited

10,236. By the men of the most ancient church sensual men were called serpents, because that animal lives close to the surface of the earth, as the sensual faculties are close to the body, 195; cited 5128. Reasonings from sensuels concerning the mysteries of faith are denoted by the venom of the serpent, 195. The desire to explore the mysteries of faith by sensuels and scientifics is represented by the tree of science, or of the knowledge of good and evil, to eat of which is to decline from the celestial life, thus to die, 80, 126—130. The sensual persuasion by which the men of the most ancient times were seduced from the celestial state, is represented by the serpent persuading the woman (or the proprium), and the woman persuading the man (or the rational part), 191, 192, 198—210, 235. See SERPENT.

26. *Other historicals and significatives by which it is represented.*—The sensual and corporeal man is represented by Lot, viz., after the commencement of representatives in Abram and his family, 1428, 1547, 1563. See LOT. The good of life from sensuels and scientifics denoted by Esau, viz., where he is called a man knowing of venison, or hunting, 3309. Sensual truths denoted by the sons of Jacob, viz., at the time he was with Laban, 4009. Sensual or rational truths denoted by the sons of Leah, viz., when Jacob was met by Esau, 4342. The good of sensuels denoted by Mount Gilead; understand external delight, or good into which the regenerate are earliest initiated, 4117. Instruction from the divine natural and sensual denoted by Joseph sent out of the valley of Hebron, viz., when he went to seek his brethren, by the command of Israel, 4715. The reduction of sensuels of both kinds into order, denoted by the circumstances recorded of the butler and baker of Pharaoh (called his ministers), 5072, and explanation of that entire chapter; particulars in PHARAOH (3). The proof by adducing sensuels, denoted by every man putting his sack down upon the ground, viz., in the search for Joseph's cup, 5767. Truths reduced from sensuels into scientifics, denoted by every man loading his ass, preparatory to their return to the house of Joseph; the reduction of sensuels into scientifics, and of scientifics into truths, *ill.* 5774. The closing of the external sensual, and opening of the internal, denoted by putting the hand upon the eyes; hence the custom at death, etc., 6008. The regenerate, who are elevated above sensuels and scientifics, denoted by Israel; before such elevation, by Jacob; and that the difference is the same as between the internal and external church, 6183 end. Separation from sensuels in order to the reception of divine influx, denoted where Moses is commanded to take the shoes from off his feet, etc., 6843—6845. The sensual and corporeal in a state separated from the internal, denoted by the rod of Moses becoming a serpent when it was cast upon the ground, 6948. The sensual, in its state of elevation, denoted by the rod of Moses taken up again, 6952. The state of the Jews in the external natural or sensual, separated from the internal, denoted by what is recorded of Moses at the inn [*in diversorio*], 7041. Evils of the sensual denoted by lice in the dust of Egypt, 7419. Falses in the sensual denoted by locusts, 7693. Scientifics, predicated of the sensual corporeal, denoted by the creatures in the waters under the earth, 8872. Truth destroyed in the sensual part, denoted by the tooth of a man-servant, or maid-servant, being smitten out (Exod. xxi. 27), 9062. Sensual truths denoted by raiment, 9212. The sensual part

denoted by a grate of network, ordered to be made for the altar of burnt-offerings (Exod. xxvii. 4), 9726, 9730. The extension of the sensual, viz., from the head to the loins, denoted by the network reaching to the midst of the altar (ver. 5), 9731. The sensual as the ultimate, which contains all the interiors together in order, denoted by a basket, 9996. The good of the sensual ultimate denoted by a basin of brass ordered to be made for a laver (Exod. xxx. 18), 10,236.

SENSITIVE. See SENSE (1), 3528, PERCEPTION (10).

SENT, THE [*mittus*]; first, see above (to SEND), 2397. The Lord, called the Sent, refers to the divine human, and its influx from eternity, which was always manifested in human form, and called the Angel of Jehovah, *ill.* and *sh.* 6280. The same repeated; also that the Sent, in the Hebrew tongue, denotes an angel; and that to send denotes to proceed, 6831, 9303, 10,528, 10,561. The Lord promised to send the Comforter, and also to come, because to send is to illustrate and instruct in the truths of faith; and to come is to lead into good, 9199. See LORD.

SEPARATION. The separation of the good from the evil is treated of in the history of Lot, when he was saved from being destroyed with the men of Sodom, 2405. A similar provision is indicated by the separation of the sheep from the goats, and by the deliverance of the Israelites, 2438, 4809. Such a separation is continually going on in the other life; the faithful being first separated, or raised into heaven, and the unfaithful being left to their punishment, 2438. The separation of spirits from man is also a work of providential care, according to state; some particulars given, 4110, 4111. The separation of spirits is also a separation of delight, and so far of life; an illustration from experience, 4417. In every man the Lord separates good from evil, if possible, and by good raises him to heaven; but such separation is in no case a full removal, 2256, 2449 end. Evil, indeed, cannot be separated, but by the separation of evil is meant its quiescence; thus detention from it, 1581. By a miraculous providence a separation was made between the voluntary part and the intellectual part of man; the reason *sh.* and variously *ill.* 863, 875, 895, 927, 928, 1023, 1043—1044, 2256 end, 4328; *seriatim* passages, 4493; 4601, 5113. See MIND, MAN (17, 18).

SEPHAR. See JOKTAN.

SEPULCHRE. See to BURY.

SERAH [*Serach*]. See TAMAR.

SERIES. Regeneration is a progressive work, and is accomplished by courses or series; in each of these series every last term becomes the first of a new progression, 5122. Truths in the mind exist in series, the order of which in the regenerate is the same as that of the angelic societies, 5339, 5343, 10,303. The arrangement of truths in series, *ill.* 5530. The quality of the series *ill.*, shewing that those which are of the love occupy the midst, and the rest in order, 5530. The law of series, *ill.* 7408, 9394. There are two general series in the regenerate life, first, from truth to good, afterwards from good to truth, 9845. Bundles and sheaves in the Word denote the series into which truths are arranged, 10,303, and other passages cited in FASCICLE; see also SHEAF, DISPOSITION, to COLLECT.

SERPENT [*serpens*].—1. *That the sensual part of Man is represented in the Word by Serpents*, 191, 195—197. The men of the

most ancient church really called the sensual part, and the sensual man, a serpent; not merely by comparison, 195. The sensual part was called a serpent, because the sensual faculties are adjoined to the body, as that animal lies close to the earth, 195. They especially were called serpents who reasoned from sensuels concerning the mysteries of faith, 195; or, those who confided more in sensual truths than in the truths of faith, 196; cited 2588, 2761, 6398 end, 9942. The serpent, in a good sense, denotes the prudence and circumspection of the sensual man, *sh.* 197, 6398. They are serpents who imagine they can have knowledge of good and evil from themselves as gods; who reason accordingly concerning the mysteries of faith, and thus seduce others, 206. Walking on the belly is predicated of the serpent, because the sensual part which the serpent denotes is the lowest; hence the custom in the Jewish Church of lying prone on the earth, and throwing dust on their heads, 247, 248. The serpent is said to eat dust, because the life of the sensual part is from what is corporeal and terrestrial; also dust denotes what is damned and infernal, 249, 250 end. The serpent denotes all evil, in particular the love of self; the seed of the serpent all infidelity; the head of the serpent, the dominion of evil, 250. Serpents denote evils of all kinds, according to the kinds of serpents, as snakes, adders, asps, vipers, and fiery or flying serpents, because, primarily, they denote the sensual part, together with the scientific, from which all evil has sprung, 251; cited 6398 end, 6949. The seed of the serpent denotes all infidelity, because a serpent denotes all evil, and seed is that which produces and is produced; hence also the signification of the seed of the evil, seed of adulterers, seed of liars, etc., 254. The head of the serpent denotes the dominion of evil, because the love of dominion over others, and the hatred of others, is contained in every spark of the love of self, 257, 8678. It is the love of self, denoted by the head of the serpent, that the Lord, as denoted in the prophecy concerning the seed of the woman, was to trample upon, 257; cited 2219. A serpent denotes reasoning from the sensual concerning truth; *br. ill.* as above (195, 247); *ill.* also from the form in which sensuels flow, 6398. The serpent denotes reasoning from sensuels predicated of those who are in truth but not yet in good; poisonous serpents, such as vipers, the same kind of reasoning predicated of the evil, and especially the deceitful, 6398. An arrow-snake, or serpent darting itself [*serpens jaculus*], denotes specifically reasoning from truth concerning good, because such reasoning projects itself towards good, which is above it, 6399. A serpent denotes the sensual and corporeal man; in the case of Moses, whose rod was turned into a serpent when cast upon the ground, it denotes the sensual and corporeal separate from the internal, 6948, especially 6949. A water-serpent, into which the rod of Aaron was turned when cast upon the ground, denotes fallacies and falses derived from the sensual, *br.* 7265; *ill.* 7293, 7295. Serpents and scorpions named together, denote evils and the falses of evil, 10,019. The Author mentions that certain spirits from our earth were bound hand and foot, as if by serpents, when they approached the sphere of better spirits, whom he describes; this, he says, was from phantasy, because the sensual corporeal is represented in the other life by serpents, 10,313; see below (6, 7).

2. *Serpents of the Tree of Science.*—The quality of those to whom

this name was given, *ill.* from the Author's experience among spirits, 4802, 5128. That the hells are filled with such, 10,236. The significatives in which the serpent of the tree of science is introduced, explained in a summary, 9942. A representation of the tree of science, with a viper ascending into it, a dog, and other appearances, by which the state of the church at the present day was signified, 2125.

3. *The brazen Serpent* represented the sensual of the Lord, and as circumspection is predicable of the sensual, it has reference to him as regarding and providing for all, 197. In a citation of this passage, it is stated that the brazen serpent represented the Lord as to the external sensual or natural, 3863. The serpent of brass was holy in the time of Moses, but when the external only was worshiped, it became profane, and was destroyed, *sh.* 2722. Conjunction with the divine sensual is predicated of those who are in a gross idea of the Lord, but yet in charity, and this was represented by looking on the serpent of brass; in this conjunction are the worshipers of idols, who, nevertheless, live in charity according to their religion, 4211 end. The healing power was not from the serpent of brass, but from the Lord represented by it; the Jews, however, acknowledged the healing power, but deny the Lord, 4911. It is expressed, that the brazen serpent was to be put upon a standard, or ensign, because a standard or ensign predicated of the Lord denotes protection, 8624. Healing effected by looking upon the serpent thus erected, denotes healing from evil of the false, by looking to the Lord in faith, 8624 end.

4. *The Poison of the Serpent* denotes sensual reasoning by which m n are seduced from faith, *sh.* 195, 6398. Poison denotes hypocrisy or deceit; and poisonous serpents, the hypocritical or deceitful themselves, *sh.* 9013.

5. *How far hurtful.*—The serpent cannot hurt interior goods and truths, much less spiritual and celestial, but only the lowest natural, unless, indeed, it be a species of viper; how the antediluvians and the Jews were hurt by it, also the men of the present day, 259. For an illustration of what is meant by the viper, 4533.

6. *Serpents in Hell.*—Description of a miserable hell beneath Gehenna, where serpents appear, by whom the spirits there are cruelly bitten, 815. Another hell represented as a lake, infested by monsters of serpents, and monstrous animals, in the water; cannibals that inhabit its banks, etc., 819; see HELL (3).

7. *Spirits that appear as Serpents.*—The deceitful, when viewed by angels, appear as serpents; the most deceitful as vipers; but in their own lumen they appear like men, 4533. Description of the Amalekites, or evil genii, whose sphere is spiritual poison, and who are themselves serpents, 9013.

8. *Harmony of Passages.*—For a summary of the spiritual history of man in Gen. i., ii., and iii.; see Man (43). The serpent called more subtle than all the beasts of the field, denotes the sensual part of man, 194. The serpent said to persuade the woman, denotes the commencing influence of the love of self, 192, 204. The plea of the woman that the serpent deceived her, denotes the deception of sense conjoined with the growing influence of self-love, 229. The serpent cursed, denotes the state of the sensual separated from the celestial, 235, 245. Condemned to walk upon its belly and eat dust, denotes the state of

the sensual as addicted to corporeal and terrestrial things, 247. Enmity between the seed of the serpent and the seed of the woman, denotes the contrary qualities of the infernal proprium or the self-hood, and the heavenly proprium which is from faith in the Lord, 250—256. He shall bruise thy head (meaning the serpent), and thou shalt hurt his heel, denotes the dominion of evil which shall be overcome by faith in the Lord, 250—258; as to the heel, 259, cited in Foot. Dan called a serpent upon the way, a darting serpent upon the path, denotes, in the first place, reasoning concerning truth, and furthermore reasoning from truth concerning good, 6398—6399. Biting the heels of the horse (predicated of Dan, called a serpent), denotes fallacies from lowest nature, which cause the understanding to recede from truth, 6400—6401; cited 259, 2761, 3923. As to the serpent in the history of Moses and Aaron, see above (1), 6948, 6949, 7265, 7293, 7295. As to the brazen serpent commanded to be set up in the desert, see above (3). As to the power conferred on the disciples, to tread upon serpents and scorpions, see above (1), 10,019. Other passages in the Word (Ps. lviii. 4; cxi. 3; Amos v. 19; Jer. xvi. 22; Job. xx. 16); *br. expl.* in the same sense as above, 195. Prudent as serpents and harmless as doves (Matt. x. 16); cited 197. The old serpent, called a great red dragon, called also the devil and Satan (Rev. xii. 3, 9, 17; xx. 2), denotes evil in the abstract, and the whole crowd of evil spirits, 251, 255, 257. The root of the serpent (Isa. xiv. 9; lix. 5), denotes the sensual part with its scientifics; the cockatrice, evil from falses of this origin; the fiery-flying serpent, evil works and lusts, 251, 1197. Horses and serpents, where Dan is the subject of prophecy (Jer. viii. 16, 17), denote falses derived from fallacies of the understanding and reasonings concerning truth and good, 6401.

SERUG. See EBER.

SERVANT, SERVITUDE.—1. *The difference between Liberty and Servitude*; that liberty is predicated of the regenerate, servitude of the unregenerate, *ill.* 892, 905. Servitude predicated of the regenerate, or of the external submissive to the internal, is not felt as servitude, because it is from submission of heart, and from the influx of interior good, 5161; further *ill.* 5164, 5732. To serve or obey is predicated of the external man, so far as it concurs with the internal, and until it comes into a state of freedom, 1713; compare 1840—1850. Servants denote things that are inferior or subordinate; thus rational truths considered as subordinate to celestial and spiritual; scientific truths considered as subordinate to rational; and sensuous, which are lower than scientifics, 2541, 2567; cited 5651. Servants and handmaidens (or men-servants and maid-servants), denote rational and scientific truths, and the affections of those truths, *ill.* and *sh.* 2567; passages cited 4037. Maid-servants, when predicated of the doctrine of faith, denote affections of the doctrinals which serve to such doctrine, 2583. A man-servant denotes the natural as to truth, maid-servant as to good, 8890. Man-servant, denotes the affection of spiritual truth; maid-servant, the affection of spiritual good, 8912. Servant, in general, denotes the natural man, and whatever is predicated of the natural; the servant of Abraham, in the supreme sense, the divine natural; 3019, 3020, 3163, 3191—3192, 3204, 3206, 3209; see below (11). Service is also predicated of truth derived from good, and ministering to good,

3409; see below, 5435. -To serve, denotes study, or studious application, because as service is the labor of the body, so study is the labor of the mind, 3824, 3840, 3845, 3846; cited 7143; see below, 8873. When predicated of the Lord, terms of service, to serve, etc., denote his own power [*propria potentia*], 3975, 3977. Servants and things of service, denote whatever scientifics, knowledges, truths, or affections of truth, pertain to the natural man when subordinate to the spiritual or internal, 4266; further *ill.* 9776. The natural mind is a house; good therein, is as the husband; truth, as the wife; affections of good and truth, as sons and daughters; scientifics and pleasures, which confirm and minister to all, as men-servants and maid-servants, 5023. Servants denote whatever is predicated of the exterior natural; because when man is regenerated, exteriors serve interiors, 5161; further *ill.* 5164. A servant denotes what is inferior or beneath, considered with respect to what is superior; thus the natural considered as under the spiritual, and the exterior natural considered as subservient to the natural in general, 5305. Briefly, servants denote inferior things, natural things, truths; the latter, because truths are subject to good, and all subject things are called in the Word servants, 5435. Servants also denote lowest natural things, which are in subjection within the natural, 5936. (To be a servant, or bondman, denotes to be without freedom from the proprium,) 5760, 5763, 5791, 6138; cited below (19). Service is predicated of truths in the natural, because they are so formed that spiritual good lives and acts in them, and this interior good being withdrawn, the truths are as vessels without life and action, 5947; further *ill.* 9776. To serve, service, servitude, or bondage, predicated of the Israelites in Egypt, denotes suffering from the endeavor of falses to subjugate truths, thus infestation, and the injection of falses; where called "hard service," it denotes infestation by mere falses, 6666, 6670, 6671, 7120, 7129, 7135—7153, 7199, 7204, 7218; see the particulars cited below (21). To serve the Lord, on the contrary, denotes worship, and worship consists in exercises of charity, free from infestation by falses, *ill.* 7038, 7349, 9322. To serve, denotes submission and worship, because humiliation and submission are essentials of worship, 8873. To bow down and serve, equally denote worship; but the former from the good of love, the latter from the truth of faith, 8873 end. To serve other gods, denotes profane worship, by which true worship is extinguished, 7456; see also 8873, 9347. A servant is one who ministers, who fulfils the function of any office, who obeys; to serve also denotes study; both cited 7143. The servant of a man [*vir*], denotes the natural man, because he is made to minister to and obey the spiritual, 7998; compare 7120; and see MAN (42). One who ministers in any function is called in the Word a servant, as stated above; hence a servant denotes the Lord as to the divine human, for the Lord spake of himself as one who ministered, *sh.* 8241. Servants and ministers are so called by the Lord (Matt. xx. 26, 27; Mark x. 44), with distinct reference to divine truth and divine good, 5164. Hebrew servants denote those who are of the external church, because only in truths of doctrine; freemen, those who are of the internal church, because in the affection of charity, 8974, 8990. Hebrew servants denote those who acquire the truth of the church without delight, but because they regard it as the means of salvation,

ill. 8977; further *ill.* 8980, 8985, 8990. Hebrew servants denote those who cannot be regenerated, but only reformed, 8987. Generally, servants denote those who act from obedience; lords or masters, those who act from affection, 8987, 8990, 8994. Servants, also, denote the literal sense of the Word, which serves to the spiritual sense; the literal sense, again, is the same as scientific truth; passages cited 9034. When a servant and master are mentioned, they are to be understood in the internal sense not as two, but one; by a servant the natural man; by a master the spiritual, in the same person; passages cited 9058. As to servitude, it is to be led by self, while liberty is to be led by the Lord; in the former case the internals are closed, in accordance with the declaration, that no one can serve two masters, *ill.* 10,409, 10,702 end.

2. *Ministering distinct from Serving*: see above (1), 5164.

3. *The Servitude of Spirits and Angels*.—Evil spirits cannot effect anything against infants and children, but are in servitude; their action against man commences when he acquires a sphere of cupidities and falses to himself, 1667. In the Lord's kingdom, and in heaven, those who are most the servants of others are the greatest, because their servitude is that of mutual love, *sh.* 5164; see also 5161, 5732, 7038, 7218. Note, however, that the quality of those denoted by the servants of the Israelites, is not to be understood in this sense, but they are such as do well merely from obedience, and to all eternity they can never be led into a state of good from affection, 8991.

4. *The Lord called a Servant*.—The Lord is called a servant both as to the human before it was glorified, and as to the divine human, *sh.* respectively, 2159, 3441; cited below (9). The Lord calls himself a servant or minister, where he also calls himself the Son of man (Matt. xx. 26—28; Mark x. 44, 45; Luke xxii. 27), and this from divine truth, 3441 end; see also 5164; cited above (1).

5. *Passages explained in Series; first, as to Canaan*.—Canaan, called a servant of servants (from a root which signifies *work* or *labor*), denotes what is most vile in the church, or external worship separate from internal, 1093, 1094, 1097. Illustration of the low uses here indicated from correspondences in the Grand Man, 1103. See NOAH (10); and see below (20).

6. *As to the Kings who served Chedorlaomer twelve years*; that they denote evils and falses which do not become manifest in boyhood, and their rebelling in the thirteenth year, the beginning of temptations, 1667—1668.

7. *The Servants of Abram, who fought with him for the rescue of Lot*, denote whatever affections in the external man are reduced to obedience under the internal, 1713; see below (11).

8. *The Servitude of Abram's seed predicted* (Gen. xv. 13, 14), denotes the state of the church when verging to its consummation, 1778—1782. His seed to sojourn (as strangers) in a land not theirs, denotes the alien state of charity and faith, 1843, 1844. Serving and suffering affliction four hundred years, denotes oppression by reason of temptations, the duration and state of which are described by the number four hundred, 1845—1847. Finally, visitation and judgment promised, denotes the end of the representative church, 1848—1851.

9. *Abraham called a Servant*; first, by himself, when he entertained

three angels (Gen. xviii. 3), denotes the human in the Lord not yet made divine; thus in a state of humiliation, 2159. Abraham, after his death, called by Jehovah "my servant" (Gen. xxvi. 24; Ps. cv. 6, 42), denotes the divine human, because it serves to the divine as a means of conjunction with the human race, *ill.* and *sh.* 3441.

10. *Servants of Abimelech.* See PHILISTINES (5, 6).

11. *The Servant of Abraham,* in the supreme sense, denotes the divine natural, which is in correspondence with and serves the divine rational, 3019, 3020, 3163, 3191—3192, 3204, 3206, 3209. Abraham said to be old and come into days (Gen. xxiv. 1), denotes the state when the human was about to be made divine, 3016. Speaking to his elder servant of his house (ver. 2), denotes arrangement and influx into the natural, from the internal or rational, 3019. The subject of his commands concerning the marriage of Isaac (ver. 3, 4), denotes the process of initiation which precedes the conjunction of truth with good, 3012, 3013, 3022—3027. The words of the servant in reply to Abraham (ver. 5), denote perception from the natural, and its state of doubt, 3029—3031. The servant made to swear to Abraham (ver. 9), denotes the holy compulsion in which the natural man is held, viz., as to the good of conjugal love signified in the form of the oath, 3021, 3023, 3045. Ten camels of the camels of his lord then taken by the servant (ver. 10), denote common divine scientifics, 3048. And he arose and went to Aram-Naharaim, to the city of Nahor (*ibid.*), denotes elevation of state to the knowledges of truth, the cognate doctrinals, 3050—3052. The camels made to kneel down by a well without the city (ver. 11), denotes the holy disposition of scientifics to receive the truths of faith, but as yet remote from doctrinals, 3053—3055. The time described as evening, when the women went out to draw water (*ibid.*), denotes the obscurity of the state, which is yet one of instruction, 3056—3058. Rebecca presently coming (ver. 15), denotes the affection of truth which is now manifest, 3077: see further in LABAN (Vol. I., p. 488), ISAAC (2).

12. *The Servants of Isaac.*—Where the acquisitions of Isaac in Gerar are mentioned (Gen. xxvi. 14), it is added, that he had also a retinue of servants [*multum servitum*], by which is signified truth subordinate to good, 3409. Isaac's servants are mentioned again (ver. 19, 32), where it is said they digged in the valley and found there a well of living waters; here Isaac's servants denote rational and scientific truths; digging in the valley denotes inquiry into the external of the Word; and living waters discovered, divine truths, 3424, 3463.

13. *The Servitude of Jacob with Laban:* see JACOB (6), LABAN (Vol. I., p. 488).

14. *The servants of Jacob* (Gen. xxx. 43).—The man increased exceedingly [*diffudit se vir valde valde*] when with Laban, denotes multiplication predicated of good and truth, 4035. And he had much cattle [meaning animals of the flock, *greges*], denotes interior goods and truths, 4036. And maid-servants, and men-servants, denote middle goods and truths, which are properly natural, 4037. And camels and asses, denote truths of good, exterior and external, 4038. The same in a summary (Gen. xxxii. 5), when Jacob returns and meets Esau, 4244. The servants, flocks, etc., sent on first (ver. 13—23), denotes arrangement preceding initiation into good, 4266. See JACOB (6).

15. *Joseph called a Hebrew Servant by the wife of Potiphar* (Gen. xxxix. 17), denotes spiritual good and truth, which is regarded as subservient by the natural, 5025.

16. *Pharaoh and his Servants (in the time of Joseph)*, represent the natural man, which is now treated of as regenerate, or born anew, 5160. Pharaoh making a feast to all his servants on the third day, which was his birthday (Gen. xxxvii. 20), denotes initiation and conjunction with the exterior natural, 5161. The prince of the butlers, now restored to favor, in the midst of his servants, denotes the sensual, subject to the intellectual part, retained as good, and its place in the exterior natural, 5125—5128, 5162—5164. The prince of the bakers, at the same time, said to be hanged, denotes that the sensual subject to the voluntary part is rejected and damned, 5156, 5162, 5167. The word of Joseph after these events said to be good in the eyes of Pharaoh and in the eyes of all his servants (Gen. xli. 37), denotes the complacent submission of the natural, and of all that is in the natural, to the celestial spiritual, 5304—5305. Pharaoh said to speak to his servants concerning the wisdom of Joseph (ver. 38), denotes the perception of the natural man concerning the influx of the celestial spiritual, 5306—5307. The reconciliation of Joseph with his brethren, said to be good in the eyes of Pharaoh and in the eyes of his servants (Gen. xlv. 16), denotes joy everywhere in the natural, even to lowest scientifics, 5935—5936.

17. *The Brethren of Joseph acknowledge themselves as his Servants* (Gen. xlii. 10—13; xlv. 9, 19, 21, 23), this, because they denote truths in the natural which are subject to the celestial spiritual, 5435, 5438, 5440, 5759, 5800, 5808, 5814. Thy servants are twelve brethren (ver. 13), denotes that all such truths are conjoined in one by the universally reigning good, 5440. Their fear that Joseph would take them for servants or bondmen (chap. xliii. 18), denotes the absolute subjection of the natural or external man to the internal, 5651. Their offer, afterwards, to become his bondmen if found guilty of stealing the cup (chap. xlv. 9, 16, 17), denotes the state of the natural man without freedom from the proprium, 5760, 5763, 5786, 5791. Judah, especially, calling himself a servant in addressing Joseph (Gen. xlv. 18, 32, 33), denotes good in the natural or external, which communicates with its superior good in the internal, 5794, 5797—5798, 5839, 5842. Israel also called the servant of Joseph in the address of Judah (ver. 24, 27, 30, 31), denotes spiritual good, or good of the internal church, corresponding to good of the external, 5817, 5825, 5833, 5837, 5840.

18. *Service predicated of the Twelve Brethren waiting upon their father Israel* (Gen. xlv. 19), denotes the subjection of truths in the natural to interior good, *ill.* 5947.

19. *The Egyptians become Servants under the Administration of Joseph* (Gen. xlvii. 25), denotes the total submission of the natural mind, which, in this state, is without freedom from the proprium, 6138.

20. *The state of Servitude represented by Issachar called a bony ass* (Gen. xlix. 14, 15); that it refers to good works which have self in them; the low uses that persons of this character perform, 6388—6394.

21. *The Sons of Israel reduced to servitude in Egypt*; generally, that it represents the infestation of those who are in the truths of faith

by falses and evils in the natural, 6635. A new king who knew not Joseph (Exod. i. 8), denotes the false scientific which opposes itself to the truths of the church, and is altogether alienated from the celestial internal, 6651—6652. The sons of Israel made to serve by the Egyptians under this king (ver. 13), denotes the intention of subjugation (because truths cannot really be subjugated by falses, 6666. All manner of service in the field imposed upon them, etc. (ver. 14), denotes that it is against the truths of the church, and that it is manifested in many ways, and unmercifully, 6670, 6671. The sons of Israel sighing because of their servitude, and the promise of deliverance (Exod. ii. 23; vi. 5, 7), denotes grief because of the endeavor to subjugate the truths of the church, and redemption in prospect, 6800, 6803, 7198—7199, 7203—7205, 7210. The command of Jehovah, therefore, to let Israel go that they may serve him (Exod. iv. 23; vi. 11; viii. 1), denotes that such infestations shall cease, and the spiritual shall be elevated into heaven to more excellent uses, 7037, 7038, 7221, 7349. Still severer service now demanded by the Egyptians (Exod. v. 9), denotes an assault from infesting falses in the procedure of the attempt at subjugation, 7120; and next (ver. 11) the injection of falses, 7129. The complaint of the moderators concerning this severe servitude, and the same still enjoined upon them (ver. 15—19), denotes the indignation of those who proximately receive and communicate the infestation, because they are now hurt by the assault of falses, but the infestation continued, 7135—7153; especially 7136, 7141, 7143, 7146, 7151. The servants and the people of Pharaoh mentioned in this narrative (Exod. viii. 9; ix. 14; xi. 3; xiv. 5), denote all and singular predicated of the natural man, 7396, 7543; thus subordinate falses with respect to primary, 7773; and each and all who are in falses, 8143. The permission to go and serve Jehovah (chap. x. 7, 8), denotes the worship of the Lord in freedom when infesting falses relinquish those who are in truths, 7654, 7658. Egypt, from which they were delivered, called the house of servants (of slaves, or of bondage, chap. xiii. 3; xx. 2), denotes spiritual captivity caused by the infestation of falses; it also denotes hell, 8049, 8866. The people's remonstrance with Moses, "Cease from us and we will serve the Egyptians" (Exod. xiv. 12), denotes a willingness to submit to falses rather than truths, this state being predicated when the two forces (of the false and of the truth) are felt in opposition to each other, 8168. It were good for us to serve the Egyptians rather than to die in the desert (*ibid.*), denotes that it is a less direful state to succumb to falses than to succumb in temptations, 8169. The people afterwards, when they saw the Egyptians dead on the sea-shore, said to believe in Jehovah and in his servant Moses (chap. xiv. 31), denotes the faith of the liberated in the Lord both as to divine good and as to divine truth proceeding and ministering, 8240, 8241.

22. *Moses called the Servant of Jehovah* (Exod. iv. 10), denotes the human of the Lord not yet made divine, 6984; see also 8240—8241, cited above (21).

23. *The Passover called a Service* (Exod. xii. 25, 26; xiii. 5), denotes worship because of deliverance from the infestation of falses, 7934, 7936, 8057.

24. *Service named in the Ten Commandments.*—The precepts of the Decalogue are divine truths to be implanted in good with those who

form the spiritual church, 8859, 8861. I am Jehovah thy God, etc., denotes the Lord as to the divine human universally reigning, 8864, 8865, 8874. Who led thee out of the land of Egypt, out of the house of servants (or slavery), denotes the deliverance of the spiritual from hell, from infernal infestations, 8866. Thou shalt not take to thyself other gods before my faces, denotes that truths must only be thought of as from the Lord, 8867, 8868. Thou shalt not make to thyself any graven image, denotes that there can be no truths from the intellectual proprium, 8869. The heavens above, the earth beneath, and the waters under the earth, denote the three degrees of life, spiritual, natural, and sensual corporeal, 8871, 8872. Thou shalt not bow thyself down to them, and thou shalt not serve them, denotes that divine worship is not to be simulated, or derived from the proprium, 8873; compare Exod. xxiii. 24, 9317, 9318. The Sabbath afterwards commanded in which no work was to be done, denotes heaven and its beatitude in all things of the internal and external man, because good and truth are no longer sought in the proprium, but are perceived in the heavenly marriage, 8884—8895. The man-servant and maid-servant not to work, denotes the extension of this beatification to the natural as to good and truth, or as to the affection of good and truth, 8890, 8912.

25. *The Laws concerning Servants in the Jewish Church*; that they signify the manner in which inferior goods and truths, which are natural and rational, serve to the superior, which are spiritual and celestial, 2567. All these laws (which are here enumerated) derive their origin from laws of good and truth in heaven, and to those they all refer in the internal sense, but partly by correspondences, partly by representatives, and partly by significatives, 2567. The law concerning the Hebrew servant and his wife and children (Exod. xxi.), represented the right of the internal or rational man, in the goods and truths of the external or natural, 3974. A servant (purchased as a slave) represented truth of the natural, which is only truth apparently; such truth, however, serves to introduce genuine truths and goods, and when this is done it is separated, while genuine truths and goods remain, 3974, 4113. This subject is resumed, where the whole chapter (Exod. xxi.) is explained seriatim, 8970, and following numbers. To buy a Hebrew servant (ver. 2) is to procure the truths of the church without the corresponding good, or it denotes those who are in doctrinal truths, but not yet in good, 8974, 8980, 8985. Six years he shall serve, and in the seventh he shall go out free (*ibid.*), denotes the state of labor and combat before truth can be confirmed, followed by the confirmed state of the conjunction of good and truth, 8975, 8976. If he came in his own body (transl. *by himself*) he shall go out in his body (ver. 3), denotes that if truth is received without delight, it remains without delight, even after combat, 8977—8978. If he was master of a woman the woman should go out with him (*ibid.*), denotes that if truth was received in conjunction with delight, it remains conjoined with delight, 8979, 8980. If his master had given him a woman, and she had borne him sons and daughters (ver. 4), denotes the third possibility, viz., if good from the spiritual were conjoined to truth when in the state of combat, and thus derived goods and truths were produced in the natural, 8981—8982. The woman and her children should then be the master's, and the servant should go out in his own body (or by himself,

ver. 4), denotes that goods and truths thus derived from the spiritual are not to be appropriated by the natural, its own state being simply that of confirmed truth, and all besides being of the spiritual man in the natural, 8983, 8984. If the servant, in such a case, shall say, I love [*diligo*] my master, my woman, and my children, I will not go out free (ver. 5), denotes if there is delight in these spiritual goods, and a spirit of obedience, 8985—8987. His master shall bring him to God (transl. to the judges, ver. 6), denotes that the state he now enters upon is according to divine order, 8988. He shall also bring him to the door, or door-post, and bore his ear through with an awl (*ibid.*), denotes the state of confirmed truth as conjoined with spiritual good and obedience, represented, 8989—8990. He shall then serve his master for ever (*ibid.*), denotes that the state remains such to eternity, 8991. The second law, concerning a man who shall sell his daughter into servitude (ver. 7), denotes if the state is that of affection for truth from natural delight, 8993. She shall not go out as the men-servants do (*ibid.*), denotes that this state is different from that of truth without delight or affection, 8994. If she be evil in the eyes of her master, so that he does not espouse her (ver. 8), denotes if that delight in truth does not concord with spiritual truth, 8995. She shall be redeemed, he shall not sell her to a strange people (*ibid.*), denotes that there is alienation from those truths, but not to the extent of conjunction out of the church, 8997—8998. Or if, again, she be espoused to her master's son (ver. 9), denotes if that affection be in agreement with any derived truth, so that they can be conjoined, 9000. In such a case her master shall treat her as a daughter (*ibid.*), denotes that the state will be similar to that of genuine affection, 9001. If the son should then take another wife (ver. 10), denotes that there may be conjunction between the same spiritual truth and another different affection, 9002. In such a case, her food, her clothing, and conjugal debt, not to be diminished (*ibid.*), denotes that this can take place without deprivation of interior life (the food), or of exterior life (the clothing), or of conjunction (the conjugal debt, or duty of marriage), 9003. If he do not these three to her, she shall go out free, without silver (ver. 11), denotes the alienation of that affection from spiritual truth if it be not sustained, for it is only by sustenance derived from the spiritual that the conjunction is indissoluble, 9004, 9005. A law given concerning one who strikes his servant or maid, so as to cause death (ver. 20, 21), denotes the scientific truth, or its affection, which is extinguished under the intuition of spiritual truth, 9034—9035. He shall surely be punished (*vindicando vindicabitur—in avenging he shall be avenged*, ver. 20), denotes spiritual death resulting, because faith in the word perishes, 9036. But if the servant should survive (*steterit—stand*) a day or two, the master shall not be punished, because he is his silver (ver. 21), denotes that full intuition exonerates the spiritual man, because scientific truth is of the proprium only, 9037—9039. If a man should smite the eye of his servant or his maid, so as to destroy the sight, the servant to be free (ver. 26), denotes hurt done to the truth of faith, or to the affection of truth in the external man, in which case he can no longer serve the internal, 9058—9061. If he should smite out the tooth of his servant or his maid, the servant to be free (ver. 27), denotes in like manner, that if truth or its affection be hurt in the sensual the

external can no longer serve the internal, 9062—9063. If an ox should gore a man-servant or maid-servant, the owner of the ox to pay thirty shekels of silver to the servant's master (ver. 32), denotes that if truth or good in the natural be destroyed by the affection of evil, the internal man shall make full restitution, 9081—9082. Note: the price at which a Hebrew servant or slave was estimated, is cited by the Author to illustrate the signification of the number thirty; he remarks, also, that thirty pieces of silver were given for the life of our Lord, 2276.

26. *Miscellaneous Passages.*—Strangers called servants (Isa. lxi. 5; lx. 10; Joshua ix. 23, 27; Deut. xx. 11; 1 Kings ix. 21, 22), denote those who make worship consist in mere externals, 1097. David called a servant (Isa. xxxvii. 35), and the predicted Messiah called a servant (*ibid.*), xlii. 1, 19; xliii. 10; xlix. 5, 6; l. 10; lii. 13; liii. 2, 3, 10, 11), denote the Lord as to the human before it was glorified, 2159. David called Jehovah's servant in another prophecy; also a king and a prince (Ezek. xxxvii. 24, 25), denotes the divine human as to divine truth, 3441, cited above (4). Israel and Jacob each called my servant and my elect (Isa. xli. 8, 9; xlix. 3, 6; xlv. 4), denote the divine human as to the internal and external of the church respectively, 3441. Jacob and Israel to take those who oppressed them for servants and handmaids (Isa. xiv. 2), denotes the church, external and internal, to which rational and natural truths and their affections shall be subservient, 2567. As with the servant so with his lord, as with the maid-servant so with her mistress (Isa. xxiv. 2), denotes the vastation of good and truth respectively, interior and exterior, 2567. Mine elect shall inherit it, and my servants shall dwell there (predicated of Judah and Jacob, Isa. lxxv. 9), denotes the church internal and external; elect for goods, servants for truths, 2567. Servants and handmaids upon whom the spirit of Jehovah shall be poured out (Joel ii. 29), denote inferior goods and truths when they accede to and confirm superior, 2567. Sons and daughters who should become servants to the king (1 Sam. viii. 10—18), denote truths and goods of doctrine which are made to confirm a prevailing false principle, 2567.

SERVE, *to* [*servire*]. See SERVANT (1), 3824, etc., 8873.

SERVICE [*servitium*]. See SERVANT (1), 3409, 3975, 5947; (12), 3409.

SERVITUDE [*servitus*]. See SERVANT (1), 892, 905, 5161, 10,409.

SET or PLACE, *to*. See PLACE (15).

SETH [*Scheth*]. As to Seth and Enos of the church, signified by Adah and Zillah, see LAMECH. Similar names occur, though they signify distinct churches, in the line of Adam, 485. The Adamic or celestial church, in lower states of perception, is signified by Seth and Enos, 502. The most ancient church is signified by these three, Adam, Seth, and Enos, which are as the nucleus of the fruit or seed compared with the following, 505. Its period denoted by Cainan, the son of Enos, was remarkable for the loss of distinct perception, which then became common, 507. That of Mahalaleel, the son of Cainan, for finding pleasure in truths rather than delight in uses, 511. That of Jared, the son of Mahalaleel, was a period of transition from this state to that of outward instruction, 514. That of Enoch, the son of Jared, the

period of instruction when doctrines were framed from what remained of the wisdom of antiquity, 519—521. See ENOCH. That of Methuselah, the son of Enoch, a period of decreasing integrity, 524. That of Lamech, the son of Methuselah, a period of vastation in which the remains of the most ancient church expired, 526, 527, 533. The rise of a new church is signified by Noah, the son of Lamech, and its quality by his three sons, 530, 531, 617. See NOAH.

SETTING OF THE SUN [*ocassus*]. See SUNSET.

SEVEN, SEVENTEEN, SEVENTY. See NUMBERS.

SHADE [*umbra*]. Apparent goods and truths are said to be in a state of shade compared with genuine goods and truths, *ill.* where the passage is explained concerning Abram smiting the confederate kings by night, 1712; cited and further *ill.* 3438. The obscure perception of good and truth by the unregenerate is denoted by shade; also generals compared with particulars; the “shade of my beam,” or roof-tree, in the words of Lot, explained, 2366, 2367. The regenerate in the world are in a state of shade compared with the light into which they pass when they come into the other life; the same explanation continued, 2367. All light in the other life, all intelligence and wisdom, are from the Lord; all shade, all stupidity and insanity, from man’s proprium; hence, therefore, are derived all variegations of light and shade, 3341; further *ill.* 3993 cited below. The literal sense of the Word is as shade to light compared with the internal sense; so the exteriors, or naturals and corporeals of man, compared with his celestial and spiritual interiors, 3438. Light in the other life is intelligence and wisdom from the Lord; shade, the absence of intelligence and wisdom; hence are all colors, which are variegations of light and shade; passages cited 3993, 4530, 4531. Even in hell there is a lumen derived from the Lord’s presence, but the reception of his light is in falses and cupidities; hence that lumen is called in the Word the shadow of death, 4531; see a passage cited (Isa. ix. 2), 6854 end. Good and truth in the divine cannot appear to any one, but only when from the divine, and then in shade, according to the state of understanding, 4644. The understanding is the sight of the internal man; and to that sight those things appear in shade which have no coincidence with the previous state of understanding; hence the difficulty of teaching interior truths, 4893; hence, too, such truths are not received in faith, 4899. The angels have their state of shade, or evening, namely, when remitted into their proprium; such states alternate with states of light, or of illustration from the Lord, signified by day, 5672; further *ill.* 5579. Men, also, when in externals, are in shade and cold with regard to all things of heaven and the Lord, compared with their state in internals, *ill.* 9278; further *ill.* 9755. All the changes of the day in the natural world represent similar changes in the spiritual; so far, also, as such changes partake of shade, it is derived from the state of the spirits and angels; darkness, however, is only predicated of the evil; *ill.* by the sun of the natural world, etc., 6110; further *ill.* 9213. The light with which truth shines is from good; hence those who are in truth, not good, are still but in shade; *ill.* and the cause of fallacies explained, 6400. The shade of evening denotes the false; likewise ignorance of the truth; between the evenings, when the paschal lamb was offered, denotes a state of deliverance from the false, *ill.* 7844. See EVENING, OBSCURE, DARKNESS, DAY-DAWN.

Note: in a remarkable passage the Author speaks of his more interior visions as being seen, not in clear light but in a shade of heavenly light, 1972.

SHAKE, to [*agitare*]. The shaking of bread (transl. *waving*, Exod. xxix.), denotes vivification, or life flowing in; the bread being put on the palms of Aaron's hands to be shaken, denotes acknowledgment that vivification is of and from the Lord, 10,082. The expression in the Hebrew is to "shake by shaking," which is explained as above; other passages are also cited, where shaking denotes vivification, 10,083; anticipated *br.* 10,079. See **SACRIFICE** (50).

SHALEM. See **SHECHEM**.

SHARON [*Scharon*]. Carmel and Sharon (Isa. xxxv. 2), denote the celestial church, and Lebanon the spiritual church, 5922. Sharon shall be a field of flocks (Isa. lxiv. 10), denotes the internal of the celestial church; the valley of Achor (*ibid.*), the external, 10,609 or 10,610 (one number being omitted).

SHAVE, to [*radere*]. See **HAIR**.

SHAVEH [*Shaveh*]. The valley of Shaveh (Gen. xiv. 17), denotes the state of the external man, 1723. See **SODOM**.

SHAVETH. See **SHAVEH**.

SHEAF [*manipulus*], denotes doctrine in which is truth, *sh.* 4686, 4687. Seed sown in the field, denotes the truths of faith implanted in good; sheaves, the collection and series of such truths after fruition, 9295. Passages merely cited to shew that truths arranged in series are denoted by sheaves and fascicles, 10,303; the reason, 7408. See **FASCICLE**, **SERIES**, **SEED**.

SHEAR, to [*tondere*]. Shearing a flock denotes use; where it is said, Laban went to shear his flock, the use or end of his good is signified, *sh.* 4110. A similar explanation applied to Judah, where the use predicated has reference to use afforded the church, or the will to such use, 4853, 4857. As to shearing or polling the hair, see 5247, 5569, 9962; cited in **HAIR**.

SHEBA [*Scheba*]. Sheba, the son of Joktan, of the stock of Shem, denotes a ritual of the ancient or Hebrew Church (see **EBER**); the Sheba so often mentioned in the Word is not the same, but belongs to the stock of Ham, 1245—1247. Sheba and Dedan, however, were not literally the great-grandsons of Ham, for such a person never existed; the nations so called were descendants of Jokshan, the son of Abraham and Keturah, 3240. See **KETURAH**. Cush, or Ethiopia, and Sheba, denote knowledges of good and truth, 1171. See **ETHIOPIA**. Sheba denotes celestial knowledge and adoration, *sh.* 1171. Sheba and Dedan denote celestial knowledges, or those who possess such knowledges, 3240. Specifically, Sheba denotes those who are in knowledges of good; Dedan, those who are in knowledges of truth derived from good, 3240 end. The signification of Dedan is otherwise expressed as the good of faith; his sons (Asshurim, Letushim, and Leummin), its varieties, 3241. Sheba and Seba denote the celestial and spiritual things of faith, or worship, 1171; or knowledges of good and truth, 9293; the like denoted by Sheba and Raamah, 10,199, 10,254. That the gold of Sheba is the good of celestial knowledge, 1171, 9881.

SHECHEM [*Sechem, Sicheh, Sychar*].—1. *Signification*. Shechem was the first station at which Abram stayed on coming from Cha-

ran, or Syria, into Canaan; it denotes a first conscious perception of the Lord's kingdom, recognized as a state of celestial love, 1437, 1440, 1441, 4430. The oak-grove of Moreh, in the neighborhood of Shechem, was also the first place to which the Israelites came after crossing the Jordan; it denotes the first or exterior state of perception from celestial light, *sh.* 1442, 1443. Shechem denotes the interior truths of faith, which are further *ill.*, as the interior signification of the statutes, judgments, and laws of the ancient church; briefly, therefore, the doctrine of charity, 4430, 4433. Shechem was anciently called Shalem, which denotes tranquillity; afterwards Shechem, from the son of Hamor; more lately the city was named Sychar, *sh.* 4430. Hamor, as the father of Shechem, denotes good; and Shechem, as the son, truth, both derived from antiquity, 4431, 4447. As previously expressed, Hamor denotes the origin of interior truth from a divine stock (4399), and it is further explained, that his family and nation (called Hivites) were the remains of the most ancient church, 4431, 4447, 4454, 4493. After the transaction with the sons of Jacob, thus according to externals (into which the Hivites had now declined), Hamor denotes life, and Shechem doctrine, 4472, 4473. As to the change of name, it is worthy of particular observation, that the truths of faith denoted by Shechem lead to the tranquillity denoted by Shalem, its more ancient designation, 4393.

2. *Jacob's arrival at Shechem, here called Shalem* (Gen. xxxiii. 18), denotes the procedure of the regenerate to the interior truths of faith, or a state of interior tranquillity, 4393. Described as being in the land of Canaan, going from Padan-Aram (*ibid.*), denotes that in such a state the regenerate man is in the Lord's kingdom, in a state which succeeds that of mere knowledges, 4394—4395. Jacob said to encamp before the gates of the city (*ibid.*), denotes application to the goods of truth, and the disposition or fixture of things according to order, 4396. And he bought a portion of the field where he had spread his tent (ver. 19), denotes the appropriation of good from that truth in a state of holiness, 4398, 4399. From the hand of the sons of Hamor, the father of Shechem (*ibid.*), denotes the origin of that truth from a divine stock, 4399. The price given for it, a hundred kesithæ (*ibid.*), denotes the fulness of truths by which appropriation is made, 4400. And he built there an altar, which he named El Eloe Israel (ver. 20), denotes interior worship from the divine spiritual, 4401—4402.

3. *The sons of Jacob and the Shechemites* (Gen. xxxiv).—The family of Hamor and Shechem represented those who possess internal truths, and being of a celestial stock, they had no external worship; the sons of Jacob, on the contrary, represented those who were in externals only; hence the Shechemites were slain after accepting circumcision in the external, because their internals were now closed, which is a state of eternal death, 4425, 4493. Dinah, the daughter of Leah, which she bare to Jacob (ver. 1), denotes the affection of all things of faith in the external, 4427, 4428. The daughters of the land whom she went to see (ver. 1), denote affections of internal truth which pertained to the true ancient or representative church, 4429. Shechem, who saw her, called the son of Hamor, the Hivite, and a prince of the land (ver. 2), denotes interior truth from antiquity, received in the church as primary, 4430—4432. That Shechem took her, and lay with her, *et com-pressit eam* (ver. 2), denotes the conjunction of interior truth, not by

initiation or espousals, but illegitimately, because interior truths were only received to be destroyed; in other words, the want of any real conjunction between internals and externals with the Jews, 4433. Shechem said to love her, and desire to espouse her (ver. 3, 8, 19), denotes the propensity to a legitimate conjunction on the part of truth, or the favorable disposition of those possessed of such truths towards the new church that appeared in externals like their own, 4434, 4437, 4448, 4449, 4474, 4475. Jacob and his sons, on their part, regarding the occurrence as a defilement of their sister, as if she were now a harlot (ver. 5, 13, 27, 31), denotes that in lack of such initiation and conjunction, the affection of the false remained to them instead of the affection of truth, thus a corrupt church, 4439, 4460, 4504, 4522. The distinction made between Jacob and his sons in their view of the occurrence (ver. 5, 30), denotes that those who utterly destroyed the truths of faith, received from antiquity, were his posterity, 4439—4441, 4514—4520. The sons of Jacob said to be in the field, their anger, etc. (ver. 5, 7), denotes that posterity in their religion, in an evil state opposed to interior truth, 4440, 4443. The conference between the sons of Jacob on the one part, and Hamor and Shechem on the other (ver. 6, 8—17), denotes consultation concerning that interior truth really tending to its being merged in mere externals, but apparently to the conjunction of internals and externals in one, 4442, 4446—4470. The sons of Jacob answering deceitfully in this conference (ver. 13), denotes evil in intention and opinion, predicated of his posterity, 4459. The consent of Hamor and Shechem to be circumcised, together with all the men of their city (ver. 18, 19, 24), denotes initiation into representatives and significatives, concurrent with a departure from the truth, or a lapse into mere externals of this nature, 4465, 4469, 4472, 4474, 4486, 4493. The third day, while they were yet in pain from the act of circumcision (ver. 25), denotes the continuation of the state to its end, and their decline into cupidities, 4495, 4496. Simeon and Levi, the brothers of Dinah, under the circumstances treacherously putting to the sword every male of the Hivites (ver. 25), denotes the extinction of the ancient truth of doctrine by evil and the false, 4497—4500. Hamor and Shechem especially mentioned among the slain (ver. 26), denotes the church as it existed with the ancients, which now perished both as to good and truth, 4501. The city also destroyed (ver. 27), denotes all doctrine, which also now perished, 4503. The spoil taken, consisting of flocks, and herds, and asses, and whatever was in the city and field (ver. 28), denotes the perversion at the same time of all rational and natural good, of all the truths of such good, in a word, of all the truth and good of the church; infants and women also mentioned, denote innocence and charity likewise destroyed, 4505—4512. Note: it is to be understood historically, from these circumstances, that all the truths of doctrine, and consequently all charity that remained from highest antiquity, really perished when the mere representative of a church was instituted with the Jews, 4425, 4430, 4443, 4500; not so, however, while the true representative or ancient church existed, which was represented by Jacob as distinct from his sons; passages cited above, 4439—4441, 4514—4520. See JACOB, JEW.

4. *In the History of Joseph and his Brethren* (Gen. xxxvii.),

Shechem denotes the first rudiments of doctrine, or the general doctrines first received, 4704, 4707, 4709, 4716. Their feeding sheep (ver. 12), denotes instruction from faith, 4705. Joseph sent to them (ver. 13, 14), denotes spiritual good, which is charity, 4710; or the Lord as to the divine human, 4723. His not finding them in Shechem (ver. 17), denotes that they had fallen away even from the common doctrines of faith, 4717; and thus into falses, 4721.

SHEEP [*ovis*]. Sheep denote those who are in the good of charity, and who from good are in faith; abstractly, they denote goods, 294, sh. 4169, 4809, 9263. Sheep appear, in the spiritual world, when the angels discourse of rational good and of probity; lambs, when they discourse of still more interior good and of innocence, 2179. Three flocks of sheep, in the history of Jacob, denote those who are of the church; their lying by a well, denotes instruction in doctrinals from the Word, 3767. Sheep, in the Lord's words, "Other sheep I have which are not of this fold" (John x. 16), denote the spiritual as distinguished from the celestial, 2088. The separation of all nations in the judgment, as a shepherd separateth the sheep from the goats (Matt. xxv. 32), denotes the separation of the good from the evil, and abstractly, of goods from evils when they appear in divine light, 4809. See FLOCKS; as to lambs especially, see SACRIFICE.

SHEET [*pannus*]. A punishment described, which appears like being wrapped in a sheet, from which the spirit cannot extricate himself, 964, 1267, 1270, 10,711. See HELL (3).

SHELAH [*Schelach*], the son of Arphaxad. See SALAH, EBER.

SHELAH [*Schelach*], the son of Judah (Gen. xxxviii. 5), denotes idolatry after evil from the false of evil had been conceived, denoted by his elder brethren, Onan and Er, 4825, 4826. Chezib, where he was born (*ibid.*), denotes the idolatrous state in which the Jews then were, 4827, 4845. See JEW (6), 4815—4911.

SHELEPH, one of the sons of Joktan, denotes a ritual of the Hebrew church, 1245—1247. See EBER.

SHEM [*Schem*]. Under the head of Noah, it is shewn that there never existed the person so called, but that the ancient church is signified; by his three sons, in like manner, when mentioned by their names, are to be understood the men of the church; when called sons, without names, the truths of faith, 765, 768. There are three classes of men in the spiritual or Noatic church, as shewn by the three sons of Noah; of these, Shem denotes those who made charity principal; thus who were the internal men of that church, 1062. The quality of the internal men denoted by Shem, viewed in comparison with the class of external men, is briefly shewn, 1083; and how internal worship in external is denoted by Japhet dwelling in the tents of Shem, 1102. The quality of their influx is described, 1127. Where the nativities of the Shemitic families, descended from Noah, are treated of in explanation of Gen. x.,—it is repeated, that Shem denotes true internal worship, 1144, 1146; also the ancient church in general, 1217, 1218; or the internal church, 1223, 1226. The sons of Shem denote so many derivations of charity, or so many classified forms of wisdom, and their names are applied historically to the nations with whom the ancient church existed, 1223—1227; see below, 1238. His son *Elam*, in particular, denotes faith derived from charity, 1228; his son *Asshur*,

reason, 1229; his son *Arphaxad*, science, 1230; his son *Lud*, the knowledges of truth, 1231; and *Aram*, or *Syria*, the knowledges of good, 1232, 1234. The children of Aram, again (viz., *Hul*, *Gether*, and *Mash*), denote various kinds of knowledge concerning good; or natural verities and things done according to them, 1233, 1234. The son of Arphaxad (*Salah*) was a nation so called, and signifies somewhat derived from science, 1235—1237. The son of Salah (*Eber*) was a patriarch, from whom a nation was named, and by whom a new church was instituted, 1235—1239. It is here more particularly explained, that Noah and his three sons were not real persons, but they were assumed, and set forth as the fathers of the nations of antiquity (of which the genuine names are given), in order to classify the varieties of religion in those days, 1238, 1227. Observe, also, that religion was thus distinguished into three general varieties, which existed in many kingdoms; namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistea,—as far as Tyre and Zidon,—and through the whole land of Canaan, on both sides Jordan, 1238. Further, it was received in those various nations according to the particular genius of each; and the names they bore not only signify such varieties of worship in the ancient church, but in every church, 1251—1257, 1264.

The first ancient church thus diffused through the greater part of Asia, was succeeded by a new worship, or religion, first instituted by Eber, in Syria; this church was also spread through many lands, but especially Canaan, and constituted a second ancient church, 1238. The internal of this church is also denoted by Shem, though it was not of the same quality as the internal of the former church, 1330. Arphaxad, the son of Shem, and Salah, the son of Arphaxad, have also the same signification in this genealogy as the former, and are the names of nations, 1334—1340. Eber, the son of Salah, denotes, in general, the worship of the church so called; and those who received that worship took the name of Hebrews from him as their father, 1342, 1343. See **EBER**.

SHEMEBER [*Schemeber*], king of Zeboim (Gen. xiv. 2), together with Shineab and the other kings mentioned in that verse, denote so many kinds of evil lusts and false persuasions, 1663. See **LOT**, **SODOM**.

SHEPHERD [*pastor*]. A shepherd denotes one who teaches and leads to the good of charity; a flock, those who are taught and led, *sh.* 343, 3767, cited 3795, 4713. To be fed as by a shepherd, denotes to be instructed; the above cited, 5201. Abstractly, shepherds of a flock denote truths which lead to good; understand the truths of faith; the above cited again, 6044. To feed, as shepherds feed and lead a flock, denotes to support spiritual life; for that which sustains and vivifies the life of the body denotes, in the internal sense, that which sustains and vivifies the life of the spirit, 6277. Briefly, feeding denotes instruction and vivification, 6277. Priests described as shepherds, good or evil, according to the life, 10,794.

SHIELD [*clypeus*]. A shield denotes protection against evil and the false, and confidence in protection, *sh.* 1788; see also 3448.

SHILOH. See **LORD** (69).

SHINAB [*Schineab*]. See **SHEMEBER**, **SODOM**, **LOT**.

SHINAR. See **NIMROD**.

SHINE, *to*. See LIGHT.

SHIP [*navis*]. Ships denote knowledges and doctrinals from the Word; in the opposite sense, of what is false and evil, *sh.* by numerous passages where the ships of Tarshish are mentioned, etc., 6385; citations repeated, 9755; the signification only cited, 10,416 end. The Author describes a dream, in which a ship was seen by him, freighted with delicious things to eat, with two armed watchmen on the deck; his discourse with certain angelic spirits who presented the dream, 1977.

SHITTIM-WOOD [*Schittim-lignum*], or the cedar of Shittah, denotes spiritual good, and hence the good of merit, which is attributed to the Lord alone, and which constitutes heaven, 9472, 9635, 9689. It denotes righteousness or justice, 9486, 9715. It also denotes mercy, because this is understood by the Lord's merit, 9528; and hence the divine love, *ill.* 10,178. As to the application of this wood, see SACRIFICE (42), NUMBERS (15).

SHOE [*calceus*]. See FOOT.

SHOE-LATCHET [*corrigia*]. See FOOT.

SHOOT, *to* [*jaculari*]. See BOW, ARCHER.

SHOOTS OF THE VINE [*propagines*, transl. *branches*], denote derivations predicated of the intellectual part, which proceeds to its ultimate in the sensual by degrees, 5114, 5122.

SHOULDER [*humerus*]. See HAND, 1085, 4932, 6393, 9836, 9887 (Vol. I., p. 305); also 2674—2678 (Vol. I., p. 308). As to the representation of a shoulder by the phantasy of infernal spirits, 4937 (Vol. I., p. 307).

SHOUT (Ps. xlvii. 5), transl. *clangor* by the Author, denotes truth of spiritual good; the voice of a trumpet (*ibid.*), truth of celestial good; remarks on the manifestation of divine truth by voices, thunderings, etc., 8815. See CRY. As to shouting, singing, and playing on instruments, see 420: particulars in MUSIC, DANCE.

SHRUB. See TREE.

SHUAH [*Schuach*]. See KETURAH.

SHUR [*Schur*]. Shur, in the wilderness, denotes scientifics, which have not yet received life, 1928, 8346. Also the affection of exterior truth proceeding from scientifics, 2503. See KADESH, ISHMAEL.

SHUT-UP [*clausum*]. Jehovah said to shut the door after Noah had entered into the ark, denotes that communication with heaven then ceased, *ill.* 784; compare 805. The door that was to be shut, denotes the voluntary part which had become mere cupidity, and was therefore closed; the window made to open, denotes the intellectual part, 652. Explanation of Lot shutting the door, 2356—2357. As to the womb shut up, which denotes sterility in doctrine, 2586. That with the evil, the internal is shut up, so that they can no longer have any perceptible communication with heaven; variously *ill.* 1587, 2851, 3224, 3427, 3708, 4197, 4459, 5664¹, 5700, 5990—5992, 6015, 6564, 7442, 8513, 8971, 9128, 9144, 9256, 10,156, 10,199, 10,201, 10,284—10,286, 10,367, 10,409, 10,400, 10,411, 10,420, 10,429, 10,472, 10,492, 10,483—10,489, 10,551, 10,602, 10,682. Especially, that the internals of the Jews were closed when in worship, 10,456, 10,490—10,492, 10,500. And that heaven is closed at this day, 784, 1634, 1880, 9396.

SIBMAH. See MOAB.

SICHEM. See SHECHEM.

SICKLE [*falx*]. A sharp sickle (Rev. xiv. 14), denotes the dissipation of evil and the false; the Son of Man in that text being divine truth from the Lord; the crown of gold, divine good, 9930 end.

SICKNESS. See to LOATHE, DISEASE.

SIDDIM. See SODOM.

SIDE [*latus*]. The side (or border) of Zebulon said to extend to Zidon, denotes extension to knowledges of good and truth, 6386. The sides of the ark upon which rings were to be put, denote good that is to be conjoined to truth, 9495. The sides of the tabernacle, denote the similar quarters of heaven, 9663, 10,189. See RIBS.

SIDES [*latera*]. See RIGHT AND LEFT.

SIDON or ZIDON. See PHILISTINES (3).

SIGHT, SEE, to [*visus, videre*].—1. *Signification of Seeing in the Word.* By the eyes is to be understood the interior sight, or understanding, *sh.* 212, 2148, 2701. To see (expressed by the eyes being opened), denotes knowledge and acknowledgment from an internal dictate, 212, 9266. To see (predicated of the man of the ancient church), is to acknowledge and to have faith, *ill.* and *sh.* 896—897; passages cited 8172, 8238. To see (expressed by lifting up the eyes), is to perceive; and to perceive, when predicated of the external man, is to be illuminated from the internal, 1584; cited 2150, 8160. To see is to understand, to apperceive, to be illuminated, 2150; passages cited 8460. To look out, or look forward [*prospicere*], denotes to think, because to see, in the internal sense, has the same signification as in common discourse, viz., to understand, 2245; compare 3679, cited below. To see, in the nearest sense, is to understand (passages cited); but in the internal sense, it is to have the faith of charity; hence it likewise denotes conscience, 2325. To look back [*respicere*], is to have regard to doctrinals which are of truth, instead of to life which is of good, 2454; see below, 7650. To see, is to understand and to have faith, because the understanding is spiritual sight, and faith is spiritual understanding, 2701; passages cited 10,705. To see, in the proximate sense, is to understand (2150, 2325); in a more interior sense, it is to have faith (897, 2325); in the supreme sense, predicated of the Lord, it is to foresee and provide, 2807; the latter cited 2837, 3854; but especially where each signification is *ill.* at length, 3863; as to foreseeing and providing, 2839, 3686, 3698, 3854, 3863, 3869. See PROVIDENCE. To see, denotes to think; illustration of seeing predicated of the natural and rational respectively, 3679. To see, denotes to perceive, *br.* 3764; passages cited 7877, 7927. To see, denotes to acknowledge, 3796; cited 10,705. To see, denotes faith in the understanding, in the supreme sense, Prævidence; to hear, faith in the will, in the supreme sense, Providence, 3869. To view, or to look at, when understood of the Lord, denotes his presence, which presence is to be understood of his foresight and providence, *ill.* by the signification of Mizpah, 4198; cited below (10). To see God externally is not to see him present, as with those who are in faith and charity, but to see him representatively, *ill.* 4311; see below, 6893, 8792. To see from afar, denotes perception, but remotely, 4723. To see, when it involves active doing, denotes to view or look into prospectively [*prospicere*],

but when nothing to be done is involved, it denotes to understand, to apperceive, 5286. To see spiritually, is to perceive truth; hence seeing denotes the apperception of whatever relates to faith, and such apperception derives its quality from good, 5400. To see, denotes to be conjoined, because interior sight or thought conjoins in the other life, insomuch that any person who may be thought of is immediately present, *ill.* 5975; see below, 6893. Where it is said, God sees, faith given by him is denoted, because to see on the part of man (as shewn above), is to have faith; passages cited 6805. To turn aside and see [*secedere et videre*], is to reflect; because to turn aside is to change the present thought, and to see is to perceive; combined, they denote reflection, 6836, 6839; see below, 7341. When it is said that God is seen by any one, it denotes his presence; because sight in the internal sense is thought, and thought produces presence in the spiritual world, 6893. Similar expressions, in the supreme sense, denote the appearance of the divine in the human of the Lord; passages cited 6945. To look or turn the aspect [*respicere*], with the view of going to another place, denotes thought and reflection, 7341. To turn or look back [*respicere*], denotes privation of apperception, 7650. To see, is to understand and perceive; in the supreme sense, Prævidence; to see all, Omniscience; passages cited 8688. To see, in the sense of looking out one thing from another, denotes election, choice, 8709. To see the Lord in external form, denotes illustration, 8792; compare 8212. To see, in the Prophets, where vision is understood, denotes revelation which regards doctrine; to divine, revelation which regards life, 9248. To see the God of Israel, the Lord, the Son of Man, etc., denotes his advent and presence in the Word, 9405; also to be gifted with intelligence and faith, which is spiritual sight, 9411. In general, sight denotes, spiritually, the understanding of the truths of faith; hearing, the perception of the good of faith and obedience; touch, communication translation and reception; passages cited 10,199. Collection of passages concerning the signification of seeing, 10,705. Seriatim, concerning the correspondence of the eye, of the sense of sight, and of light, 4403—4421, 4523—4533. See EYE, LIGHT (6), SENSE (7, 8, 16, 18, 24).

2. *To See, in the opposite sense*, denotes approval from self-intelligence, 10,410.

3. *Not to See*, in the internal sense, is not to attend; explanation of Shem and Japhet going backwards, that they might not see the nakedness of their father, 1086. Not to see, denotes obscuration of the mind; no perception of truth, 7645, 7716. Not to see the face of another, is not to enter into the mind or soul [*animus*], 7737, 7738, 7741. Not to see, when falses are meant, denotes their removal, 8174.

4. *Seeing predicated of the Lord*, is not to be understood as when predicated of man, 626. To see any one, when predicated of the Lord, is to know the quality, because the Lord knows all from eternity, and has no need to see, 1054. When it is said that the Lord sees, those who can be regenerated are understood; when he turns away, or hides his face, those who cannot be regenerated, 1054. When seeing is predicated of the Lord in his externals, understand the divine visions which he enjoyed from the internal, 1445—1446, 1584. When nothing impeded on the part of the external man, the Lord saw all that was to

come; and then it appeared that Jehovah spake to him, 1602. The Lord was in perfect vision of all things in the world of spirits and in the heavens, 1786. The Lord saw external things when he was in the world, simply as objects by which internal things were reflected; such also was the sight of the men of the most ancient church, and such is the sight of angels in men, 1806, 1807 end. To see God, when predicated of the Lord (viz., in the supreme sense), denotes his interior perception from the divine, 4567. When it is said that Jehovah, or the Lord sees [*videndo videre*], it denotes his mercy, 6851. By Jehovah seeing and judging, is signified divine disposition or arrangement, because to see is divine perception or Prævidence, and to judge Providence, 7160. When it is said the Lord views or looks at any one [*prospiciat*], the extension of his influx, thus his presence, is signified, 8212; compare 8792. Jehovah seeing, denotes foresight or Prævidence, because He sees from eternity; and to see from eternity, is to foresee and provide; passages cited 10,428.

5. *To See Internal Things from External*.—When a man looks upon the objects of the external world, and yet, as if he saw them not, reflects upon the objects of the heavenly world, the sight of his spirit is said to be led forth out of doors, in order that, from external things, he may see internal, 1806; further *ill.* 1807.

6. *Sight of the Body; Sight of the Spirit*.—External sight is from interior sight, and this again from more interior; the case is the same with every other sense, 994. The sight of the eye, strictly speaking, is nothing but the sight of the spirit produced outwards, 1806. It would be impossible for the eye to see anything without the continual influx of internal sight, 1954. It is not the eye that sees, but the spirit itself by means of the eye; finally, it is the Lord alone who really sees, 1954. The phenomena of hearing and sight adduced to illustrate the Author's statement, that spirits are not present, organically, where they appear to be, 1378. Interior sight or understanding is given by influx into the rational part of man, 2701. Interior sight is from the light of heaven, but exterior or bodily sight from the light of the world, 2701. Without objects there can be no sight; adduced to illustrate the Author's argument, that the natural is necessary to the rational, 4618. It is not the body that sees, and otherwise sensates, but the spirit in the body; hence when the body is put off by death, the spirit is in full enjoyment of all its senses, 4622. The corporeal man is the receptacle of the sensitive, and the sensitive consists of sensual faculties subject to the understanding and the will; sight is the principal of these, subject to the intellectual part; and hearing, to the voluntary part; smell and taste conjoins both, 5077. The sensual faculty of sight has its life from the intellectual, because the latter sees from the light of heaven, *ill.* 5114; see below, 9915. The law of external sight corresponds to that of internal sight, for the latter regards scientifics in the natural mind as its objects; also the internal sight is directed towards those things which afford it most delight, and other things are less immediately under the intuition, 6068; see below, 8707. The subtlety of natural sight, increased by the power of the microscope, is also like the increasing subtlety of spiritual sight, when particulars are regarded within generals; it is here remarked how dull the natural sight is in comparison with this, 6614. The internal

sight, like the external, requires light, in order that its objects may be illuminated; the light by which it thus sees is from divine truth, and the objects are things of intelligence and wisdom, 8707. Divine Truth from the Lord is light, which light illuminates the mind of man, and gives him internal sight, or understanding, *sh.* 9399, 9405, 9411. What the will or voluntary part of man determines into form, appears to the sight in the intellectual part, which sight is thought; explained how the voluntary, the intellectual, and the scientific, succeed each other in order, 9915; further *ill.* 9996.

7. *Communication by Sight*; first, see above (1), 5975, 6893. When the angels look at any one, they infuse into him the affection of their own lives, 8687. Communication, translation, and reception, are denoted by the touch, because really effected by it; also by the sight, which, like the other senses, is a species of touch, *ill.* and *sh.* 10,130; further *ill.* 10,199.

8. *The Author's Experience of Spiritual Sight*; his emphatic assertion, I have seen, I have heard, I have had sensible proof [*vidi, audi, sensi*], 68. The Author has seen objects in the other life more clearly than anything in the world; explained, that interior sight is the only real seeing, 994. When interior sight is opened to man (which is the sight of his spirit), the things of the other life appear, 1532, 1619—1626, 9577, 9739. Conversely, spirits and angels, when the Lord pleases, can see into the world by the eyes of man, but only in the case of those who discourse with spirits, 1880. Spirits were able to see objects in this world, by means of the Author's eyesight, so distinctly, that it seemed their own; but he proved they were mistaken by shutting his eyes, for then they could no longer see, 1880, 1954. The Author describes his experience of a state, rarely enjoyed, between sleep and wakefulness, when all the senses are in perfect activity, and it is difficult to say whether in the body or out of the body; in this state, spirits and angels can be seen, heard, and even touched, 1883. He also describes his experience of a second extraordinary kind of vision, in which he was led through streets and fields, without knowing whither, and all the while in discourse with spirits; this is the state in which a man is led by the spirit into another place, without fatigue, and without regard to the distance or time; also, with sure guidance to the place intended, 1884. The two states of vision here mentioned are of rare occurrence [*extraordinariæ*], and were only experienced by the Author for the sake of information; the things recorded in his memorable relations are not visions, but were seen in full wakefulness of the body, 1885. In seriatim passages, concerning visions and dreams, the Author describes his experience of the more interior visions which appear before spirits; how such things were communicated by a perception not easy to describe, and sometimes by intermediate spirits, 1972. He describes two visions, in which he saw garlands, and the sports of infants; these are described by way of example, and to shew how evil spirits are tormented by envy, while the good are delighted by such things, 1973—1974. He declares with emphasis, that he saw persons and things in the other life with the eyes of his spirit, not with the eyes of his body; this, because he was among spirits as one of themselves, at the same time that he was among men, 4622. See LIGHT (4), REPRESENTATION (17).

9. *Spiritual Visions; the Visions of the Prophets*; were things seen in the other life, which constantly appear to those whose interior sight is opened, but can never be seen by the bodily eye, 1619, 1626. Visions are different according to state; with those whose interiors are closed, they are very different from visions with those whose interiors are open, 1786. When the Lord appeared to the whole congregation on Mount Sinai, that appearance was a vision, seen in one form by Moses, in another by Aaron, and in yet another by the people, 1786. Visions are more perfect in the degree that they are more interior (understand in the degree that perception is more interior), 1786. Two unusual (or rare) kinds of vision are mentioned; the first, when the subject of it is withdrawn from the body; the second, when he is translated by the spirit to another place, 1882; the Author's experience of each, 1883, 1884, 1885; cited above (8). Visions and dreams, including the prophetic, are described seriatim, with reference to the Author's experience through several years, 1966—1983. Visions are often spoken of, which, indeed, are really seen, but in phantasy; the spirits who induce such phantasies, work upon persons of weak mind, and easily credulous; such persons are visionaries, and the things they see are illusions conjured up from outward objects, especially in obscure light. 1967. Visions caused by enthusiastic spirits are similar to these, but refer to subjects of belief, 1968. Genuine visions are the actual sight of things which exist in the other life, and are seen by the eyes of the spirit, not of the body; when this interior sight is opened, things are seen in a light far clearer than the noon-day light of this world; not only the representatives that surround spirits, but the spirits themselves, and therewith a perception is enjoyed of whence they come, their quality, etc., 1970. Visions which appear before good spirits are beautiful representations of things that exist in heaven, which, by their descent, are changed into representatives, 1971. Visions, or rather things seen, of this character, are more and more interior according to the heavens; the Author's experience, 1972. See 1973—1974; cited above (8). Not only visions, but dreams, (when the Lord wills) are representative and significative, and descend from heaven, *ill.* 1975—1981. See DREAMS (in SLEEP). Visions of the night are so called, because they are obscure revelations; here it is stated, that revelations are made variously: 1. by dreams; 2. by visions of the night; 3. by visions of the day; 4. by speech which the man hears within him; 5. by speech heard without, from a visible angel; 6. by speech heard without from an angel not visible; passages cited from the Word concerning visions of the night especially, 6000. The inhabitants of a certain earth in the starry heavens receive revelations in the morning time, in a middle state, between sleep and waking, when they enjoy interior light; at such times they hear angels from heaven speaking of divine truths; at the moment of waking, also, they see an angel, which is a sign the vision was a divine one, 10,833. Visions in the prophetic books, have respect to doctrine; divinations to life, 9248.

10. *Passages in the Word*.—God looked upon the earth, and behold it was corrupt. (Gen. vi. 12), denotes that he knows man, of whom it is here predicated that the understanding of truth had perished, 625—627. Noah said to remove the covering of the ark, and see (chap. viii.

13), denotes that falses being removed, the light of the truth of faith appeared, 896. I will see the bow in the cloud, said by God (chap. ix. 16), denotes his knowledge of the quality of those who are capable of being regenerated, 1054. Jehovah seen by Abram (chap. xii. 7), denotes, in the supreme sense (which the Author here more especially treats of), his manifestation to the Lord in boyhood, preceding celestial perception, 1446. Lot said to lift up his eyes, and to see all the plain of Jordan, etc. (chap. xiii. 10), denotes the perception of the external man when conjoined to the internal (here signified by Abram), 1584—1585. Look now toward heaven and number the stars (said to Abram, chap. xv. 5), denotes the universal extent of the Lord's kingdom, as viewed by those who regard internal things from external, 1807—1808. Thou God seeing me (the name given to Jehovah by Hagar, chap. xvi. 13), denotes influx from the internal man of the Lord into the external, 1954. For here also have I looked after Him that seeth me (said by Hagar, *ibid.*), denotes influx into the exteriors, given without the medium of the rational, 1955. The well called Beerlahai-roi (the fountain of Him that liveth and seeth me, ver. 14), denotes the perspicuous state of truth, predicated of the Lord's interior man conjoined to the internal, from which conjunction it is called *living* and *seeing*, 1956—1958. Abraham said to lift up his eyes and see, and, behold, three men standing over him (chap. xviii. 2), denotes interior sight, to which is manifested the divine itself, the divine human, and the holy proceeding in the Lord, 2148—2149. Repeated, that Abraham sees, and runs to meet them (*ibid.*), denotes apperception, or mental recognition of this perception from the divine, and a nearer accession to it in state, 2150—2151. The men said to look away from thence (from where Abraham was), and then, that they went towards Sodom (ver. 22), denotes the thought of the Lord from the divine directed towards the human race immersed in so great evil, 2245—2246. Lot sitting in the gate of Sodom, and he sees two angels (chap. xix. 1), denotes the state of those who are in the good of charity, among the evil yet separate from them, their state of conscience, 2324—2325. The wife of Lot said to look back, and she became a pillar of salt (Gen. xix. 26), denotes the state of regard for doctrinals in preference to life; and hence the good of truth vastated, 2454—2455. The eyes of Hagar opened, and she sees a well of water (chap. xxi. 19), denotes interior sight, or understanding given to see the Word, 2701—2702. God will see, or look out, for himself, a lamb [*pecudem*] for a burnt-offering (chap. xxii. 8), denotes that the divine human foresees and provides those who can be sanctified, 2807. The place called by Abraham Jehovah-jireh (the Lord will see, or provide, ver. 14), denotes the quality of that state known to the Lord, who provides for the salvation of the spiritual (*viz.*, by their illumination from the divine human), 2836—2837, 2839. Esau sees that Isaac blessed Jacob (chap. xxviii. 6), denotes thought, predicated of natural good, concerning conjunction by the good of truth, 3679. Jacob sees or looks, and behold a well in the field (chap. xxix. 2), denotes perception predicated of the natural man, the recognition of the Word, 3764—3765. Reuben born, and so called, from "seeing," because (Leah said) Jehovah sees my affliction (ver. 32), denotes spiritual conception and birth, now predicated of faith in the series of such births, 3859—3863. The

heap named Mizpah (a watch-tower) by Laban, because he said, the Lord watch, or look, between me and thee (chap. xxxi. 49), denotes the presence of the divine natural in good, here predicated of the Gentiles, 4198. The place called Peniel by Jacob, because he said, I have seen God faces to faces (chap. xxxii. 30), denotes a state of temptations, apparently, because of the nearer presence of the divine, 4298—4299; see also 4310—4311. God seen again by Jacob, when coming from Padan-aram (chap. xxxv. 9), denotes interior perception predicated of the natural man, who now receives the quality of the spiritual, and is named Israel, 4567, 4570, 4571. Joseph's brethren seeing him afar off (chap. xxxvii. 18), denotes the perception of the Divine Human in the church, but remotely, 4723. Pharaoh to see, or look out, a man intelligent and wise (chap. xli. 33), denotes the state of the natural man looking with expectation for inflowing truth and good, 5286—5287. Jacob sees that there is corn in Egypt (chap. xlii. 1), denotes a perception that the nourishing truths of the church must be acquired by scientifics, 5400—5402. Joseph my son lives, I will go and see him before I die (said by Jacob, chap. xlv. 28), denotes joy that the celestial internal has not perished, and the desire to be conjoined, 5974—5975. God sees, or looks upon, the sons of Israel when oppressed in Egypt (Exod. ii. 25), denotes that he gifts those who are of the spiritual church with faith, 6805. I will turn aside [*secedam*] and see this great vision (said by Moses, chap. iii. 3), denotes reflection upon the revelation of divine truth here treated of, 6836. Jehovah sees that Moses turned aside to see, and God called to him (ver. 4), denotes reflection from the Lord and then influx, 6839, 6840. Jehovah said, In seeing, I have seen the affliction of my people (ver. 7), denotes mercy, which is co-infinite with omniscience, 6851. Moses commanded to say he had seen God (ver. 16), denotes divine truth with which the Lord is present, 6893. The response of Moses, that the people would not believe he had seen Jehovah (chap. iv. 1), denotes want of faith in the spiritual church concerning the divine in the human, 6944—6945. The Lord look upon you and judge (said to Moses and Aaron, chap. v. 21), denotes divine arrangement, the result of divine foresight and providence, 7160. Pharaoh said to turn [idiomatically, his *looks*, *respicere*], and go to his house (chap. vii. 23), denotes thought and reflection from falses, 7341. The earth not seen for the number of locusts that covered it (chap. x. 6, 15), denotes the obscuration of the whole natural mind, so that no perception of truth remained, 7645, 7687. Moses said to turn himself [his *looks—respicere*], and go out from Pharaoh (ver. 6), denotes the privation of apperception, and the separation of truth divine, 7650. They saw not a man his brother (ver. 23), denotes the state in which no truth of good can be perceived, 7716. Take heed to thyself to see my face no more (said by Pharaoh to Moses, ver. 28), denotes total aversion from truth divine, the will that it shall not enter into the mind [*animus*], especially the affections, 7737. In the day thou seest my face thou shalt die (*ibid.*), denotes a state in which truth divine is extirpated if it enter into the mind, 7738. Thou hast spoken rightly, I will see thy face no more (replied by Moses, ver. 29), denotes that such being truly the state, truth divine will not enter into the mind, 7739—7741. I will see the blood (said by Jehovah concerning the blood of the passover, chap. xii. 13—23), denotes the apperception

of truth, here predicated of the good of innocence, 7877, 7927. The people said to repent perhaps, when they see war (chap. xiii. 17), denotes a state of spiritual combats, or temptations, in which there is a decline from truth, 8096. The people commanded to stand still and see the salvation of Jehovah (chap. xiv. 13), denotes faith in temptations that the Lord will deliver, 8172. The Egyptians whom ye have seen, ye shall see no more for ever (ver. 13), denotes that falses will be removed (therefore, no longer perceived, so as to cause temptations), 8174. Jehovah, in the column of fire and cloud, said to look out towards the camp of the Egyptians, and the camp disturbed (ver. 24), denotes the presence of the Lord, the extension of influx, and the falses of evil reverting upon those who are against truth and good, 8212—8214. Israel sees the Egyptians dead upon the sea-shore (ver. 30), denotes the aspect of the damned, now deprived of the power of infesting, 8237. Israel sees also the great hand (or *work* of Jehovah, ver. 31), denotes the acknowledgment of the Lord's omnipotence, 8238. In the morning ye shall see the glory of Jehovah, said to the Israelites (chap. xvi. 7), denotes the beginning of a new state, the advent and presence of the Lord, 8427. Manna seen by the Israelites (ver. 15), denotes the good of truth apperceived, 8460. Moses to see or look out from among all the people God-fearing men (chap. xviii. 21), denotes the election of truths which shall serve in order under divine truth, 8709. Jehovah said to descend upon Mount Sinai in the sight [*ad oculos*—to the eyes] of all the people (chap. xix. 11), denotes the advent of the Lord, and illustration in good into which truth has been implanted, 8792—8793. If a man smite the eye (so as to destroy the sight) of his man-servant or his maid-servant (chap. xxi. 26), denotes if the internal man hurt the truth of faith in the external, or the affection of truth, 9058—9059. He shall let him go free for the loss of his sight (*ibid.*), denotes that in such a case the external can no longer serve the internal, 9061. They saw the God of Israel (meaning Moses and Aaron, Nadab and Abihu, and seventy of the elders, chap. xxiv. 10), denotes the advent and presence of the Lord in the Word with all who are in good from truths, 9403—9405. They saw God, and did eat and drink (ver. 11), denotes intelligence and faith given, also information concerning good and truth, involving conjunction and appropriation, 9411—9412. See that thou make them according to their form which thou wert made to see in the Mount (meaning, the works for the tabernacle, chap. xxv. 40; xxvii. 8), denotes a representative of all things in heaven as seen by the eyes of the spirit in heaven, 9575—9577, 9739. The golden calf seen by Aaron (chap. xxxii. 6), denotes the approval of all that was from own intelligence and own love, 10,410. I have seen this people, and behold it is a people "hard in the neck," said by Jehovah (ver. 9), denotes the Lord's foresight of their quality, and the resistance to influx from him, 10,428—10,429. The sons of Israel saw the face of Moses, saw that the skin of his face shone, and Moses put the veil upon his face (chap. xxxiv. 35), denotes that the Israelitish nation acknowledged the existence of an internal sense in the Word, but not its quality (relative to the Lord and his kingdom), wherefore the internal was closed with them, as shewn in the veiling, 10,705—10,706. Collection of passages in the prophetic and other books, where seeing is mentioned, 897, 3863,

9248. That to see the kingdom of God (Mark ix. 1; Luke ix. 27) is to believe, 3863.

Internal sight denoted by Jehovah speaking, 1602. The sight of the interior man produced to externals, denoted by Abram led out of doors, etc., 1806. The midst of the natural mind in which the truths of faith are directly under the intuition, denoted by the land of Goshen, 6068. Sight from interior light, denoted by sunrise, 9128. Intuition from divine truth into the state of the Jewish nation, denoted by Moses descending the mountain to behold their idolatry, 10,419.

11. *That the Evil cannot see the Truths of the Word*; passages cited concerning love and charity as principal, which those who hold faith to be principal cannot see, 1017. There must be internal sight in order to judge truly of things which appear to the external sight (*e. g.* the external of the church), and internal sight must see by the light of heaven, which only those can enjoy who have faith in the Lord, and from that faith read the Word, 4903. The internal man cannot live a spiritual life unless the external agrees; nor can the internal see truly if objects are perverted by the external; hence the need of regeneration, 9061. Those who are principled in faith and charity see from internal light, thus from the Lord, the falses and evils of their external; but those who are in evil and the false are in darkness, *ill.* 9128. When the internal is opened or elevated, the external is elevated with it, and is in similar intuition; but when the internal is closed the external looks downwards, and regards only self and the world, 10,420.

SIGN [*signum*]. To put a sign, token, character, or seal, upon any one (Gen. iv. 15; Deut. vi. 8; xi. 18; Ps. lxxxvi. 17; Isa. lxvi. 19; Ezek. ix. 4; Rev. ix. 4), denotes, in the spiritual sense, to distinguish, 396. The sign of a covenant so frequently mentioned (Gen. ix. 12, 13, 17; xvii. 11, etc.), denotes some distinguishing evidence or shewing [*indicium*] of the Lord's presence in charity, thus of conjunction with the Lord, 1038, 1039 end, 1042, 1044, 1059, 2037. All the external rites of the Jewish church were signs of a covenant between the Lord and man, because they were conjunctive with him in virtue of their internal signification, 2037. All those rituals in the representative church, that were commemorative of conjunction, are called signs of a covenant; the meaning of a covenant with the Lord, *sh.* by numerous passages, 6804. By a "sign" mentioned by that term in the Word, is signified a confirmation of truth, and hence knowledge [*cognitio*] that it really is so as communicated, 6870, cited 7633. A sign, also, denotes illustration, because the confirmation of truth is effected by illustration, 7012, cited 7633, 7635. A sign, in ancient times, was at once a confirmation of truth and a manifestation of divine power, hence it denotes both these in the Word, 7446. A sign (where the blood of the Paschal lamb is meant), denotes a testification of good, 7876. A sign upon the hand, and a memorial between the eyes, denotes perpetual remembrance in will and understanding, 8066, 8067; compare 9936. A sign, ensign, or standard, denotes convocation to war; or, briefly, congregation, *sh.* 8624. A sign or standard set up on a high mountain (Isa. xiii. 2), denotes a congregation or gathering together; also, the Lord's protection, 8624. A sign upon the forehead is predicated of those who are principled in celestial love, *sh.* 9936. The sabbaths called a sign between Jehovah and the sons of Israel, denotes the con-

junction of good and truth and the acknowledgment of the Lord, by which those who are of the Lord's church are known in heaven, 10,357. The sabbath, called a sign, also denotes that the same holy reverence and acknowledgment of the divine human distinguishes those who are of the church, from those who are not of the church, 10,372. Signs and prodigies before Pharaoh and the Egyptians denote, on the one hand, admonitions variously given to the evil, and on the other, confirmations of truth to those who are in external worship, 7273, 7290; also, successive vastations, 7795: see MIRACLES (5, 7). Signs and prodigies shewn by false Christs and false prophets (Matt. xxiv. 24), denote confirmations and persuasions from external appearances and fallacies, 3900. The sign of the Son of Man (ver. 30), denotes the revelation of the Word as to its internal sense, 4060. Certain signs that sins are remitted are mentioned by the Author; these are, delight in worshiping God for the sake of God; in serving the neighbor for the sake of the neighbor; in doing good for the sake of good; and in believing truth for the sake of truth, 9449. Certain signs are also mentioned which shew that the love of self and the world prevail, 9449; see LOVE (7, 8). Finally, signs that a man is sensual, 5128.

SIGNET [*sigillum*]. See SEAL.

SIGNIFICATIVES. See REPRESENTATION (1), 1408, 1409, 4280; (3), 920, 1409, 1977, 2896, 2897; (6), 920, 1361, 1409, 1977, 2896, 3147; (7), 3419; (8), 2567; (14), 1403, 1404, 1408, 1409, 2897, 2898, 2899, 2900, 3432; (21), 9496, 10,030 end.

SIHOR [*Schicor*]. See NILE.

SILK [*sericum*]. Clothing of silk (Ezek. xvi. 13), denotes spiritual truths; fine linen and needlework (*ibid.*), natural and scientific truths, 5319. Fine linen and silk denote genuine truths, as seen in the light of heaven, translucent from good; the same passage cited, 5954. Natural truth is represented, in the other life, as a texture of fine linen threads of a splendid, translucent, and soft appearance, like silk, if the truth be from good; but, otherwise, white, hard, and fragile, *ill.* and *sh.* 7601, 9469. See LINEN, GARMENT.

SILVER [*argentum*].—1. *Signification*. Silver denotes truth (understand the truth of faith); gold, the good of love, 425, 643, 1551, 1552, 2048, 2576, 2937, 2954, 2959, 4453, 5530, 5658, 5660, 5735, 5737, 5955, 6112, 7999, 9039, 9088, 9186. In the genuine sense silver denotes truth; in the opposite sense it denotes the false which is taken for truth; gold, in like manner, denotes good, and in the opposite sense evil, *sh.* 1551, 8932, 9391. Silver denotes rational truth, 2575. Born in the house is predicated of the celestial or good; bought with silver, of the spiritual or truth, 2048, 2937. To give silver (or buy with silver), denotes redemption by truth, which redemption is predicated of the spiritual, 2954, 9088. Bought with silver is predicated of what is acquired from the spiritual man in the natural; in the contrary sense it denotes what is acquired from the proprium, 7999, 9039. The servant bought with silver, is the natural man; his lord, who buys him, the spiritual; and his purchase with silver, the acquisition or adjunction of the natural man to the spiritual, by the inflowing of truth, 7999. Gold, and brass, and wood, signify degrees of good; silver, and iron, and stone, degrees of truth, 643, 1551. Silver, in the genuine sense, denotes truth from the divine, or from the Word; in the opposite

sense, falses, because from self-intelligence, 9391. Silver denotes truth from good (which is to be understood in the above passages, some of which are here cited), 10,229. The ancients named the successive ages from the correspondence of metals; the age of innocence and integrity from gold; the age of truth from silver; the ages still lower in spiritual state, from copper and iron; it is here stated also that appearances of gold and silver are seen in the inferior heavens, according as the angels of the superior are discoursing of good or of truth, 5658. The statue seen by Nebuchadnezzar in a dream (Dan. ii. 31—35), is explained in a similar sense; its head of gold, denotes an age or state of celestial love; its breast and arms of silver, a state of charity; its belly and thighs of brass, a state of natural good; its feet of iron and clay, a state of natural truth, 3021.

2. *Passages in order from the Word.*—The command to circumcise every male, whether born in the house or bought with silver, denotes the purification of all within the church, and of all without it, who have received any truth, 2046—2049. A thousand pieces of silver given to Abraham by Abimelech, on account of Sarah, denotes the infinite abundance of rational truth adjoined to good, 2575. Four hundred shekels of silver given by Abraham to the Hittites for a burial place, denotes the reception of truth and vastation, in order that the church may be resuscitated; thus the price of redemption, 2912, 2916, 2923, 2945, 2948, 2954, 2955, 2959, 2964—2966. Joseph sold to the Ishmaelites for twenty pieces of silver, denotes the acquisition of divine truth by those with whom any remains of truth and good can be found, 4758, 4759. His brethren going to buy corn in Egypt, and their silver returned by Joseph, denotes the endeavor to procure truths and sustain the church by scientifics, and that truths are freely given to every one according to reception, 5402, 5405, 5488, 5489, 5530, 5624, 5649, 5657, 5658, 5660; thus without any power of their own, 5496, 5499. The silver cup of Joseph, hidden in the sack of Benjamin, denotes interior truth, or the faith of charity, given in the midst, 5736. Three hundred of silver given to Benjamin, denotes the fulness of the influx of truth received interiorly, 5955. All the silver of Egypt collected by Joseph and brought into Pharaoh's house, denotes all scientific and useful, or suitable truth, now stored in the natural mind under the intuition of the internal man, 6112, 6115, 6917. Vessels of silver and vessels of gold borrowed of the Egyptians by the Israelites, denotes the conversion of scientific truths and goods to spiritual uses, 6917, cited 1551. A woman, an adulteress, bought with silver and barley, denotes the church reclaimed by truth and good, 8468. The ransom money of silver, or silver of expiation, denotes the ascription of all truth to the Lord, and purification thereby from evils, 10,175½, 10,229. The bases of silver for the boards of the tabernacle, denote truth sustaining good, 9643; the whole in a summary, 2575. See GOLD, TENT, NUMBERS (15).

3. *Passages in the Prophetical and other Books.*—Silver and gold of the nations (Deut. vii. 25), gods of silver and gold (Exod. xx. 23; Deut. vii. 25; Ps. cxv. 4; cxxxv. 15; Isa. ii. 20; xxxi. 7; Hos. xiii. 2); silver in plates and gold of Uphaz for covering the idols (Jer. x. 9); chains of silver made for the graven image, and gold spread over it (Isa. xl. 19); the idol of wood or stone adorned with silver and gold (Jer.

x. 4; Hab. ii. 19), denote evils and falses in external form appearing as goods and truths, 1551 end, 8932, 9391. Jerusalem, adorned with gold and silver (Ezek. xvi. 13); the temple with its gold and silver claimed as Jehovah's (Hag. ii. 8); denote the church gifted with wisdom and intelligence, or celestial and spiritual knowledge, 1551. Gold and silver made into images of males (נָקִי) and whoredom committed with them (Ezek. xvi. 17), denotes profanation predicated of celestial and spiritual knowledges, 1551. Gold for brass, and silver for iron (Isa. lx. 17), denotes celestial good in place of natural good, and spiritual truth in place of natural truth, 425; cited again, 643, 1551. The ships of Tarshish to bring silver and gold (Isa. lx. 9), denotes knowledges when the Lord's kingdom is established, by which truths and goods are acquired, 1551. He who is without silver invited to buy and eat (Isa. l. 1), denotes such as are in ignorance of truth, but in the good of charity, 1551. Silver and gold gotten by Tyre (Ezek. xxviii. 4; Joel iii. 5), denote intelligence, or what is the same, truth; and wisdom, or what is the same, good, 113, 1551. Silver purified seven times (Ps. xii. 6), denotes divine truth, 1551. The servant in the parable who had received but one talent, is said to have hidden his lord's silver (transl. "*Money*," Matt. xxv. 18), because the truth of faith is predicated, without charity; the parable *br. expl.* 5291.

SIMEON. See TRIBES.

SIMILITUDE is the same as effigy, 51; also as likeness [*instar*], 8870. A similitude, effigy, or likeness, denotes the celestial man; an image, the spiritual, 51, 477. See EFFIGY, LIKENESS, IMAGE. Similitude is predicated of faith, image of love, 481. The Lord acts in man as his similitude when faith is conjoined to love in him, 63. The proximate image of the Lord, which consists in love to him, is called a similitude; the next in degree, which is his presence in charity, is called an image; also the third, which is a species of charity grounded in the affection of truth, such as distinguishes the angels of the ultimate heaven, 3691, 3739. -The angels who are similitudes of the Lord, appear as with flaming sunbeams, like those which appeared at the Lord's sepulchre, 5530. All heaven is a similitude of the Lord, also every society of heaven, and every particular angel, 1013. Explanation of the order out of which this similitude arises in heaven, 4302, especially 9828. That the similitude, or likeness of anything which the Israelites were forbidden to make, denotes the simulation of good, 8870. See SIMULATION.

SIMPLICITY [*simplicitas*]. It is not hurtful to believe the Word in simplicity, according to the appearance, though the genuine truth may not be seen; but it is hurtful to confirm false principles from the Word, 589, 735. The Lord is more present with the simple who live in charity, so far as they know, than with such as know much and yet are not in good or charity, 1100. Ignorance and simplicity excuse errors, because there can be innocence in them; but evils of will, conjoined with falses, are what condemn men to hell, 845; see below, 5759. The state of the simple, who are good, is so much better than that of the learned who are wise in their own eyes, that they can perceive a truth in a moment, while the latter extinguish it, 3428; see also 4269 end, 4760 end. The Author was witness to the happy state of certain rustics, and other simple-minded persons who had lived in

conjugal love, and conscientiously abstained from adulteries; such, he says, are perfected in the good of love and the truth of faith, and are received by angels, 2759. Those who ignorantly and simply attribute good to themselves are not damned by its appropriation, but are delivered by a process of vastation, 5759. The Lord mercifully reserves somewhat of ignorance and simplicity with all who lead a good life, even if they ascribe good to themselves and confirm it as their own in faith and life, 5759 end. As to *simple good*, see GOOD (5).

SIMULATION, SIMULATORS. Certain spirits described who simulate innocence in externals; the representatives by which their quality is made manifest; their situation, etc., 821. Some who have simulated external decorum and religion, for the sake of obtaining influence over others, and drawing them into their lusts and pleasures, are also described; these become jugglers and soothsayers, 831. A class of dissimulators described, who had no regard for any use or function in the public service, except for the honor and ease it might bring; their sphere induces a torpor which disqualifies for the least serious consideration of truth and good, 1509. The quality of spirits is known in the other life from the peculiar odor of the sphere about them; that of dissimulators is like the smell of a vomit, 1514. The speech of spirits is also significant of their quality, that of evil genii who simulate good is outwardly fluent, but inwardly it is grating [*stridens*], 1760. Evil spirits undergo various punishments according to the nature of their evil; dissimulators are tortured as by the rack, in the loins, the breast, the head, or the mouth, 958. Simulation and deceit were regarded as enormities by the most ancient people, and the deceitful were cast out as devils from society, 3573 end. Simulation and cunning which have good for their end, whether it be the good of the neighbor, of one's country, or of the church, is prudence; but if evil be the end, they are properly called craft and deceit, 3993 near the end. Dissimulation can be practised because the fibres of the cerebrum govern the fibres of the cerebellum; something concerning the distribution of the nerves and influx, 4325—4328, especially 4327. The face is indrawn or contracted by simulation, viz., by thinking and willing one thing and speaking and doing another, 4799; compare 830. On the other hand, the spirits of Jupiter are described, who spake by changes of the face, especially about the lips and eyes, produced by influx; the Author remarks, particularly, that their faces are freely emitted from the interiors, and their lips become prominent, because they are not addicted to dissimulation, 4799, 8247, 8248. Simulators, hypocrites, and deceivers, are meant in the spiritual sense by those who make likenesses of the divine (Gen. xx. 4), viz., who induce others to believe they are in good and truth, when yet they will nothing but evil, 8870. See DECEIT, HYPOCRISY.

SIMULTANEOUS. See ORDER (19).

SIN [*peccatum*]. See EVIL.

SIN, THE DESERT OF. See MOSES (17), to JOURNEY, 8395, 8397—8399, 8403, 8554, 8557—8561, 8753, (Vol. I., pp. 464, 465,) passages cited concerning the signification of SIN, 8398.

SINAI. The manifestation of Jehovah upon Mount Sinai was accompanied with fire and smoke in the sight of the Israelitish people, because they were in evils and falses, 1861. Mount Sinai, because of

the law promulgated there, denotes good, considered as the source of proceeding truth [*bonum quod ex vero*], 8399. The mountain and wilderness of Sinai, denote the state of good in which the truths of faith are to be implanted, 8753, 8793. In the supreme sense, Mount Sinai denotes divine truth from divine good; mountain, divine good; Sinai, divine truth; some remarks concerning the difference of signification before and after the promulgation of the law, 8753. Mount Sinai denotes heaven, from whence truths flow in; but first from the Lord, whose presence in heaven is signified by Jehovah's descent upon Mount Sinai, 8805. In a more abstract sense, Mount Sinai denotes divine good united to divine truth in heaven, 8805. Where it is understood Jehovah spake from Mount Sinai, it is said *from heaven* (Exod. xx. 22), because the influx of the Word, through heaven is signified, 8931. The Lord himself was willing to descend and speak with a living voice from Mount Sinai, because he then began to reveal the Word which was to serve the human race for doctrine and life, 8931. Mount Sinai, with the Lord's presence understood, denotes divine good proceeding from Him, cited from 8805; that it signifies divine good united to divine truth, 9388. Mount Sinai denotes the Word, because the Word is divine truth from the Lord; also heaven, because heaven is the receptacle of divine truth, and therefore of the Lord himself, 9415. Sinai is called the mountain of God, to signify divine truth from divine good, and hence, again, heaven; passages cited from the Word, 9420; cited 10,375. The whole mountainous region of Sinai is called Horeb, and it denotes the external of worship, of the church, and of the Word; but Sinai in the midst denotes the internal, thus heaven, and divine truth which makes heaven, *ill.* 10,543, 10,608. See MOSES (21).

SINEW. See NERVE.

SINGING [*cantus*]. Singing has respect to the province of the lungs, or the spiritual; it is described as the procedure of affection, which is referred to the province of the heart, or the celestial, 418. The Author mentions that he heard singing from several choirs of angels who celebrated the Lord, and he was told that those angels were in the province of the lungs and their function, 3893. In the ancient and Jewish churches songs were prophetic of the Lord's coming to save the faithful, and testified gladness of heart on this account; hence, to sing a song, in the internal sense, is to glorify, and a song denotes glorification, *ill.* and *sh.* 8261. The singing of the ancients was accompanied with an influx of blessedness from heaven; and at this day the spiritual angels are especially affected by songs which treat of the Lord and his kingdom; they also sing in heaven, and here numerous passages are cited where the Author treats of the heavenly choirs, 8261. I will sing to Jehovah (in the song of Moses to the children of Israel, Exod. xv. 1), denotes glory attributed to the Lord, 8263. My strength and my song is Jah (*ibid.*, ver. 2), denotes that the all of power and glory is from divine truth; or, as predicated of man, from his faith in the Lord, 8267. In general, songs are predicated of truth, 4137. Further, as to singing, and instruments of music which exalt song, 419, 420, 8337, 8340. See MUSIC.

SINGULARS [*singularia*]. See COMMON.

SINITES [*Sini*]. See AMORITE, HIVITE,

SINUS. See BRAIN, 4048.

SION. See ZION.

SIRENS. See MAGIC (4).

SISTER [*soror*]. A wife denotes celestial truth; a sister intellectual truth, *br.* 1475, 1476. Repeated, that a sister denotes intellectual truth, and an explanation given of the difference between the scientific, the rational, the intellectual, and the celestial, 1495, 1496. Sarah, as a sister, denotes truth rational, which is conceived from the influx of divine good into the affection of rational truths; good thus produced in the rational, is called a brother; truth, a sister, 2508, 2523, 2524, 2556, 3160. The affection of good, and the affection of truth in the natural man, are as brother and sister; but the affection of truth, elevated or called forth [*evocate*] from the natural into the rational, and there conjoined with good, is as a married woman, 3160. Good and truth in the natural are as brother and sister, or man and woman, cited 3303. The above passages cited to shew that truth rational is denoted by a sister; it is also briefly explained, that truth rational is that which appears like truth to the rational mind, 3386; see below, 6727. Sarah, the wife of Abraham, was twice passed off as his sister, and Isaac's woman, Rebecca, once; it is manifest, from the repetition of this circumstance, that it involves an arcanum, 2498, 3386, 3398. It is explained, that the secret reason here is to prevent the adulteration and profanation of divine truth if received as such, signified by lying with the woman, if known to be the wife, in either case, 3394, 3398, 3399. The sister of Nebajoth, taken by Esau to be his woman (Gen. xxviii. 9), denotes the affection of celestial truth associated and conjoined with good, 3688. See MAHALATH. The sister of Moses, who watched when he was in the ark of bulrushes (Exod. ii. 4), denotes, as above, truth rational, but it is here called the truth of the church, 6727. As to the wife, or sister of Abraham, see particulars in SARAH (2, 7); PHARAOH (2); PHILISTINES (5); see also ABRAHAM. As to the woman, or sister of Isaac, see ISAAC (2), REBECCA, PHILISTINES (6).

SIT, to [*sedere*]. Sitting involves somewhat of tranquillity, 3552. To sit, denotes to remain in a state, or the permanence of state, in opposition to the mutation of state signified by progressions, *sh.* 9422. The Jews were accustomed to sit, when they represented in their rituals a permanent state of the interiors; citations from Judges xx. 26; xxi. 2; Ps. xxxix. 2; Jer. xvi. 8; Micah v. 4; Isa. xlvii. 1, 5, 8; xlii. 7; Jer. xv. 17, 9422. Abraham, when Jehovah appeared to him in the oak-groves of Mamre, said to be sitting at the door of the tent (Gen. xviii. 1), denotes a state of perception verging interiorly towards the holy [manifestation] of love, 2145. Lot sitting in the gate of Sodom (Gen. xix. 1), denotes the state of those who are in good, among the evil, yet separate from them, 2324. Hagar retiring and sitting down by herself, when she expected Ishmael to die (chap. xxi. 16), denotes a solitary state of thought, remote from spiritual truth; the repetition of the statement, that she sat down, denotes the continuation of that state to the last extremity of grief, 2684, 2688. Arise, sit and eat, said by Jacob to his father Isaac (chap. xxvii. 19), denotes the state of affection towards good there treated of, 3552. Tamar said to go and sit down in the door of the fountains (transl. *in an*

open place, chap. xxxviii. 14*), denotes in the intermediate either to the truths of the church, or to falses, 4861. Israel strengthened himself and sat upon his bed (chap. xlviii. 2), denotes the reversion of thought (here predicated of spiritual good), to the exterior natural, 6225, 6226. To sit (or abide) in strength (meaning Joseph with his bow, chap. xlix. 24), denotes to be guarded by the truth of doctrine combating, 6423. From Pharaoh sitting upon his throne, to the handmaid sitting behind the mill (Exod. xi. 5), denotes the falsified truths of faith, from the primary, which reign supreme, to the lowest or rudimentary, 7779, 7780. To sit by the flesh pots (Exod. xvi. 3), denotes a life according to pleasure, or the freedom of the proprium, 8408. Sit ye (or remain) in this place, said by Moses to the Elders (Exod. xxiv. 14), denotes permanence of state in the external, 9422. The people sitting to eat and drink, in the worship of the golden calf (Exod. xxxii. 6), denotes the appropriation of evil and the false, 10,415. To sit at the right hand and the left (Matt. xx. 21), denotes to remain in a state of power over others, 9422. To sit at the right hand of the Father, predicated of the Lord, is to be in the Father, and the Father in Him as one, 9133 end. To sit at the right hand of divine power (Matt. xxvi. 64; Mark xvi. 19), denotes all power in the heavens and the earths, *br.* 2083 end; 9422 end. To sit at the right hand of God (Ps. cx. 1—5; Matt. xxvi. 64; Mark xii. 36; xiv. 62; Luke xx. 41—44), denotes the divine power of the Lord, predicated of divine truth proceeding from his divine good, 10,061. The Son of man to sit upon the throne of his glory (Matt. xxv. 31; Mark xiv. 62), denotes judgment from divine truth, 9429.

SITNAH, the last well opened by Isaac, concerning which there was strife between his herdsmen and those of Abimelech (Gen. xxvi. 21), denotes the last degree of denial, 3429. See ISAAC (2), PHILISTINES (6).

SITUATION [*situs*]. See PLACE (4, 6, 7).

SIX, SIXTEEN, SIXTY, SIX HUNDRED. See NUMBERS.

SKIN [*cutis*].—1. *Seriatim passages concerning the Correspondence of the Skin with the Grand Man*, 5552—5559. It is a general rule, that those parts of the body which have a less measure of life, correspond to spirits who have less [spiritual] life; thus spirits corresponding to the skin are in the entrance to heaven, 5552—5553. The societies who correspond to the external integuments of the body are very many, with a difference everywhere from the face to the soles of the feet, 5554, 5555 end; 8980 end. The quality of these spirits is described; they are such as have had faith in the opinion of others, especially if confirmed by passages from the literal sense of the Word, and have formed their lives accordingly, but not in evil, 5554. It is not easy for others to come into association with them, unless of a similar genius, for they tenaciously hold to the opinions they have imbibed, and will not yield to reasons, 5554. Very many of such spirits are from this earth, because our orb is in externals, and also re-acts against

* שַׁיִם in the dual form—literally, the door of two fountains, or eyes. This word will be found a very remarkable one, if compared with the internal sense. In Lee's *Lexicon* it is rendered by "outward appearances," and Swedenborg explains in the above passage that the entrance to truths or to falses is really in the literal sense of the Word.

internals, as the skin does, 5554. The exterior and less sensible skin is formed by those who have known only the common truths of faith, and hence have been easily deceived in their acts of benevolence, etc.; it is useless to talk to them, for they are sensual, and do not enter into reasons, 5555; see below, 8870. Those who constitute the scaly or least sensitive skin, are addicted to mere argumentation or reasoning, but they really know nothing; many of this quality have become such from the confusion of good and truth in their minds by philosophical speculations, 5556; the same *br.* stated, 1385. Another class of the spirits are described who were addicted to mere gossiping for the sake of talk, hardly understanding what they said; these go in companies, and some of them correspond to the membranes which cover the viscera of the body, and are but passive forces, 5557. Two classes of spirits are described who correspond to the cutaneous glandules; the peculiarity of the first class consists in their mode of judging whether a thing be true, by repeating it, one after another, through the society, to observe if it flow freely, or if there be a renisus from within; the second class of this order of spirits boldly assert that the thing is true, though they know nothing about it, 5559.—The Author describes certain characters of the female sex who belong to the dura mater, or common integument of the brain; they are such as think of spiritual and celestial things from externals, and are in the Grand Man if their lives have been good, but only in extremes, 4046. He describes a class of diabolical spirits who endeavor to obsess the interiors, but are carried out as excretions, and lodged in the filthy scabs of the outmost skin, 4793. The sensual, who were in the science of faith and in evils of life, are described as lice among the filth of the skin, 7419. The character of those within the Grand Man who belong to the cuticles, is alluded to as apparently good, but simple; with such, deceitful spirits can communicate by simulating good, 8870; *ill.* 8980. It is explained further that they are not in heaven, but in the entrance to heaven; that they are in the faith of doctrinals simply; and that they were represented by the Hebrew servant in the representative church, 8977, 8980, 8990.

2. *Signification of the Skin.*—Skin denotes external truth, because it forms the ultimate of the body in which interiors are terminated; passages explained (Gen. xxvii. 16; Exod. xxii. 27; xxvi. 14; Numb. iv. 5—12; Matt. iii. 4; Job xix. 26), 3540; *br.* *ill.* 6402, 9215. The skin in the passage last cited (Job xix. 26), denotes the natural, as it pertains to man after the death of the body, 3540 end; cited again, 3813. The skin of the Nazarites said to cleave to their bones (Lam. iv. 8), denotes the changed state of the celestial, now without good, and truth as it were dried up, 3812. Clothing is the sensual in common; skin the exterior that invests the interiors, but is yet within the sensual; passages cited, 9215. The skin corresponds to those in heaven who are in truths of faith, but not in faith separate from good, because such are not in heaven, 9959. The skin denotes truth in ultimates; in the opposite sense, the false in ultimates, 10,036. The skin of Moses' face, which shone when he came down from the mountain, denotes the external of truth and good shining from the internal; the interposition of the vail has reference to the state of the people in mere externals without the internal, 10,600, 10,691, 10,705.

3. *The Texture of the Skin described*; how beautiful it is with the regenerate, but the contrary with the evil, 5559. The externals of the body, for the most part (the skin, the muscles, etc.) receive fibres from the cerebrum, 4325. The inhabitants of the planet Saturn are described: they have a thick skin which repels the cold, 8956. The skin communicates with the world without by the sense of touch, and with the life of the soul within by a nexus of fibres; cited to illustrate the quality of cuticular spirits, 8980.

SKIRTS [*fimbriæ*]. See PRIEST (7), 9918—9920.

SKULL [*cranium*]. Argument from the capacity of the skull, that mind is an organized substance, 444. Argument concerning order from the inmost, which is always the most living and subtle, to the outmost; *ill.* by the brain and its several envelopes, the last of which is the skull, 501. Pains felt in various parts of the skull are ascribed to falses of the lusts, certain genera and species of which have their seat in the skull; further stated, that falses really cause indurations, and this to such a degree, that some in the other life have skulls hard as ebony, 5563. Description of certain spirits, whose endeavor is to enter within the cranium, and so into the spinal marrow, 5717.

SLAIN, THE [*confossi, occissi*], denote extinct truths and goods, *sh.* 4503; for particulars, see to SLAY.

SLAUGHTER, DAY OF. See to SLAY (3), 6767, 8902.

SLAVERY [*servitus*]. See SERVANT.

SLAY or KILL, *to.*—1. *To slay animals—mactare.* To slay an ox, or young bullock, or any animal of the herd (where Joseph entertains his brethren, Gen. xliii. 16), denotes preparation to conjunction predicated of good in the natural, 5642. To slay the Paschal lamb (Exod. xii. 6), denotes preparation to enjoy the fruition of the good of innocence, 7843. To slay the passover, where the same ceremony is referred to (ver. 21), denotes preparation for the Lord's presence, 7917. To slay a bullock for sacrifice (Exod. xxix. 11), denotes preparation for sanctification, or the purification of good and truth from the Lord in the external man; it is here *br.* stated that slaying a beast for a burnt-offering, or sacrifice, involves whatever is meant by the sacrifice itself, 10,024. To slay a ram (ver. 20), denotes, in like manner, preparation for the purification of the internal man *br.* 10,045. An ox, etc., stolen and slain (Exod. xxii. 1), denotes good extinguished, 9099, 9100.

2. *To slay or kill men—occidere.*—To be killed, predicated of the celestial and spiritual, or of good and truth, denotes not to be received, and non-reception involves denial, 3387, 3395, 3488; cited below (3). To kill, under other circumstances, denotes deprivation of life, which is not according to order; hence, it denotes the opposite of killing, which is vivification, 3607, 3610. To kill [*occidere, percutere*], denotes, generally, to extinguish, to destroy, 4727, 4733, 6356, 6676, 6758, 6761, 6767, 7039, 9262. The killed, or slain [*occisi*], denote such as have extinguished in themselves the truths of faith by principles of the false, but not in so great a degree as those killed with the sword [*confossi*]; the latter, 4503; the former, 5037. To slay, is to take away spiritual life, which is that of faith and charity; for the life which remains is called death, 6767; see, in particular, 8902, 9013, 10,490; cited below (3). To kill, predicated of Jehovah, denotes not to receive or choose, because of opposition in state, 7043. To be killed

or cut off from his people, is to be separated from those who are in good and truth, thus, it is to perish as to the spiritual life, 10,288. The slain denote those who are in hell, 6767.

3. *Passages concerning the killed.*—Every one that findeth me shall kill me (said by Cain, Gen. iv. 14), denotes the state without charity, separated from the Lord, thus without life, 389. They will kill me, but they will save thee alive (said by Abram to Sarai, Gen. xii. 12), denotes the state of those who care merely for knowledges, and nothing for truth as one with celestial love, 1474; the similar passage in chap. xx. 11, 2554; and in the case of Isaac and Rebecca (Gen. xxvi. 7), 3387, 3395. I will kill my brother Jacob (said by Esau, Gen. xxvii. 41), and his purpose to kill him mentioned again (ver. 42), denote the deprivation of life, which truth wrongly attributes to itself, or the animus of inverting the state in which life is claimed for truth, while it really consists in good, 3607, 3610. Every male of the Shechemites killed by the sons of Jacob (chap. xxxiv. 25), denotes the total extirpation of truths of doctrine derived from antiquity in the Jewish church, 4500. The sons of Jacob said to come upon the slain (*super confossos*—the slain with the sword, those stabbed or thrust through, ver. 27), denotes the state of the Jewish people relative to extinct truths and goods, 4503. The brethren of Joseph proposing to kill him (chap. xxxvii. 20), denotes the extinction of the essential doctrine of the Lord's divine human by those of the church who are in falses, 4727. The wish of Reuben not to kill him, nor shed blood (ver. 21, 22), denotes the common faith of the church, which recognizes the life of religion in that doctrine, and would not that what is received as holy should be violated, 4733—4735. "In their anger they slew a man," said of Simeon and Levi, in reference to the slaughter of the Shechemites (chap. xlix. 6), denotes that in their aversion from charity they extinguished faith, 6356. The midwives commanded by Pharaoh to kill every child of the Hebrews that was a son (Exod. i. 16), denotes the endeavor to destroy the truth of the church when flowing in or appreciated in the natural, 6676. Moses killing the Egyptian (chap. ii. xii.), denotes the law divine, by which the scientific that is alienated from the truth is destroyed, 6758, 6761. Intendest thou to kill me as thou killedst the Egyptian, said by one of the Hebrews to Moses (ver. 14), denotes the apprehension of those who are of the church lest their faith should also be destroyed, 6767—6768. I will kill thy son, thy first-born, said to Pharaoh (chap. iv. 23), denotes the extinction of faith without charity, 7039. Jehovah said to meet Moses, and to have sought to kill him (ver. 24), denotes the opposition of the Jewish nation to the divine, and their non-reception as a representative church, 7042—7043. Ye have brought us forth into this wilderness to kill this whole congregation with hunger, said to Moses (chap. xvi. 3), denotes the state of the spiritual in temptation, expiring from defect of their good, 8411—8413. Not to kill (in the Commandments, chap. xx. 13), denotes not to take away spiritual life from another—to extinguish faith and charity—to hate one's neighbor, etc., 8402. To kill one another with guile (chap. xxi. 14), denotes maliciously to deprive one's neighbor of eternal life, 9013. A man or woman killed by an ox (ver. 28), denotes the truth and good of faith, which may be destroyed by the affection of evil, 9073. I will kill you with the sword, in the words

of Jehovah to the Israelites (chap. xxii. 24), denotes the state in which the spiritual deprive themselves of good and truth, thus of spiritual life, by fables, 9205. The innocent and just kill thou not (chap. xxiii. 7), denotes the state of the spiritual averse from destroying good, distinguished as interior and exterior, 9262. Slay ye every man his brother, and every man his companion, in the command to the Levites after the worship of the golden calf (chap. xxxii. 27), denotes the closing of the internal, so that there was no longer any reception of good and truth; thus, no longer any spiritual life, 10,490, 10,492. I will number you to the sword, and ye shall all bow down to the slaughter (Isa. lxx. 12); the slain with the sword of Jehovah (Isa. lxxi. 16; the sword of Jehovah devouring (Jer. xii. 12); and similar passages, denote the vastation of truth or those in whom truths and goods are extinguished by fables, 2799, 4503. The day of slaughter (Jer. xii. 3), denotes the time of the church's vastation, 6767, 8902. The sheep of the slaughter whose possessors slay them (Zech. xi. 4, 5), denotes those in simple good, whose faith is destroyed, not by their own fault, but by those who teach, 6767, 8902. Children slain in the rivers [trans. *valleys*, Isa. lvii. 5], denote truths of faith extinguished by fables, 9156. The disciples of the Lord slain (Matt. xxiv. 9; John xvi. 2), denotes the non-reception of good and truth, the denial and extinction of them, 3488, 8902. Murders and sorceries [*homicidii et incantationes*, Rev. xi. 21], denote evils which destroy goods, and fables which destroy truths; whoredoms and thefts (*ibid.*), denote falsified truths, and goods alienated from truths, 5135. See SWORD.

SLEEP.—1. *A deep Sleep—sopor.** The state of man in his proprium was called by the ancients a deep sleep, *br. ill.* 147, 150. The interiors are said to be in a state of deep sleep when the affections and thoughts are immersed in exteriors, *ill.* 994. When the exterior thought of man is in a deep sleep [*—cogitatio sopitu est*], which is the case when he sleeps [*cum dormit*], time is no longer perceived, but state, 4814.

2. *The ordinary state of Sleep.*—Spirits who govern the involuntary respiration are present when man sleeps, because as soon as he falls asleep the voluntary respiration ceases, 3893. See RESPIRATION (2, 3).

3. *Spiritual Sleep and Wakefulness.*—Spiritual sleep is predicated when truths are in obscurity, spiritual wakefulness when they are in clearness, 5210.

4. *Dreams and Visions in Sleep.*—The men of the most ancient church enjoyed delightful dreams, whence also they derived their representations of paradisiacal scenes and objects, 1122, 1977 end. The Author describes a paradisiacal vision, or dream, at the moment of

* *Sopor* is the received translation of סוּפּוֹר which occurs Gen. ii. 21; xv. 12; 1 Sam. xvi. 12, etc. The word is a remarkable one. Its root is סוּם to close up. According to Lee's *Lexicon* it means "a stupor, an unnatural drowsiness, a trance;" in direct opposition to Dr. Clark, who observes in his note on the "deep sleep" of Gen. ii. 21, "this was neither swoon nor ecstasy." Compare the root-meaning with Swedenborg's explanation, *A. C.* 147, 150, that it denotes the state of man in his proprium, for the gate of the internal state is closed, when that of the external or the proprium is opened; see *A. C.* 541, 542. Observe, also, that the "deep sleep" in these texts, is "from the Lord" (Jehovah-Elohim).

waking, and his discourse with the spirits who induced it, see below, 5051. Prophetical and other dreams are treated of seriatim (1975—1983); first, it is stated that these significative dreams were, for the most part, of the same character as those called visions [*quod fuerint fere unius generis*], 1975. There are three kinds of dreams; first, dreams from the Lord, through heaven, such as the prophetic dreams of the Word; 2ndly, dreams induced by angelic spirits, significative, like those enjoyed by the men of the most ancient church; 3rdly, significative dreams from the spirits which attend on man during sleep; phantastical dreams have a different origin, 1976. The second class of dreams are from angelic spirits situated above, in front, to the right, at the entrance to the paradisiacal heavens; the Author mentions a dream of his own induced by them, and something of his discourse with spirits and angels concerning these dreams, 1976—1979, 6319. The Author proves from experience that such dreams are from the ideas of angels communicated in discourse with each other, their ideas being turned into various representatives, 1980—1981. Prophetical dreams were divine predictions concerning the future, from the Lord's foresight; in the case of false prophets, also, the predictions they uttered were from the divine, *sh.* 3698. The Author relates the particulars of another paradisiacal dream induced by angelic spirits; in this dream conjugal love was represented, 5051. Dreams, which flow in from heaven, always appear according to representatives, which are correspondences in a lower sphere, of the subject upon which angels are discoursing in the higher, 5115 end, 6319. Dreams, which flow in from the Lord, by heaven (not by intermediate spirits), always foretell the future, being from the divine foresight, 5091.

5. *The state of Spirits in Sleep.*—A class of spirits, briefly described, who are vastated by being kept in the middle state between sleep and waking, 1108. Certain spirits are mentioned who were admitted to perceive somewhat of the happiness and glory of heaven by falling into a deep sleep, 1982 cited below (6). The remarkable circumstance of a spirit, in a state resembling that of any one in a peaceful sleep, yet discoursing wisely, is mentioned; the Author explains that interior angels spake by him, and that such spirits correspond to the sinus, or greater blood-vessel in the cerebrum; spirits, also, in a similar state of rest, correspond to the longitudinal sinus situated between the two hemispheres of the brain, 4048. Spirits are awake in the degree that truths are in clearness, and asleep in the degree that they are in obscurity, 5210, 5219. Subject spirits are mentioned who were the medium of a malign influx from evil spirits, but were now observed to speak, as if in sleep, from good spirits, 5988.

6. *Sleep induced on Phantasies and corporeal states*; this, in the case of certain spirits, who could thus be admitted into an experience of the nature of heavenly joy, 541, 542, 1982.

7. *Spirits who infest Man during Sleep*; the Author's experience of such infestation by the diabolical female spirits called sirens, 959. Such infestations happen to all, though it is not known to man; the infesting spirits also are severely punished, because it is of essential importance that men should sleep in safety, 959. The sirens, or interior sorceresses, who infest men in sleep, are again mentioned; the filthy state of their interiors defiled with adulteries and hatreds, de-

scribed; the Author mentions that they spake as from him, in his very manner of speaking, and thus insinuated their deceits into good spirits, 1983.

8. *That the Lord especially protects Man during Sleep*; the Author's experience, 959, cited above (7), further *ill.* 1983.

9. *Signification of Sleeping and Dreaming*.—Wakefulness denotes a clear state of perception; dreaming, an obscure state compared with wakefulness, and if called a dream in the night, still greater obscurity, 2514, 2528, 4083, 4085, 4125, 5092, 5210, 5219. To lie down and sleep, denotes a state of tranquillity predicated of the regenerate life, 3696. To awake from sleep denotes illustration, 3715. To dream a dream is to predicate concerning truth, for in ancient times divine truths were manifested by visions and dreams, 4682. Prophets and dreamers denote those who teach and predicate truths, or, in the opposite sense, fables; abstractly, the truths of doctrine so taught, 4682. Dreams (understand from the Lord) denote the divine foresight, and hence foretell something concerning the future; such were the prophetic dreams of the Word, 5091, 5195. A dream denotes foresight, and from foresight prediction, and from prediction the event itself predicated, 5092, 5110, 5112, 5224, 5252. The interpretation of a dream, being the explication of what is predicated, denotes the knowledge of the event, or what is in the dream, 5093, 5105, 5107, 5141. To sleep [*dormire*], is explained in the general sense of repose, where the state of the interiors at rest in the exteriors is treated of, 9216. As to slumbering and sleeping (Matt. xxv. 5), see 4638 cited below (10).

10. *Passages where Sleeping or Dreaming is mentioned*.—Adam in a deep sleep (*sopor*, Gen. ii. 21), denotes the state of the celestial man in the declining period, when he lived, thought, spoke, and acted in his proprium, 147, 150. Abram in a deep sleep (chap. xv. 12), denotes the church in a state of darkness, 1838. A dream of the night, in which God came to Abimelech (chap. xx. 3, 6), denotes an obscure state of perception, predicated with respect to the doctrine of faith, 2514, 2528. Jacob dreaming at Luz (chap. xxviii.), denotes the Lord's foresight, 3698. Jacob previously said to lie down and sleep, and afterwards to awake (ver. 11, 16), denotes a state of tranquillity and illustration, 3696, 3715. A dream again predicated of Jacob when he was with Laban (chap. xxxi. 10, 11), denotes the perception of natural good, in a state of obscurity, but still from the divine, 4083, 4085. A dream of the night, in which God came to Laban, now in pursuit of Jacob (chap. xxxi. 24), denotes obscure perception predicated of good in the proprium, when separated from divine good of the natural, 4125. Heat by day, cold by night, and sleep expelled from mine eyes (in the remonstrance of Jacob, ver. 40), denotes the state of unrest, from one extreme to another, while temptations are suffered, 4175. A dream dreamed by Joseph (Gen. xxxvii. 5, 9), denotes predication of all things in a summary concerning the Lord's divine human, or divine truth in the church, 4682, 4693, 4695. Behold, that lord of dreams cometh (said derisively by Joseph's brethren, ver. 19), denotes the rejection of divine truths, which are regarded as vanities by those who are in faith alone, 4726. We shall see what his dreams will be (ver. 20), denotes that divine truths appear in the eyes of such as fables, 4730. They dreamed a dream, each his dream in one night

(meaning the butler and baker of Pharaoh, chap. xl. 5; xli. 9—13), denotes the divine foresight concerning the state of sensuels subject to the voluntary part and the intellectual part respectively, 5091, 5092, 5233—5235. Pharaoh himself, after these events, said to dream (chap. xli. 1, 5, 8), denotes foresight and providence obscurely manifest relative to the state of the natural mind now renewed, 5195, 5210, 5211, 5224. Pharaoh awoke, and behold it was a dream (ver. 7), denotes a common state of illustration in that obscurity, 5219. Pharaoh telling his dream to the wise men of Egypt, and no one able to interpret it (ver. 8, 15), denotes the natural mind still in obscurity, and only the negative obtained from consulting scientifics, 5224, 5225, 5253. Pharaoh then applying to Joseph for the interpretation of his dream (ver. 14, 15), denotes the faculty of apperception found in the celestial-spiritual, 5254. The reply of Joseph, "It is not to me, God shall reply in peace to Pharaoh" (ver. 16), denotes that such a faculty is not in the human alone, but in the divine human conjoined, 5256—5257. The dream of Pharaoh, called one dream by Joseph (ver. 25), or a dream twice repeated (ver. 32), denotes foreknowledge alike both as to the interior and the exterior natural, which are one by conjunction; the dream of the cows, concerning the interior natural, and that of the ears of corn, concerning the exterior, 5263, 5267, 5282. A garment in which one is said to sleep (Exod. xxii. 27), denotes the sensual ultimate which contains all the interiors, and upon which they rest, 9216. While the bridegroom tarried they all slumbered and slept (Matt. xxv. 5), denotes a state of delay and doubt, tending, on the part of the wise, to the affirmative, but, on the part of the foolish, to the negative, 4638. Passages from the prophets concerning dreams and visions in sleep, 4682. See SIGHT (1, 9, 10).

SLUGGISHNESS [*inertia*]. See EASE.

SLUMBER. See SLEEP (10), 4638.

SMALL [*minutum*]. Small is predicated of truth; the manna described as small and round, denotes the good of truth, 8457—8459. See MANNA (Vol. I., p. 681).

SMELLING [*odoratus*]. See NOSE, ODOR (2, 3). Instead of taste, spirits have a sense which rather resembles that of smelling; the Author here speaks of a sense between taste and smell enjoyed by animals, 1516.

SMITE, to [*percutere*].—1. *Signification*. To smite (sometimes used in the same sense as to slay), denotes to destroy, *br.* 4251, 6761, 6765; or to extinguish, 4733. When predicated of hurt done to truth, it denotes the endeavor to destroy, because falses cannot really destroy truths, 6758. In a general sense, therefore, to be smitten denotes to be hurt by falses, 7136, 7146, 9007, 9015. When predicated of what is evil, or damned, to smite is to remove or put it away [*emovere*], 7418. To smite denotes damnation, because it involves being killed, 7871. To smite the rock, denotes to be instant in entreaty, 8582, cited below (2). To smite, generally, is to hurt by falses, but when predicated of the Lord and his kingdom, it is to blaspheme, 9015. To smite, when predicated of truths, is to hurt by falses, but when predicated of scientifics, it is to weaken, 9025; compare 9034. It is repeated, that to smite is to destroy, which, in the spiritual sense, is to deprive any one of truths and goods; this deprivation is signified in the Word by desolation and

vastation; hence when the complete deprivation of truths and goods is treated of, or the complete closing up of the internal man, to be smitten is to be devastated, 10,510 cited below (2).

2. *Harmony of Passages*.—Pharaoh smitten with plagues on account of Abram and Sarai (Gen. xii. 17), denotes the destruction of scientifics when contrary to celestial good and truth, 1487. Jacob arranging his camps when Esau was expected, so that if one camp were smitten another might escape (Gen. xxxii. 8, 11), denotes the state of the natural mind when good is about to assume the dominion over truth, not knowing what of its acquisitions shall be destroyed and what retained, 4251, 4257. Let us not smite (or kill) him (meaning Joseph, chap. xxxvii. 21), denotes the desire of those who are in the common faith of the church, denoted by Reuben, to preserve the acknowledgment and adoration of the divine human, 4733. A man of Egypt smiting a man of the Hebrews (Exod. ii. 11), denotes the inherent tendency of scientific truth to destroy the truth of the church from which it is alienated, 6768. Moses said to smite the Egyptian (ver. 12), denotes the destruction of the false scientific, under these circumstances, by truth divine, 6761, 6768. Two Hebrews striving together, and the words of Moses addressed to one of them, Wherefore smittest thou thy fellow? (ver. 13), denotes a state of combat within the church also, and rebuke addressed to those who are not in truth, 6764—6765. The moderators set over the Israelites, smitten by their Egyptian taskmasters (Exod. v. 14, 16), denotes hurt done to truth and good by the injection of falses, 7136, 7146. Seven days fulfilled after Jehovah had smitten the river (chap. vii. 25), denotes the end of the state when truths were falsified, 7346. The dust of the earth in Egypt smitten (chap. viii. 16, 17), denotes the moving of all that is damned in the natural man, 7418, 7420, 7423. All the first-begotten in the land of Egypt smitten, from man to beast (chap. xii. 12), denotes the damnation of all who are in faith separate from charity, 7871. Thy rod wherewith thou smotest the river, said to Moses, who was now commanded to smite the rock (chap. xvii. 56), denotes divine power by which falses were dissipated, and by which the truths of faith were now to flow in, 8579, 8582—8583. The law concerning one who shall smite a man, so that he dies (chap. xxi. 12), denotes hurt done to the truth of faith, and the loss of spiritual life thereupon, 9007, 9008. He that should smite his father or mother to be put to death (ver. 15), denotes the damnation of those who blaspheme the Lord and his kingdom, 9015—9016. One smiting another with a stone or with his fist (ver. 18), denotes the weakening of any truth of the church by scientific or common truth, 9025. A man who shall smite his man or maid-servant with a rod (ver. 20), denotes one within the church who treats ill [*male habet*] the literal sense of the Word or its affection, 9034. A man who shall smite out the eye of his man or maid-servant (ver. 26), denotes hurt that is done by the internal man to the truth of faith, or the affection of truth in the external, 9058, 9059. Jehovah said to smite the people because they worshiped the golden calf (chap. xxxii. 35), denotes the devastation of truth and good in the Israelitish nation, caused by worship springing from infernal love, 10,510, 10,511. The Lord at thy right hand, he shall "smite in the day of wrath their kings" (Ps. cx. 5), denotes the destruction of falses by divine truth, 9809. To smite on the right jaw (Matt. v. 39),

denotes hurt done to the affection of truth from good; similar in other passages (Micah iv. 14; Isa. xxx. 28; Ps. iii. 7), 9049.

SMOKE [*fumus*]. A furnace of smoke denotes the densest degree of the false, fully *sh.* 1861; or falses derived from evil cupidities, 7519, 8821, 9144, 9583. Fire and smoke were seen by the Israelites when Jehovah descended on Mount Sinai, because they were in evils and falses; remarks on the similar appearances to those who are in the hells, 1861; further *ill.* 8814, 8819; from experience, 9582—9583. Smoke denotes the obscuration of the truth and the thick darkness of the false; passages merely cited, 8819 end. Smoke denotes the literal sense of the Word as compared with the internal sense; the literal sense being as cloud and smoke, but the internal sense as light and fire, 8916. The smoke of incense, on the other hand, denotes worship elevated to the Lord, or received by him, because from charity, 10,177, *sh.* 10,198, 10,298.

SMOOTH [*lævis*]. Jacob called a smooth man (Gen. xxvii. 11), denotes the quality of natural truth compared with good; passages cited where smoothness or evenness denotes truth, and in the opposite sense, the false, 3527.

SNAKE. See **SERPENT**.

SNARE [*laqueus*]. To be for a snare (said of Moses by the Egyptians, Exod. x. 7), denotes to be caught by their own evil, and thus, overtaken by its punishment, 7653. The inhabitants of Canaan not to mingle with the Israelites, their gods not to be worshiped, etc., lest it should become a snare (Exod. xxiii. 33), denotes enticement and deception by the loves of self and the world, and, as a consequence, the destruction of spiritual life and perdition; other passages cited (Isa. xxiv. 18; xxviii. 13; Jer. xlviii. 44; Ezek. xix. 8; Amos iii. 5; Ps. xi. 6; Luke xxi. 35, etc.), 9348; compare 9013. Moses cautioned against making a covenant with the inhabitants of the land lest it should become a snare to him (Exod. xxxiv. 12), denotes the religion in which there is evil, and seduction as a consequence predicated of the Word itself, 10,641. See **DECEIT**, **NET**.

SNORTING of horses (Jer. viii. 16), denotes reasoning concerning truth from the negative, 3923.

SNOW [*nix*]. Snow is predicated of truth, from being in small particles, and from whiteness; but hoar-frost, on account of its continuity, denotes truth consisting and flowing as good, or the good of truth, 8459. Whiteness as of snow, is predicated of the truths of faith, 4007, 5319, 7918. Hairs, white like wool, as white as snow (Rev. i. 14), denote truth derived from good, 3304.

SOCIETY.—1. *That the Heavens consist of innumerable societies*; and this according to the varieties of good qualified by truths, 684, 690, 699, 960, 3241, 3744, 4005, 5598, 7236, 7833, 7836, 9002. There is no man, spirit, or angel unconnected with some society in heaven and the world of spirits; also, the very societies in which men have lived, as to the spirit, are shewn to them after death, 687, 697, 5861; see below (3). No society is absolutely similar to another, but the harmony of all is derived from an infinite variety, united by love and faith in the Lord, 457, 687, 690, cited below (6). It is particularly explained that consociations in the other life are all formed from good; thus, not from relationship or consanguinity, but according to

agreements and differences of mutual love and faith, 685, 917, 1394, 2739, 3612, 3815, 4121. In further illustration of this, it is explained that perception is so exquisitely clear that the least difference as to love and faith instantly separates, or, on the contrary conjoins; thus conjunction in societies is according to consent and dissent arising from the instant perception of the quality, 1394. Notwithstanding all the varieties of good and truth which exist in heaven, they all together make a one; in this respect they resemble the various organs and members of the body which contribute to form one man, 3241. See HARMONY. It is shewn that consociations in heaven were represented by the arrangement of the Israelites in tribes, families, and houses, 7836. See TRIBES, NATION (1).

2. *Correspondence of heavenly Societies with the Body.*—There are heavenly societies to which all the various parts of the body correspond; hence, it is so often said of a society, that it pertains to this or that part of the body; this, because the Lord is alone man, and all heaven represents him, and forms as it were, one man, 2996—2998, 3624—3649. The societies of heaven are more or less universal; the more universal in the Grand Man correspond with whole organs or members of the body, the less universal with their parts, or even the parts of parts, 4625; further *ill.* 7836. The societies of heaven are distinct, according to the functions of all the members, viscera, and organs of the body, and these functions correspond to the peculiar good of the societies; hence it is a law of order in heaven, that one good is not to be commingled with another, 8004, 8469, 8797, cited below (11). See HEAVEN (7), INFLUX (7), MAN (32).

3. *The Reception of Spirits in Societies.*—Souls recently from the world are conveyed from society to society, through many mansions in heaven, till received in the society that accords with their state; it is explained, that such progressions are only apparent, being in reality changes of state, 1273. Souls who have come out of vastation are also conveyed to various angelic societies, until they come to the society which agrees with the quality of their charity, 1273. The Author was conveyed in the same manner through several mansions of heaven, and was capable of reflecting upon the changes of place, so as to perceive that they were, in reality, changes of state, 1273 end. Spirits thus conveyed from society to society, are everywhere received with charity and joy, and when they depart from such societies as do not accord with their love, they do so voluntarily, according to desire, 2131. Admission into heaven is to be understood as a reception in angelic societies; the Author states that he saw many spirits thus received, who first were in dread of the wolf, and thought the door of heaven was closed against them, 2130. The first state after desolation is a state of consolation, and the hope of help; but the second a state of illustration and recreation; the latter state is described further, as an elevation to heaven, some appearing clothed in white robes, some crowned, while some are conveyed through many angelic societies, and everywhere received as brothers, 2699. The allocation to societies is alluded to in the ancient saying concerning those who died, that they were gathered to their fathers, or their people; by this was signified that they were come to those who were in similar good and truth in the other life, 3255, 4619.

4. *Societies of Spirits and Angels associated with Man in the Regeneration.*—Regeneration is effected by societies of spirits and angels, who influence to good and evil respectively; also, the changes by which man is led in the regenerate life are changes of spirits, *ill.* 4067, cited 4073; see below (9). As to his interiors, man is in the midst of societies of spirits whom he invites to himself, and of angels who are from the Lord, 4067, 4073, 4077. When the man is in evil he invites to himself the societies with which he is associated; but when in good, they are such as the Lord adjoins to him, 4073. From the societies associated to a man the angels can see, as from causes, the quality of his state, 4073 end. The Lord also had societies of spirits and angels attending him, which he adjoined to himself and changed according to his good pleasure; it is, also, *br.* explained that he derived nothing of good and truth from them, but only by them from the Divine, 4075. In like manner good, imparted to man as a means to genuine good, is not derived from the spirits associated with him, but is received by or through them, 4077, further *ill.* 4099. The spirits who hold man in good (described as *middle good*) believe it to be from themselves, and are indignant when compelled to recede, which happens when the regenerate man separates himself or is transferred into other societies; this, represented by Jacob and Laban, 4077, 4186; see below (9), 4088. An illustration is given of the manner in which three kinds of spirits attendant on the regenerate are separated, and in each case with regard to freedom; the coincidence of these separations with changes of state, because spirits are conjoined as to affections, etc., 4110, 4111, 4129, 4136; see also 4151. Further particulars in REGENERATION (3).

5. *The arrangement of Infernal Spirits in Societies.*—It is explained that infernal spirits are also kept in order by arrangement in societies, the bond of conjunction being that of similar lusts and phantasies, 695, 1322, 2996 end. The order of the infernal societies is such that all in one society act together against good; hence the ancient law of punishing a whole family, or house, for the crime of one, 5764. See HELL (1), 693, 695, 1322, 969, 3642, 6370.

6. *Laws common to all Societies of Spirits.*—Every society, or family of spirits, is distinguished by its speech, indeed every spirit in a society, 1758. All the societies in heaven, and every angel in a society, are most distinct from each other, yet they all make one by receiving the good of love from the Lord, 457, 687, 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. The operation of societies is into that part of the body to which they correspond, but is only perceived by those whose interiors are opened; sweet and gentle if it be the influx of a heavenly society, but sharp and painful if from an infernal society, 5060, 5171.

7. *Laws which hold Society together on Earth;* it is stated that they are grounded in fear, because every one is in self-love, 5002. The contrary character of laws derived from charity, how one is neighbor to another, and society in a more eminent sense than any individual, 6819, 6820. See GOVERNMENT.

8. *The Separation of Societies or Spirits.*—Novitiate spirits when conveyed to societies which do not accord with their love, are not separated by rejection, but voluntarily, 2131 cited above (3). Evil spirits, in the world of spirits, sometimes associate together in crowds, and are

the occasion of temptations and phantasies prevailing; these spirits or phantasies are dispersed by other associated spirits, whose operation is described as the east wind, 842; further *ill.* 2128. Another mode of dissolving societies evilly composed, is by collisions of thought and speech, the various effects of which are *br.* described, 2129. Adulterers who insinuate themselves into societies by the alluring blandishments and deceits to which they have accustomed themselves in the world, are rejected by one society after another, till associated with their like in hell, 2753. Those who are devastated, and finally cast into hell, are separated gradually; in the other life nothing is done violently, but freely, as if done by the spirits themselves according to their own delights, 7502.

9. *That there are Societies of Spirits who serve as Mediums*; viz., for communication between the societies of heaven; their quality described, 4047, 4088. These societies are of such a quality that they suffer themselves to be led by others, thus by angels to good, and by evil spirits to evil; hence, they are associated with man during his regeneration, 4088.

10. *Consociation of Ideas and Affections*.—There are consociations of internal and external ideas by influx of the former into the latter; also, by consociation with spirits, 2470. Where influx is treated of, it is amply shewn that thoughts and affections extend themselves far into societies of spirits, 6598—6612. The faculty of understanding and perceiving is great in proportion to the extension of the thought to societies of spirits and angels round about man, 6599, 6600. Affections of truth extend to societies of spiritual angels; affections of good to societies of celestial angels, 6600. The quality of a man's life is altogether according to the quality of the societies to which his affection and thought extend, 6601. The form of the extension of thought is compared with the form of the brain, but it is much more wonderful, 6607; compare 4041—4043, 4054. The Author refers to his own experience concerning the extension of thought, and how the thought and speech of the societies with which he was associated were represented to him, 6606, 6609, 6614. So long as man lives, the ideas of his thought are varied, multiplied, and divided, according as he is associated with societies, ever new and ever various in the procedure of regeneration; it is thus that his illumination, or perception of new truths, continually increases, 6610.

11. *Consociation in Good*.—Every society in heaven has its common good, distinct from every other society; hence, the form of heaven and the order of communication there, 8400, *ill.* 8469. Everyone in a society has, also, his particular good, but he communicates it to all in that society, and, reciprocally, he receives from the common good of all, 8469, *ill.* 8470. There is communication, also, between the common good of one society and the common good of another; hence, exists a more common or general good, and so on until the whole universal heaven is as one body, ruled by the good of divine love, 8470. The communication of divine good is to all in heaven universally, and with every society particularly, according to the faculty of reception, 8472. Every one has an extension into the spheres of angelic societies, according to his quality and quantity of good; and, on the other hand, into the spheres of infernal societies, according to the quality and quantity

of evil, 8794, 8797. By the laws of order which preserve the distinction of societies according to their particular good, it is not permitted for those of an inferior heaven to ascend, presumptuously, into a superior; if they do ascend, the good of love is like a consuming fire, and they are affected with blindness, 8797.

SOCKETS [*fundæ*]. Sockets or bases of gold denote existence and subsistence from good, 9847, 9851. Sockets or bases of silver denote truth sustaining, 9643.

SODOM.—1. Sodom denotes the cupidities of evil; Gomorrah, persuasions of the false, both originating in the loves of self and the world, 1212, 1587, 1598, 1663, 1666, 1682, 2141, 2444, 7519, *sh.* 2220. Sodom denotes all evil whatsoever proceeding from the love of self, the diversities of which are represented in the Word by various kinds of adulteries; it also denotes all universally who are in such evils, but especially those within the church, 2246, 2322; compare 7418. The king of Sodom and the king of Gomorrah include in their signification all the evils and falses denoted by the other kings who were confederate with them in the battle with Chedorlaomer, 1689. See DEVIL.

2. *Lot dwelling in Sodom*.—The plain of Sodom compared to the garden of Jehovah before Jehovah destroyed Sodom and Gomorrah (in the account of Abram and Lot, Gen. xiii. 10), denotes the quality of the external man when conjoined to the internal, 1587. A further comparison made with the land of Egypt, as thou comest unto Zoar (*ibid.*), denotes the state as to scientifics into which the affection of good flows, 1589. Lot, when separated from Abram, pitching his tent towards Sodom (ver. 12), denotes the external man dwelling separate from the internal; the cities of the plain (*ibid.*), his scientifics, 1598, 1597. The men of Sodom, called exceedingly wicked (ver. 13), denote the cupidities to which scientifics extend themselves, 1600. The combats in which Bera the king of Sodom, and Birsha the king of Gomorrah, were engaged with Chedorlaomer (chap. xiv. 2), denote the Lord's temptations, 1651. The kings of Sodom and Gomorrah, and those confederated with them, being subdued by Chedorlaomer and his confederates (*ibid.*), denotes victory over evils and falses in these combats, obtained by apparent goods and truths, 1667, 1671, 1685, 1689. The vale of Siddim where the kings of Sodom and Gomorrah fell, said to be full of pits of bitumen (translated slime-pits, ver. 10), denotes filthy and unclean states into which the evils and falses here represented flow down, 1666, 1684, 1688. Lot and all his substance taken by the victors (ver. 12), denotes that apparent goods and truths (represented by Chedorlaomer and his confederates) which, in themselves are not goods and truths, then occupied the Lord's external man, 1697, 1698. Abram the Hebrew rescuing Lot (ver. 14—16), denotes the continuation of the combat by the interior man adjoined to the divine itself, 1701, 1702. Mamre, Eshcol, and Aner, who were confederate with Abram, especially mentioned (ver. 17), denote the angels who were with the Lord in these combats, 1705, or, strictly speaking, goods and truths, 1754. See HEBRON, ANER. The king of Sodom going out to meet Abram after his victory (ver. 17), denotes evil of the false now rendered submissive, 1721. The valley of Shaveh, called also the king's valley, where they met (ver. 17), denotes the external man, whose state is here signified as to goods and truths, 1723. His desiring

the souls that Abram had taken captive (ver. 21), denotes the desire of the evil to retain their evil life, 1742. Abram solemnly refusing his gifts (ver. 22, 23), denotes the impossibility of the celestial and divine partaking in what is evil and false, though the evil imagine they can contribute somewhat to the dominion of the Lord, 1749. His directing Aner, and Eshcol, and Mamre, to take their portion (ver. 24), denotes the deliverance of evil spirits into the power of the angels, 1755.

3. *The Destruction of Sodom*.—The visitation of Sodom (Gen. xviii., xix.), denotes the perception of the Lord concerning the human race immersed in so great evils and falses, 2141. The angels who had been entertained by Abraham, looking to the faces of Sodom (xviii. 16), denotes the evil state of man's interiors discovered to his perception; immediately followed (ver. 21; chap. xix. 1) by exploration and judgment, 2219, 2242, 2243, 2317—2323. The men of Sodom requiring the guests of Lot to be delivered up to them (chap. xix. ver. 4, 5), denotes the denial of the divine human and the holy proceeding of the Lord, 2350—2354. Their assault on Lot after his exhortation (ver. 9), denotes the good of charity rejected, 2373—2376. Sulphur and fire rained upon them (ver. 24), denotes the influx of damnation upon the evil in this state, and the hells they make to themselves, 2443—2447. See particulars in Lor (2).

4. *Other Passages in the Word*.—Their vine is of the vine of Sodom and of the fields of Gomorrah (Deut. xxxii. 32), denotes the state of the Jewish church as to the intellectual part obsessed by falses from infernal love, 5117. It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment (than for the city which should reject the disciples, Matt. x. 15; Mark vi. 11; Luke ix. 5; x. 10), denotes the state, relatively, of those who are in evils of life, but who know nothing concerning the Lord and the Word, 7418; compare 2220, 2322, cited above (1). The overthrow of Babylon, of Samaria, of Moab, and of Jerusalem, in the prophecies, compared with the overthrow of Sodom and Gomorrah (Jer. i. 40; Amos iv. 11; Zeph. ii. 9; Ezek. xvi. 53—56), denotes the church thus represented, in each case, as to the evils of self-love, and the falses of evil, 2220. The great city, which is spiritually called Sodom and Egypt (Rev. xi. 8), denotes all evil from the love of self (Sodom), and all the false of that evil (Egypt in place of Gomorrah), 2220 end.

SOJOURNER, to SOJOURN [*peregrinus, peregrinari*].—1. Sojourn-ing denotes life and instruction, 1461, 1463, 1896, 2025, 2504, 2726, 3368, 4243; or life and doctrine, 2371. Sojourners denote those who are instructed in the goods and truths of the church, and live according to them, 1463, 1896, 3703, 5605, 7908; more particularly, 8007, 8013, 9196. Sojourners denote those who are not born within the church, but who are instructed and accede thereto, 7908, 8650, 9281; see below, 4444. To sojourn or travel about, and dwell in tents in the manner of the ancients, denotes life and worship, *ill.* 1102. The fatherless, the sojourner, and the widow, are frequently mentioned together, and when this is the case the expressions fall into one sense with the angels, who understand thereby the subjects of the reciprocal conjunction of good and truth, 3703, 9200. They were called sojourners who suffered themselves to be instructed, thus, who received the statutes

and laws of the Jews, and all such were put on an equality with those born in the land, *sh.* 4444, 7908, 8007, *sh.* again, 8013. The ancients distinguished those towards whom they exercised charity, into many classes; by sojourners were meant those who were willing to be instructed in the truths of faith, 4844, 4956, 9281.

2. *Harmony of Passages.*—Abram sojourning in Egypt (Gen. xii.), denotes the first instruction of the Lord, namely, while he was a boy, in knowledges from the Word, 1402, *ill.* and *sh.* 1461—1463, 1502, 2406, 3368. Foretold that the seed of Abram should be a sojourner (or *stranger*, Gen. xv. 13), denotes the end of the church when charity and faith become rare, 1843. The name of Hagar, derived from sojourning (chap. xvi. 1), denotes the commencement of the spiritual church from instruction, 1896. The land of Abram's sojourning, meaning the land of Canaan, promised to his seed (chap. xvii. 8), denotes the heavenly kingdom inherited by those who receive faith, 2024. Lot sojourning with the men of Sodom (chap. xix. 9), denotes the state of the church about the last times when the doctrine and life of charity are rejected, *ill.* 2371. Abraham sojourning in Gerar, in the land of the Philistines (chap. xx.), like his sojourn in Egypt, denotes the instruction of the Lord, but here in doctrinals of charity and faith, 2496, *ill.* 2504, 2726, *ill.* again, 3368. Abraham calling himself a sojourner and inhabitant among the sons of Heth (chap. xxiii. 4), denotes the first state of the church, in which the Lord is present, but as yet unknown, 2915; compare 8002 cited below. Jacob to inherit the land of his sojournings which God gave to Abraham (chap. xxviii. 4), denotes the life of good from truth, which is the life of instructions, and is further explained as life from the divine, 3672. Jacob sojourning with Laban (chap. xxxii. 4), denotes instruction in good, or the natural man imbued with good not genuine, as a means of access to genuine goods, 4243. The family of Jacob coming to sojourn in Egypt (chap. xlvii. 4), denotes instruction in scientifics as a means of sustaining the truths of the church, 6077, 6638; compare 9196, 9197. The years of Jacob's sojournings (or his *pilgrimage*, meaning his age, chap. xlvii. 9), denote the successive state of the regenerate life, 6095. Moses when in Midian, calling himself a sojourner (translated *stranger*) in a strange land (Exod. ii. 22), denotes instruction in truths in a church not his own, 6796. Thy sojourner (translated *stranger*) that is within thy gates, mentioned in the Decalogue (Exod. xx. 10), denotes those who are in the entrance to the truths of the church, thus, who are in scientifics, 8890. Note: To dwell with the Israelites as a stranger, [*inquilinus*], not a sojourner [*peregrinus*], is to do good from natural disposition, not from the good of the church; hence it is predicated of those who are unwilling to be instructed, 8002. As to the Israelites sojourning in Egypt, in the land of bondage, which denotes the infestation of the spiritual by infernal spirits, and their protection from evils and falses by the Lord, see 9197; EGYPT (5, 6), MOSES (8), MIRACLE (7).

SOLE OF THE FOOT. See FOOT.

SOLICITUDE. See CARE.

SOLOMON. Solomon denotes the Lord; the gifts brought to him by the queen of Sheba (1 Kings x. 1, 2), denote his acquisitions of wisdom and intelligence in the natural man, 3048. Judah and Israel said to dwell in confidence, every one under his vine and under his fig-

tree, in the days of Solomon (1 Kings iv. 25), denotes good of the natural or exterior man, and the intellectual part regenerated by the good of truth, 5113. The throne of Solomon (1 Kings x. 18—20), denotes the royalty of the Lord, which is divine truth from him; the twelve lions all divine truths in one complex, combating and conquering, 5313 end. Note: Abimelech who was with David, and Uriah, of whose wife Solomon was born, were Hittites, 2913. See HETH.

SON [*filius*].—1. *Signification of Son and Daughter.* Sons denote goods and truths of faith, *sh.* 264. Sons denote truths and doctrinals of truth: daughters, doctrinals of good, *sh.* 489, *br.* 533. Sons denote truths; daughters, goods, 55, 489—491. Sons denote truths, which are predicated of the understanding, and when there is no understanding of truth, phantasies; in like manner, daughters denote goods, which are predicated of the will, and when there is no will of the good, cupidities, 568. Sons denote falses as well as truths, because they denote doctrinals of churches, which are of both kinds, 1147. Abstractly, sons denote truths; but in the sense applicable to man, all who are in truths, 2231, *br.* 2232. A son denotes truth, and specifically the rational part of man of which truth is predicated, 2066, 2082, 2623, 2772. Sons, and again, the sons of sons, denote derivative truths and goods, according to the representation of the parent from whom they are descended, 5912, 6020, 6583, 6584, 7634, 10,623. Passages are cited to shew that sons denote truths, but, when called sons of a wife, they also denote goods of truth, 8649. Generally, father, mother, brethren, children, and other names of relationship, denote goods and truths, and, in the opposite sense, evils and falses, 10,490. To “smite the mother upon the sons” (Gen. xxxii. 11) was a common form of speech with the ancients, signifying the destruction of the church and of all things belonging to it, 4257. See MOTHER, DAUGHTER, etc.

2. *Son-in-Law* [*gener*].—A son-in-law denotes truth, or knowledges of truth, associated to the affection of good, 2389. When a son-in-law is mentioned to represent truth, then the father-in-law denotes good of a superior degree, because he is the father of the wife, 8643.

3. *The Sons of Jacob.*—The ten sons of Jacob, born of Leah and the handmaids, denote truths of the external church; the two born of Rachel, truths of the internal church, 5409, 5651, 5680, 5707. In general, the twelve sons of Jacob, and the twelve tribes, denote so many cardinal goods and truths by which the regenerate man is initiated into celestial and spiritual goods and truths; thus the all of love and faith in one complex, 3858, 3913, 3926, 4688, 6335, *br.* 6339; passages cited concerning each, 4503. The sons of Jacob denote truths of the church in the natural man, 5641, and citations; 5882, 6070. The sons of Jacob denote truths and goods of the church in the natural man, 6339. The truths represented by the sons of Israel are those in the interior of the natural mind; otherwise called spiritual truths in the natural, 5414, 5879, 5951. For particulars see TRIBES.

4. *Son of a Stranger* denotes the natural man (not of the church) as to truth, 2049, 5081; see also 489.

5. *Sons of the Prophets* (2 Kings iv. 38) denote those who teach truths from the Word, 10,105.

6. *Sons of the Age* (transl. *children of this world*, Luke xvi. 8) are

the false prophets elsewhere mentioned (as Matt. vii. 15; xxiv. 24), understand, those who teach falses, 3900.

7. *Sons of Man* (or *of Adam*, Deut. xxxii. 8), denote those in the ancient churches who were in faith to the Lord, 477; in the opposite sense (Isa. li. 12; Ps. cxlvi. 3), a son of man denotes the false, 9807 end.

8. *Sons of God*.—Truths of the church, or doctrinals of faith, are denoted by the sons of God, when considered in opposition to cupidities, which are called the daughters of men, 555, 570. They are called sons of God who follow the Lord and are conjoined to him by the life of faith, and this because they become images of him, and are the heirs of his kingdom, 1226, 1737 end, 1799, 2658, 9807. All infants are born sons of the Lord, and so far as they afterwards conjoin the innocence of infancy with wisdom, they are adopted as sons, 3494 end. The sons of the kingdom are meant by seed, because seed denotes good and truth, and hence all who received good and truth, 3373; cited 3380. See SEED.

9. *The Lord called Son of God, Son of Man*.—The Lord, as to the divine human, or divine good specifically, is called the Son of God; as to truth specifically, the Son of Man, 2159. By the Son is to be understood divine truth, by the Father, divine good; the union of the divine with the human, and of the human with the divine, being the divine marriage of good and truth, *sh.* 2803, 2813, *sh.* again 3704. When the Lord is called the Son of Man, understand truth divine which could be tempted, *sh.* 2813: for further particulars, see LORD (19).

SONG [*canticum*]. The songs of the Word are from the rhythmical speech of spirits, and such especially are the Psalms of David; from experience, 1648. Songs are predicated of truth, 4137. Songs addressed to Jehovah, in particular the song of Moses, called the song of Moses, the servant of God, and the song of the Lamb (Exod. xv.; Rev. xv. 3), is a glorification of the Lord, because of redemption by him; this glorification also was contained in the songs of the ancient church, because of their exceeding joy that the Lord would come and save our race by assuming the human, *sh.* 8261. See SINGING, MUSIC.

SONG OF SONGS, THE, is written in imitation of the books of the ancient church, 1756; compare 2172 end. The Song of Songs has not the internal sense, like the books of Moses and the Prophets, but is written in the ancient style, full of significatives derived from the books of the ancient church; passages cited concerning the *dudaim* as signifying conjugal love, 3942. The Song of Songs is not one of the holy books, for it does not contain celestial and divine truths in series, like the books of the Word, 9942. See WORD.

SORCERESS, SORCERIES [*præstigiatrix, præstigias*]. See MAGIC.

SORE. See DISEASE.

SORROW [*tristitia*]. See GRIEF.

SOUL [*anima*].—1. *That this expression in the Word admits of several distinct acceptations.* In general, soul, in the Word, denotes all life, whether of the external or internal man; and as to quality, such as the man is of whom it is predicated, 1000, 1040. It is repeated, that the soul denotes all life, and in the opposite sense, evil life (1005, 1742); also, a passage is cited where it occurs in three distinct senses

(Lev. xvii. 10, 11, 14), but here no explanation is given, 1005 end. The soul denotes all life, not only as predicated of man, but of animals, because they all signify somewhat of man; in its proper, or strict sense, it denotes life from the Lord, as received by the regenerate, 1040; the latter *ill.* 1050, 1056. By the soul is meant that which essentially lives in man or beast; but the only essential life in a man is the good of celestial love, and this alone is meant by the soul in the internal sense, 1436; compare 1050, 1056 cited above. By soul and heart are meant the new understanding and the new will formed by regeneration, *ill.* and *sh.* 2930 cited below. Soul denotes the affection or desire for truth, or the life of that affection, *sh.* 2930. Soul denotes the life of spiritual good, 6354. Soul denotes the life of faith; heart, the life of love, *sh.* 9050; further *ill.* and passages cited, 9398. By the soul is meant all life; here a passage is cited where it means the natural life, 2967; *br.* cited again, 5835. By the soul, or life (Matt. xii. 25), is meant the proprium of man, 6138. The soul, in its common acceptation, denotes the man himself; specifically, the man of the spiritual church; in the internal sense, it denotes truth and good from which a man is man, 6641. It is stated, in a summary, that soul, in the Word, denotes all that really lives in sentient beings [*omne vivum*], and is, therefore, predicated of animals as well as men; properly, however, it denotes the soul of man, and when predicated of man is used in various senses; thus it denotes the whole man, because all life in common, but in particular it denotes his understanding, or intellectual life, his will or voluntary life, and spiritually, the life of truth in the understanding and of good in the will, 7021. For a fuller statement, supported by collections of passages from the Word, in which the meaning of this expression is explained in seven distinct acceptations; see the Author's posthumous work, *Apocalypsis Explicata*, 750.

2. *The state of the Soul, or Spirit, after Death.*—The Author explains, from his own experience, the first state into which the soul comes in the other life, and the manner of resuscitation, 168, 181, 182—189, 314—319, 320—322; recapitulated in a summary, 2119. After all the changes of state which he describes, the soul returns to a life similar to that which it enjoyed in the body, this being the life of its own love, 316. As to the life of heaven, some enter in more slowly, some more quickly; two examples are given of spirits who were conveyed to heaven immediately after death, 317, 319. The recent spirit, or soul, enjoys such a life after death, that it appears to itself to be still living in the body as a man; its sensitive faculties are even more excellent than it enjoyed in the body, 320—322, 447. Spirits have sight, hearing, smell, and touch, in greater perfection than in the body; also lusts, affections, and thoughts; in a word, every faculty with the exception of taste, 321, 322, 1880, 1881. Spirits discourse with each other as men, 321, 322, and enjoy all their faculties in a more lucid and perfect state, without the cares of the body, food and clothing, etc., 1389. As to the memory that remains to the soul, not the least part is wanting of all that belonged to the man, interiorly or exteriorly; in a word, the soul is perfectly man, only the flesh and bones which had derived all their apparent life from the spirit being left behind, 2475; compare 2476. It is shewn again, that the spirit is the real man which lives in the body, and that it is resuscitated immediately after death,

when the body has become cold, and that soon it enjoys every sense it formerly possessed, 4622. It is shewn, also, that the affections and ends of the life cannot be hidden after death, but everything is laid open, 4633.

3. *Opinions concerning the Soul.* See SPIRIT (1).

4. *Soul and Spirit distinguished.*—The soul, in a universal sense, is that from which anything Is and Lives; thus the soul of the body is its spirit, for the body lives from the spirit; but the soul of the spirit is its still more interior life, from which it understands and acts in wisdom [*ex qua sapit et intelligit*], 2930 end. The spirit is the man himself in the body; it is in the whole body and in every part, as its purer substance, and after death it enjoys a similar active and sensitive life in human form, 4659. The soul is the man himself, that lives in the body, and is called the interior man; when freed from the body it is called the spirit, and is in human form, 6054. Illustrated a little, that, to respire denotes a state of the life of faith, and hence that soul denotes the life of faith; it is also remarked that spirit, in the original tongue, is so called from wind, 9281. Summary of the various senses in which the term soul is to be understood, and that in a general way it denotes the spirit which lives after death; a few passages cited to this effect, 7021; cited above (1).

5. *The Soul relative to the Body.*—The soul and the body make a one, for that is the soul of the body and this is the body of the soul; hence, they are inseparable, 2005. The soul of a man is in him, not vaguely speaking, but in the veriest particulars of his thoughts and actions, 2025; see also 4659 cited above (4). The soul, or spirit, is in the midst, or in the interiors, and the body which invests it in the extremes; hence with those who are in celestial and spiritual love, good from the Lord flows into the body by or through the soul, 2973. The soul commences [*inchoet*] in the ovum of the mother, and is further perfected in her womb, and is there surrounded with a tender body, which it fashions to its own uses in the world wherein it is afterwards born, 3570, 4727, see below, 10,125. It is a fallacy to suppose that the soul resides in any one part of the body (as in the heart or the brain), and thence governs it as a machine; the truth being that the soul is in every part of the body, 5084. The soul is the man himself in the body, and after death it appears as a man with a similar face and form, 5511. Unless the soul were in every part of the body, that is, equally in universals and singulars, the order of the organization could not be preserved, 6338. A correct idea of the difference between the spirit and the body, and of the reason why the spirit is immortal, cannot be had without a knowledge of degrees; it is here *br.* explained that such degrees are successive, or discrete; thus that there is no continuous connexion of spirit and body, as of purer and grosser; also, that the correct knowledge of the ancients concerning the spirit was owing to their acquaintance with successive degrees, 10,099. The body without the soul has no life, and the whole body is produced from the soul, according to its likeness, that it may be in a state adequate to its functions in the ultimates of order which are in the world, 10,125. Every man derives from his father the *esse* of life, which is called his soul, and the *existere* of life produced therefrom is what we call the body; hence the body is in the likeness of the soul, 10,823.

6. *The Influx and Commerce of the Soul and Body*; *ill.* from experience, in seriatim passages, 6053—6058, 6189—6215, 6307—6326, 6466—6495, 6598—6626. Nothing can be known concerning the influx and commerce of the soul with the body, unless it be known what the soul is, 6053. The learned are more ignorant than the simple concerning the soul, not knowing that it is the man himself which lives after death, and that death is a continuation of life, 6053, 6054. So many hypotheses and conjectures have been hazarded concerning the soul, that it is better not to use the term, but to speak of the interior man or spirit, 6054. The face of the soul or spirit being in human form may be concluded from the angels whose appearance is recorded in the Word; the human form, indeed, is derived from the Lord, and all heaven conspires to that form, 6054. He who knows nothing of the interior man, as distinct from the external, and that the former is in the light of heaven, the latter in the light of the world, can know nothing whatever concerning the commerce of the soul with the body, 6055. The interior man being the prior and superior can exist independently of the exterior, because all things exist and subsist by influx from internals to externals, 6056. The internal man is formed to the image of heaven, the external to the image of the world; hence the commerce of the soul with the body is the same thing, in other words, as the communication of heaven with the world, and is effected by influx; for this reason, it is treated of by the Author in series with the representation of spiritual things in natural, and the correspondence of the body with the Grand Man, 6057, 6058, 6063. Further particulars in INFLUX, (9), LIFE (3, 4), INTERNAL (2).

7. *Blood relative to the Soul*.—Blood is spoken of in the Word as the soul, or celestial life, because the life of the body is in it, and this being the case it may properly be called the ultimate or corporeal soul, 1001 end, cited in SACRIFICE (16).

8. *The vegetative Life or Soul*; that it is from the influx of heaven into nature, where it appears representatively, 1632. See INFLUX (13).

9. *Good considered as the Soul*.—Good from the Lord is the soul in man's apparent good, and without this no good or truth with him is genuine, 3186. Good and truth received in the natural are conceived together from good of the rational as a father; and from truth as a mother; also each is called soul, but good is principally so, 3299. The new soul in the regeneration is the end of good, which commences in the rational part, as the soul of the body in the ovum of the mother, *ill.* 3570. The end regarded in the rational is the soul of a series, and those things of the series which are in the natural are as the body of that soul, 3570. Whatever a man confirms in himself by life and doctrine forms his soul, and therefore remains as his permanent state after death, 4747.

10. *The Soul of the Lord*; that it was the life itself, or the verimost esse, which is Jehovah, 2025. The very essence of life in the Lord, which in man is called soul, was the Lord himself, or the divine called the Father, 4235. The soul of the Lord was divine good itself, consequently it was the very inmost of his life, invested externally by what he derived from the mother, 4641. As the soul of man forms the body to its own image, so the soul of the Lord formed his glorified body to the image of the Father, *ill.* 4727; further *ill.* 10,125, 10,823.

11. *That the Soul is from the Father.*—The soul, or life itself, called the spirit, or interior man, is from the father; the body, or external man, from the mother, *ill.* 1815; further *ill.* especially in reference to the Lord as conceived from Jehovah, 1921, 2005.

SOUND. The sound or voice of a trumpet (Ps. xlvii. 6), denotes the truth of celestial good; a shout (*clangor, ibid.*), the truth of spiritual good, 8815. See SHOUT, NOISE, CRY.

SOUTH, THE [*austrum*]. See QUARTERS.

SOW, to [*serere*]. See SEED (22).

SPACE [*spatium*]. See PLACE.

SPEAK, to [*loqui*]. See LANGUAGE (7).

SPECIAL, applied to fables, 4720.

SPECKLED, SPOTTED [*punctatum, maculosum*]. The speckled sheep of Jacob's flock, denote good sprinkled and mixed with evils; the spotted sheep, truth sprinkled and mixed with the false; the variegated, truth sprinkled and mixed with evils, 3993, 3995, 4005, 4006, 4020; compare 865, and see JACOB (6).

SPECULUM. See MIRROR.

SPEECH [*loquela*]. See LANGUAGE (7).

SPELT [*zea, spelta*]. See FITCHES.

SPERMATIC VESSELS. Office of the renal capsules described as a check upon the action of the spermatic vessels, 5391.

SPHERE.—1. *The Spheres of Spirits.* The spheres of angels and good spirits are the same, analogically, as the spheres perceived in the world as odors, 925. The particular quality of a spirit is perceived immediately on his entrance into the other life, from his sphere, 1048, 1053, 1316, 1504. The sphere of a spirit is sometimes rendered visible, and appears in colors like a rainbow, but only when the Lord concedes, 1048, 1050, 1505. Spheres are also rendered sensible by odors, but it must be understood that they are not continually manifested to the senses of spirits, 1514, 1520; see below, 4626. The Author illustrates how the sphere is procured, by reference to the acquired habit and nature of the spirit, especially of one who is impressed with a notion of his own importance; the sphere, therefore, is the image of the spirit extended beyond him; indeed, it is the image of all that is in him, 1505; see below (2). The sphere of self-love (or intuition of self) is illustrated in the case of a spirit known to the Author, who filled the whole sphere, to the exclusion of others, and thus brought himself into a state of torture, 1506. Spheres of authority over others exist about those who were born in dignity, but they are of diverse character, and are wonderfully tempered with good in the case of those who are in faith and charity, 1507, 1508. The sphere of luxurious idlers and gossips [*assentatores*] is described as exceedingly irksome to all who are in the love of use; what a torpor and disinclination for all serious thought and action it causes, 1509. The sphere of received principles and persuasions is common to every spirit, and still more to societies of spirits; its effect upon others is to make truths appear as fables, and excite confirmations of the false, 1510, 1511. See PRINCIPLE (7). Evil genii are distinguished by a sphere of cupidities, 1510, which flows into the will with the effect of making evil appear as good, 1511. Spheres of phantasy appear like clouds of mist, according to the quality of the phantasy; in this passage, also, the poisonous

spheres of revenge and hatred are briefly described, 1512. The spheres of the lukewarm are such as to cause vomiting, 1513. The spheres of hypocrites, of the sordid, of the lovers of pleasure, of adulterers, of filthy syrens, and others, are described, 1514—1517; particulars in *Odor* (4). Evil spirits are prevented from approaching a recently deceased person, before his resuscitation, by the presence of celestial angels, whose sphere produces a remarkable effect, which is described briefly, 1518. Spheres of charity and faith are perceived as delightful odors, like the smell of flowers and aromatics, with indefinite variety, 1519. Evil spirits cannot make assault upon man until he has acquired to himself a sphere of cupidities and falses; hence they cannot effect anything against children, 1667. Evil spirits dare not make assault on the regenerate, because they instantly perceive a resistance from their sphere, 1695. The spheres of spirits especially manifest their thoughts concerning the Lord; some are mentioned whose sphere is filled with scandals against him, though they had pretended piety in the world, 2034; further *ill.* 2401, 4629, 7097 end. The spheres of mist which exhale from the evils and falses of infernal spirits, appear like mountains or rocks, beneath which they seek to hide themselves from the presence of the Lord, 4299. When the Lord permits the quality of a spirit to be manifested by his sphere, it is perceived from a great distance; it is here stated that the sphere is made sensible by odor, because odor or smell corresponds to perception; passages cited 4626. The Author mentions a sphere, of which he became sensible, from evil spirits, but a company of spirits appeared who were enemies of the evil, and of whom he gives a remarkable description, 5189. He describes an evil sphere of a peculiar character, caused by the presence of a spirit who had been very famous in the world, whose phantasy is also illustrated by other circumstances mentioned, 5567. He describes a crowd of spirits who became invisible in a spiritual sphere, but visible in a natural one, 5573. When the evil are devastated as to all truth and good, the falses of their evils exhale like dense clouds, or waters, and shut them out from all communication with heaven, 8210, 10,187.

2. *The Spheres of Angels.*—Spheres which proceed from the angels are spheres of the truth of faith and good of love from the Lord; passages cited 9407. It is the same thing whether we say spheres from truth and good or from angels and angelic societies, for spheres are from the affections of truths and good which make the angels such as they are, 9606. The conjunctive quality of the spheres is from the Lord alone, and so far as it partakes of the proprium of the angel it is disjunctive, 9606 end. The spheres of angels, compared with the Divine, have but a slight extension, but the divine sphere proceeds from the inmost, and is all in all throughout the universe, 10,188.

3. *The cause of the Sphere around Spirits.*—Referring to the passage cited above (1505), the Author states, in other words, that it is the activity of things in the interior memory which produces the sphere, 2489. The sphere manifested by the spirit is the same which the man had acquired by his life in the world, 4464. The sphere is produced by the ruling love, and hence it manifests the very life of the spirit, 5130, 6206. Spheres continually exhale from every society of spirits, and are the effects of affection and thought in activity; passages cited 8630.

The origin of the sphere around every one and the phenomena resulting from it, are explained in a summary where communication by touch is treated of, 10,130; passages cited 10,188 end.

4. *The Sphere of Man in the World, its Perception by Spirits, etc.*—Good spirits cannot be present with those who are in worldly and corporeal loves, however pious exteriorly, because they instantly perceive the sphere of evil as something filthy, 4311. A spiritual sphere encompasses every one, which is cadaverous or filthy with those who are in mere externals, but grateful with those who are internal and in good, 4464. The sphere is from the very life, because from the loves and their affections; accordingly the intentions and ends of the life are perceived in heaven with exquisite sensibility from the sphere, 4464; an example given, 4802. The sphere of every one manifests his faith and love, however differently he thinks and speaks, 5130. By the sphere about him man communicates with spirits whose ruling affection is similar to his own, 5179. The spiritual spheres around men are the causes of many things which men ascribe to some occult influence in nature, or perhaps deny; for example, those who ascribe things to fortune as an occult force, which are really from a spiritual sphere as the ultimate of Providence, 5179; further as to fortune, 6493. Every one is held in equilibrium by a common sphere of influx from the Lord on the one hand, and from hell on the other; the Author mentions his sensible experience of this for many years, 6477, 6657, 8209. Besides the common sphere around every man and spirit there is also a particular sphere, 6657. By the sphere which exhales from the spirit of man, even while he lives in the body, every deed, however secret, becomes manifest in clear light, 7454. The spiritual sphere of every one is extended into the spheres of angelic societies according to the quality and quantity of good; or, contrariwise, its extension is into the spheres of infernal societies, according to the quality and quantity of evil, 8794. Wonderful things are related concerning the communication by means of spheres and the perception of quality, etc., 10,130. Passages cited concerning spheres in general, 10,188 end. See EFFLUVIUM.

5. *Grosser and Purer Spheres*; the former predicated of the exterior, the latter of the interior; also that the purer sphere receives thousands of truths distinctly, where the grosser receives but one, 5707. Those accustomed to a lower sphere cannot ascend to a higher without pain and blindness, and this is true even of a lower heaven relative to a higher, 8797.

6. *The Sphere of Perception*; briefly explained that it is formed from relatives and opposites, 2694. The universal heaven is a sphere of the love and acknowledgment of the Lord, as hell, on the contrary, is a sphere of hatred and denial, 7097 end.

7. *The Sphere of Man's Apperception*; how far it is below the spiritual causes of things, 4256 end. See PERCEPTION, IDEA.

8. *The External Sensual Sphere*; how strong it is, because it receives influx from infernal spirits of a malign character at the back, thus by the involuntary part, 6312. See SENSE (13).

9. *Sphere of the False*.—When but little good flows in, the sphere of the false applies itself closely to truths, and when more good flows in it removes itself; when it is near, truths appear to be exterminated,

but really they are reserved in the interiors and filled full with good, 5207.

10. *The Sphere of Truth*.—All truth from good has its extension and limits, and the sphere of the extension of truth is according to the quality and quantity of good, 8063.

11. *Sphere of Divine Truth and Divine Good*.—Angels are in the Lord, because in the sphere of divine truth proceeding from him, 5316. By the sphere of divine truth is to be understood the divine proceeding that fills the universal heaven, as light and heat from the sun fill the world, 9407; further *ill.* 9498. The Lord is above the heavens as a sun, and the sphere of divine good from him encompasses all heaven in general, also every society of heaven in particular, and each angel of a society, 9489—9492, 9499, 9534, 9874. All in heaven are guarded by the sphere of good from the Lord, and preserved from the assaults of infernal spirits, 9492. Divine truth conjoined to divine good is like the atmosphere of the world which flows around all; thus it is the ultimate, the containing boundary, the limit of heaven, 9499. Heaven is created and sustained in existence by the divine sphere perpetually flowing in, 9502. The divine sphere which guards heaven also extends to hell, but with this difference, that in hell the sphere of divine truth alone reigns in externals, because divine good is rejected; in internals, however, the sphere of divine truth and divine good remain conjoined, 9534, 10,188. See LIGHT (3), LORD (17).

12. *The Divine Sphere of Ends and Uses*; briefly stated that it constitutes the Lord's kingdom, and only so far as man is in the thought and love of use can he be in that kingdom, 3645—3646. See END.

13. *That Conjunction is by Spheres*.—Thought is manifested in the other life by a spiritual sphere which proceeds from every one, and shews his quality; hence, conjunction and disjunction take place according to spheres, 4126. The spiritual sphere about a man or spirit is exhaled by the life of his loves, and all in the other life, individuals or societies, are conjoined and disjoined according to spheres, 6206. A sphere of faith and life encompasses every spirit, and more so a society of spirits, *br. ill.* 7454; see also 1510, cited above (1). Spheres of thought and affection extend themselves to societies and effect conjunctions, as treated of in series, 6598—6612, but particularly 6602; cited in SOCIETY (10). All thoughts and affections enter into the general spheres of the societies with which they agree, but without affecting those in the society, 6603; further *ill.* 8794. On the other hand, every one enjoys intelligence, and wisdom, and happiness in proportion as his sphere of truth extends to the heavenly societies, 6599, 6600, especially 8063. Consociations in the other life are all according to spheres; those which agree conjoining in the measure of their agreement, and the contrary with those which disagree, 8630, 10,312. Each province in the Grand Man has its sphere distinct from every other, hence the conjunction of all who pertain to that province, 8630. Spheres from angels and angelic societies derive their power of conjunction from the Lord, and they exhale from the life of the affection of good and truth; passages cited concerning spheres, 9606. The sphere of good and truth from the Lord conjoins, but the sphere from the proprium of the angels disjoins, 9606 end. The conjunction of one sphere

with another is reciprocal, and is effected by the celestial love of truth, 9607. See COMMUNICATION, CONJUNCTION, CONNECTION.

14. *Opposite Spheres*. See below (15).

15. *The Collision of Spheres*.—Spheres of opposite loves mutually repel each other; hence all in hell are in spheres of evil loves, but all in heaven are in spheres of good loves, 6206 end. Conjunction and disjunction, according to spheres, is affirmed above (13), but there are spheres in collision also, as those of interior and exterior imagining which characterize the spirits of Jupiter and of our earth respectively, 8630.* Another example is given of the collision and anxiety caused by opposite spheres, from the difficulty that existed in communicating with the spirits of an earth situated in the starry heavens, 10,312.

16. *The Sphere of those in Temptations and Vastation*; how miserable it appears, until the temptation ceases, when all is changed again, 5246.

SPHINCTER. Description of spirits who correspond to the muscular ligaments connected with the sphincter, 5389.

SPICES. See AROMATICS, INCENSE.

SPIES [*exploratores*], denote those who learn the truths of the church only to secure gain and honor, making merchandize of its doctrines, 5432—5438, 5447, 5454, 5512.

SPIKES OF CORN. See EAR OF CORN.

SPINAL MARROW. See BRAIN, 5717.

SPINE. See THORN.

SPIRIT.—1. *Opinions concerning the Spirit and Spiritual Life*; especially the notions that certain spirits had entertained while they lived in the body, 443—448. The folly of those who reason about the spiritual life from sensual, scientific, and philosophical persuasions; that such in the most ancient times were called serpents, 196. Few at the present day believe at all in the existence of spirits, still less that any one can have intercourse with them, 448, 1594. Few believe in a life after death, the learned especially, who stick in words and terms, 946, 1594. Among particular instances, the Author mentions a spirit, not long deceased, who believed the life of the spirit without the body to be very obscure and shadowy; how astonished he was at the clear light and the high intelligence in which angels and spirits live, 443. He mentions one who had believed that spirits were not extended, but were mere thought, without organization; here also he argues from the capacity of the brain, how necessary organization must be to the action of the mind, 444, 445. Those who deny that spirit is extended deny also that it is any substance, and, as a necessary consequence, that it can be in any place, 446. After remarking upon the unbelief of the learned, because they cannot see the soul or demonstrate it by their sciences, the author speaks of his conversation with simple spirits about such opinions, and relates how absurd they thought them, 446. He mentions a spirit, recently deceased, who thought that he still lived in the body, and repudiated the idea of any soul existing; when convinced that he was himself a soul, this spirit fled in terror, crying out, "I am a spirit, I am a spirit," 447. He mentions a Jew who also thought he was still living in the body, and many others with whom he conversed

* *Imaginativum cogitationes*, the imaginative flowing of thought.

as with his friends in the world; how earnestly they desired him to inform their friends, etc., 448; see also 4527. He speaks of the learned, again, who hardly know or believe in the difference between the internal and external man; the simple, on the contrary, know that the soul of a man is his spirit which lives after death, 3747. Several classes of spirits are mentioned with whom the Author discoursed concerning their opinions of the soul; some believed it to be mere thought, some that they became like phantoms after death, some that they would rise again with a body at the last judgment, etc., 4527. With some, the Author discoursed on this subject the very day their bodies were being interred, and one of them through Swedenborg's eyes saw his own body undergoing interment, 4527, 6022. He records a discourse with Aristotle on several subjects, and finally concerning the spirit [*pneuma*], which Aristotle had believed would live after the death of the body, 4658 end. He cites some reasons why the generality of persons, especially the learned, do not believe in a life after death, 4622. He remarks that the ancients understood by spirit the interior man who was to live after the death of the body, but at this day, mere affection and thought in an abstract sense are understood, 5222.

2. *That Man is a Spirit Clothed with a Body*, br. 69.—The spirit is the man himself that lives in the body, and to which, therefore, all the senses, apparently of the body, really belong, 4622, cited in SOUL (2). The spirit of a man is the man himself living in the body, as its purer substance, in the whole and in every part, br. ill. 4659. The spirit is the interior man in the body, who lives after death, and then possesses all that pertained to the external, except the bones and flesh, 3993, 5622. The soul is the man himself who lives after death, in the full enjoyment of his sensitive life as a man; in consequence of the vague meaning attached to the word *soul*, it is better to call it the *spirit* or interior man, 6054. The spirit is the internal of man as accommodated to uses in the other life; the body is the external of man as accommodated to uses in this life, 10,593. See HEAVEN, (7), MAN (14), INFLUX (7), LIFE (2, 3).

3. *That all Spirits and Angels have been Men*; that is to say, they are the souls of men living after the death of the body, 1880, 6054. See ANGEL, SOUL.

4. *That Spirits and Angels appear in Form as Men*; this because the universal heaven tends to such a form, also the soul in its inmost, 3633, 4051, 6054. The spirit in the other life appears as a man, and enjoys all that belongs to a man, insomuch that to all appearance it still lives in the body, 5078, 6054. Every man, spirit, and angel is really his own love in form, and the form of heavenly love is the human, ill. 10,177; further ill., where it is shewn that every man is his own good and truth, his own will and understanding, etc., 10,298. Particulars concerning the human form in MAN (32).

5. *That Spirits and Angels are Organical Substances*; very different from what the phantasies of the learned would lead one to suppose, 1533. Spirits are organically formed like men, and composed of substance more real, though not visible to the eye of the body; thus the good may be said to exist in that very body, purified, which many believe they shall have at the last judgment, 3726.

6. *As to the Attendance of Spirits and Angels on Man*.—The Lord

governs man by means of spirits and angels, and with every man there are at least two spirits and two angels, 50, 697, 986; see also the seriatim passages, 5846—5866, 5976—5993; cited in MAN (12). Two spirits from hell are attendant on man, because there are spirits and genii, the difference between which is *ill.* 5977; see also below (16), 5032, 5035; (17), 1820. Those who are in the doctrine of faith do not believe that two spirits from hell are attendant on them, yet this is strictly consistent with the confession of faith in the Christian Church, *ill.* 5979. Unless man had communication by means of spirits with hell, by means of the angels with heaven, and by heaven with the Lord, he could not live, 50, 5993. So long as a man is unregenerate the evil spirits attendant upon him have the dominion, and the angels can effect but little; when regenerate, angels have the dominion, and inspire him with good and truth, 50; further concerning the influence of evil spirits, 59. The filthy appearances caused by the presence of evil spirits are turned into milder forms in the apperception of the angels, otherwise they could not remain, 5981; compare 3607, cited below (2). Spirits in general are in the perception of men's thoughts, but angels perceive the very causes and ends from which his thoughts proceed, 1931; see below, 4073; and that spirits perceive the thoughts of man, not the objects seen by him, 6319, cited below (12). The wisdom of angels is such that they perceive most minutely the changes of state as to thought and affection; the Lord also rules every change, whether as to will or understanding, by means of spirits and angels with man, 2796; see below, 4073. No one, man, spirit, or angel, can think or will from himself, but from others associated with him, and these again from others, till it results that all will and think from the Lord; hence it is repeated that angels and spirits are attendant on every man, and if withdrawn all thought would perish, 2886, 2887. It is shewn that man is in the midst of spirits and angels of a quality agreeable to his own; also that those who are in evil invite societies of spirits to themselves, but those who are in good have societies adjoined by the Lord, 4067, 4073, 4077. Changes of state in the regenerate life are really changes of the societies of spirits and angels attendant on man; hence from societies, as from causes, the attendant angels discern the quality of the man, 4073; further particulars in SOCIETY (4, 9), REGENERATION (3). Note: further particulars concerning the attendance of angels and spirits on man may be gathered from the passages cited below concerning *Subject Spirits*, especially 5983. See also MAN (12).

7. *Communication with Spirits.*—It is shewn that man could not live unless spirits and angels were constantly associated with him; also that he communicates with heaven by means of the angels, and with hell by means of infernal spirits, 2886, 2887, 3812. Good that flows down from heaven is turned into evil when it reaches those who are in evil; and, conversely, evil and the false are turned into good and truth by intermediate spirits [*spiritus in via*], and cannot present itself to the good, 3607. Spirits and angels of a particular character are described who serve as means of communication, 4047, 4048, 4088. Communications are ever opening and changing in the course of regeneration, and an illustration is given of the manner in which three kinds of spirits, attendant on the regenerate, are separated, in each case

with due regard to their freedom, and also according to change of state in man, 4110, 4111. All communication and conjunction is according to affection, and spirits pass into various societies according to changes of affections, which occur within certain limits, and always return to the ruling love, 4111, 5851. In the other life there is a real community, or communication, of affections, insomuch that spirits believe the affections received from angelic societies to be their own; it is similar with man when spirits come to him and flow in with their affections, which he receives as his own, 4186; further *ill.* 4249. Though man is a spirit and an angel as to his interiors, he is not permitted to speak with spirits and angels unless he is such as to be consociated with them in faith and love; thus, unless he is conjoined to the Lord by faith and love, 9438. Particulars concerning the influx received by man through the medium of spirits and angels, in *INFLUX* (8), *MAN* (12); further as to consociation with spirits, in *SOCIETY* (4, 8, 10).

8. *Open Intercourse with Spirits.*—Man was so created as to be capable of conversing with spirits and angels, and this was really the case in the most ancient times, 69, 1880. This open intercourse between men and spirits was closed, when, in course of time, men immersed themselves in worldly and corporeal things; hence it is, by withdrawing from corporeals that the way is opened again, 69, 784, 805, 1880. See *RESPIRATION* (1). The middle state is described in which a man is withdrawn from the body, and knows not whether he is in the body or out of the body; in this state he converses with spirits, touches them, and in all respects enjoys the most exquisite senses, 1883. The state in which man is led by the spirit into another place is also described, especially the Author's experience of it, 1884. To speak with spirits is hurtful, unless the man be in genuine faith and be led of the Lord, 9438. Few, at this day, are able to converse with spirits and angels, because so few are conjoined to the Lord by faith and love, and without such conjunction the interiors cannot be opened, 9438. Particulars concerning the speech of angels and spirits with men, in *LANGUAGE* (4); see also *SIGHT* (9).

9. *The Author's experience concerning Spirits;* he commences here with the general declaration, that he had for some years conversed with spirits and angels, 5, 67, 68. He conversed with many concerning the opinions they had entertained, while living in the body, concerning the life after death, 443—448; and concerning heaven, 449—459, 548. He mentions a particular instance of communication with a spirit who was usually attendant on a man in the world, famous for his learning, 3749. He describes certain spirits of a gross body, especially one who had been celebrated in the world for his great learning, but had persuaded himself against the divine, and thus closed his interiors; this spirit ascended from a depth below the right foot, 5991, 6318. In a paragraph where he speaks of *Subject Spirits* (see below, 14), the Author remarks that he knew their quality, and to what province of the body they pertained, from the plane in which they appeared, and their distance in that plane, 4403. In a passage where he speaks of the exquisite senses of spirits, he avers that the things seen in the other life by him, were seen with the eyes of his spirit, not of his body, which is somewhat fully *ill.* 4622. He explains, from experience, the manner in which the prophets were possessed by spirits, 6212. He

illustrates the extension of thought to communication with spirits, by his own experience, also his elevation a little above sensuials, while he still thought in sensuials, 6200—6201. He describes, in a vast number of passages, the appearance, the characteristic quality, and the operation by influx, of the spirits he was accustomed to see, singly and in societies; the passages cited below (21), abound in examples of this kind; see likewise HELL (3), EGYPT (7), MAGIC (7), SIGHT (8), SOCIETY (2, 4—9), SLEEP (4—7).*

10. *The World of Spirits* [*mundus spirituum*], briefly described as a place which is intermediate between heaven and hell, into which all come after death, and in which, therefore, are the spirits attendant on man, 5852. It is in the world of spirits that the hells are closed and opened, thus where they are terminated above; there also heaven is terminated below, 5852. When spirits from hell are in the world of spirits (because attendant on man), they are not in torment, but in the same delight of evil as the man himself, 5852. The prevalence of evil in the world of spirits, not only in its external sphere, but in its interior, is described; how instantly goods and truths are turned into evils and falses, 2121—2124. Note: the interior sphere of the world of spirits is where those are who were interiorly evil, that is, evil as to intentions and ends, 2121. Further particulars in EARTH (Vol. I., p. 147).

11. *Certain Phenomena in the Life of Spirits*.—The idea of place and distance is not real with spirits, but is varied according to their state of thought and affection, 1376, 1377, 1379, 1380, 3356. All souls and spirits keep the same place eternally, though places and distances change according to state, 1377. Spirits, as to the organical substances of their bodies, are not really where they appear to be, 1378. The sensitive life of spirits is twofold, real and not real; all that flows from the Lord, thus, all in heaven is real, but all that proceeds from the proprium of the spirits, thus all in hell, is unreal, 4623. The state of evening and night with spirits is when they are in compulsion as to thought; the state of morning and noon when they are in freedom, 7218. See further in PLACE, STATE, SOCIETY (6, 11).

12. *The Faculties of Spirits*.—The recent spirit, or soul, enjoys such a life after death that it appears to itself to be still living in the body, 320, 447. Spirits enjoy all the senses, all the affections and thoughts, in greater perfection than in the body; it is remarked also how indignant they are when told that they do not enjoy the senses, 321, 322, 1389, 1630, 1880, 1883. It is explained, that spirits do not enjoy the sense of taste, but somewhat analogous, which they describe by comparison with smell, 1516, 1880, 4622. Spirits and angels have the faculty of illustrating their discourse by ineffable representations, 1391, 1764, 1977, and other passages cited in REPRESENTATION (17). Evil spirits have the art to exhibit various illusions before those who have recently come into the world of spirits, with the view of persuading them that all things are ideal, even in heaven, 4623. See PHANTASY. Angels and spirits cannot see into the world except by some one as a medium, whose interior senses are opened to perceive the things of the spiritual world, which was the case with the Author,

* In a future edition every particular may be cited under this head. At present the subject is simply indicated.

1880, 4622. Spirits of all kinds perceive the very thoughts of men; angelic spirits, the interiors of thought; angels, the causes and ends, which are still more interior, 1931. The spirits attendant on man do not perceive the objects presented to his sight, or the words he hears, but as he thinks, 6319. The difference between ideas of thought proper to the spirit and the body, is described; also, between thought natural, spiritual, and celestial, in general, 10,604. See IDEA, MEMORY (1, 3, 5). As to the speech of spirits and angels, see full particulars in LANGUAGE (3—5), and see SENSE (2), PERCEPTION (32).

13. *The Power of Spirits*.—Infernal spirits are so elate with pride that they think themselves capable of contributing to the power and dominion of the Lord; it is shewn, however, that the Lord (when in the world) derived no power from them, but all from good, thus from Himself, 1749, further *ill.* 1752. See POWER (4, 6), MAGIC (6).

14. *Mediate, or middle Spirits*.—After stating that the angels of a superior heaven enjoy insight into the inferior, the Author mentions that those in the inferior heaven, or in the world of spirits, can have no communication with the superior except by a medium; and that, in fact, there are mediate spirits who communicate with both, 4047, 5427, 6435. As to intermediates generally, see MEDIUM.

15. *Subject or Emissary Spirits* [*subjecta*].—Whole societies of spirits are accustomed to send forth subject, or emissary spirits, by whom they communicate with other societies, 4403, 5856. The spirits near the Author were, for the most part, emissary spirits from entire societies, 4403. He was not able to perceive the presence of societies of spirits with him till a subject spirit was sent, and then immediately the communication was opened, 5856. Subject spirits with man are the cause of his communication, either with heaven or with hell, 5856 end. There can be no communication of one society with another, or with an individual, except by subject spirits, 5983. With every man there are two such spirits, by whom he communicates with hell, and two angels, by whom he communicates with heaven, 5983. Thousands of subject spirits were sent to the Author, 5983. Evil spirits send forth their emissaries round about, and in such a manner that the society, by whom they are sent forth, is in the midst of them, as a spider in his web, 5984. The Author remarks, that they do this by a kind of instinct, for spirits who knew nothing of such things in the life of the body, can do it immediately when they come into the other life, 5984. The subject-spirit is one in whom are concentrated the speech and the thoughts of many, and who thinks and speaks nothing from himself; those who flow in also regard their emissary as nothing, but the subject, on the contrary, supposes that he thinks and speaks solely from himself, 5985. By conversation with subject spirits, the Author convinced them that they spoke from others, and, on one occasion, he who had called a subject spirit nothing, was himself made a subject, etc., 5985. By a continuation of this experience it was demonstrated that no one, in fact, thinks from himself, but from others, and these again from others, in perpetual series; finally, all thought and will, every faculty of life is from the Lord, who flows in by a wonderful form, which is the celestial; thus that subjects exist in perpetual succession, 5986. The greater the number is of those who have intuition into one subject, the greater is the power of the subject to think and

speak; proved by experience, 5987. The Author perceived subject spirits near his head, who spake as in sleep from good spirits, though at other times, when awake, they were the subjects of evil spirits, 5988. Evil spirits not only send forth subjects from themselves, but at other times they make subjects of simple and obedient spirits not belonging to them, by infusing their persuasions and thoughts; sometimes this is done with spirits who are near man in the world, 5989; compare 7137 cited below. The deceitful spirits who appear above the head attempted thus to make subjects of some more cunning than themselves, who rejected the influx in the manner described, 5989. Much of the above is repeated in a summary, where it is shewn that the *taskmasters* set over the Israelites in Egypt, represent the spirits from hell who infest man with evils and falses, and the *moderators* those who proximately receive such infestation; it is added, that the subject-spirits of hell appear in their allotted places, as *br.* described, 7111. Observe here, that subject-spirits of two distinct classes are alluded to, viz., subjects on the part of the hells which infest, represented by the *taskmasters*, and subjects taken from upright simple spirits, who first receive the infestation, and are to be considered as on the part of those infested, represented by the *moderators*, 7137. See MODERATORS.

16. *The Spirits of other Earths.*—Spirits appear about their own earth, in which they formerly dwelt, as men, because they are of a similar genius with the inhabitants, and also because it is necessary they should be present with them, *ill.* 7358, 9968 end. When the Author states that he was led to other earths, it must be understood that he was led as to the spirit, and the spirit is led, not through space, but through variations in the state of the interiors, 9579. The changes of state when man is led in the spirit to other earths, are effected by the Lord alone, the whole progression from first to last, going and returning, requiring to be foreseen and provided, 9580. Progressions of this nature cannot be comprehended by those who think from the sensuals of the body, wherefore the Author addresses his revelations concerning other worlds to those who are capable of thinking from interior sensuals, 9581. Concerning the speech of the spirits and inhabitants of other worlds, many particulars may be referred to in LANGUAGE (5); in the planet Jupiter it is common for spirits and angels to discourse with the inhabitants, 7802, 7809. When the inhabitants of Saturn come to age, they also discourse with spirits and receive instructions from them, 8949. The inhabitants of an earth in the starry heavens are mentioned as having discourse with spirits; and the Author observes, that this is common in other earths as a means of revelation, 10,384. In another earth of the universe, spirits appear to the inhabitants, and are supposed to be men, till they suddenly disappear; the Author explains briefly how this appearance is effected, 10,751, 10,752. These appearances are due to the fact, that the spirit is really the man, and, in the other life appears, in all respects, as a man; remarks on the vague opinions entertained in our world on this subject, 10,758; similar in 5078, cited above (4). Particulars concerning the manner of speech with the spirits and inhabitants of other worlds, in LANGUAGE (5).

17. *Evil Spirits and Genii; Evils and Falses excited by them.*—There are two kinds of evil spirits, those that act into the reasoning of

man, and those that act into his cupidities, 653. The constant endeavor of evil spirits is to destroy man by the influx of phantasies and cupidities, and such influx is meant by the flood, 660. In general terms, it is said that temptations are from evil spirits, and that they act by exciting evils and falses, 741, 751, 761. Temptations (in accordance with the above passages) are of two kinds, namely, those of evil spirits, and those of genii; it is explained, also, that evil spirits make assault upon the affections of truth, but genii upon the affections of good, 751, 1820, 2363, 5035. Infernal spirits are permitted to act their evils, but not to speak falses; also to excite evils in the unregenerate, but not falses, *ill.* 986. More explicitly stated:—Infernal spirits are not permitted to think and speak the false, *except the false of their own evil*, which is their life, 1695. They have no power to excite evils and falses in infants or in right-minded boys [*pueros probos*], or in those of adult age who are simple in heart, 1667. They are deprived of all power over the regenerate, and from the sphere of such they instantly perceive a reply and resistance, 986, 1695, 1717, 1740. The life of evil spirits is the life of the cupidities which belong to the loves of self and the world; the quality of this life *ill.* by appearances in the world of spirits, 1742. Evil spirits (here called *unclean spirits*, Matt. xii. 43), dwell in the uncleannesses of man's life; and, in the internal sense, it is such uncleanness that is signified, 4744. Evil spirits and genii are in the very delight of their life when they can enter into any cupidity and allure man to evil; here, also, it is added, how easily they take those captive who are only in natural good, 5032. Evil spirits, in the other life, present themselves visibly, and also manifest themselves by speech, but genii keep themselves invisible, and manifest themselves by influx into the desires and cupidities; their different situation in the other life is also described, 5035; see also 6914, cited below. Evil spirits act into intellectuals and infuse falses, but genii act into the affections of the will and infuse evils, *ill.* from experience, 5977; see below, 8622. Evil spirits are permitted to falsify truths, because if they received the truths of faith they would have communication with heaven, *ill.* 7332. Infernal spirits believe their evils and falses to be goods and truths until they draw near heaven, and then the influx of the truth of faith causes them to perceive their falses, and the influx of the good of love to perceive their evils, 7519, 7520. Such is the subtlety of infernal genii that often no trace of evil can be discerned in their countenance, discourse, and actions; this because they are interiorly in evil, and flow in by the cerebellum and the involuntary fibres, 8593. They never assault man openly, nor when he is in the full vigour of resistance, but when he is on the point of succumbing they are suddenly present, and impel him to fall; *ill.* by the Amalekites, 8593, 8622, 8625. They are not permitted to flow into the man of the spiritual church, for such being their subtlety, they would utterly pervert the affections of good and truth; here, their removal is *ill.*, and hence the state of the spiritual, as provided by the separation of the voluntary part from the involuntary, 8622. Hence it is stated also, that infernal spirits cannot assault good, but only truth; consequently, when man comes into good he enjoys peace, 8722. Note: before the advent of the Lord evil spirits and genii occupied the inferior heaven, but were prevented from doing evil by the intuition of the

superior angels; after the Lord's advent they were expelled, 6914. See INFLUX (4, 8).

18. *That Temptations are from Evil Spirits*; see above (17), 741, 751, 761, 1820, etc.

19. *That Angels fight against Evil Spirits*; thus that they turn aside the evils which infernals intend against man, cited 1752. Angels hold man in goods and truths, but infernal spirits hold him in evils and falses, 4249. Good spirits and angels do not excite evils and falses, but they are excited by evil spirits who are therefore the causes that temptations exist; it is explained also that evil spirits are meant where the wrestling of Jacob is treated of, 4307, 4311. The miserable state of man when evil spirits make assault upon him, described by appearances, 5246. See REGENERATION, TEMPTATION, but especially INFLUX (8).

20. *The Punishment of Evil Spirits*.—The law by which evil spirits incur punishment, when they exceed their accustomed limit, illustrated; also, how evil spirits and genii are tormented if they only approach heaven, 5798. See EVIL (4).

21. *Subjects treated of in connection with the Life of Spirits*. (*Note: Full particulars will be found in each Article, indicated by the nature of the subject*).—Three heavens are described, the first composed of societies of good spirits; the second, of angelic spirits; the third, of angels, 684. The hells, and places of vastation adjoining hell are described, 692—700, 814—823, 824—831, 938—946, 947—969, 1106—1113. The hells of the Antediluvians who perished are also described, 1265—1272. The situation of heaven and the world of spirits is illustrated; also, how situation and place, in the other life, are to be understood, 1273—1277, 1376—1382. The quality of perception predicated of spirits and angels, and the nature of spheres is illustrated, 1383—1399, 1504—1520. The light in which the angels live is described, also their paradises and habitations, 1521—1534, 1619—1633. The speech of spirits and angels, its diversities, etc. *ill.* 1634—1650, 1757—1764. The Word as seen by spirits and angels, and certain phenomena produced by it, described, 1767—1776, 1869—1879. Some observations are made from experience on the communication of spirits and angels with men in the world, on visions, dreams, etc., 1880—1885, 1966—1983. The state of infants in the other life, their instruction, etc., is described from experience, 2289—2309. The memory proper to spirits, and the remembrance of things done in the body, is *ill.* 2469—2494. The condition, in the other life, of the nations and peoples who are out of the pale of the church is described, 2589—2605. How conjugal love, and, on the other hand, adultery is regarded in the other life; the quality and state of adulterous spirits described, 2727—2759. Observations are made on the freedom of man, the persuasions of spirits concerning good and evil, from experience, 2870—2893. Representations and correspondences are treated of (2987—3002), especially of such things existing among spirits and angels, and thence derived in the Word, 3213—3226, 3337—3352, 3472—3485. The correspondence of all the members and organs of man, with heaven or the Grand Man, is treated of *seriatim*; *ill.* from experience of the quality of the spirits in every instance, 3624—3648, 3741—3750, 3883—3895, 4039—4054, 4652—4659, 4791—4805,

4931—4952, 5050—5061. 5171—5189, 5377—5396, 5552, 5573. The correspondence of diseases is treated in a similar manner, with reference to the malign influx of evil spirits 5719—5727. Then, a series of passages concerning the attendance of angels and spirits on man, subject-spirits, etc., as cited in other parts of this article, 5846—5866, 5976—5993. Similar concerning influx, and the commerce of the soul with the body, 6053—6058, 6189—6215, 6307—6327, 6466—6496, 6598—6626. Similar concerning the spirits and angels from other earths, the inhabitants there, etc., 6695—6702, 6807—6817, 6921—6932, 7069—7079, 7170—7177, 7246—7254, 7358—7365, 7475—7487, 7620—7622, 7742—7751, 7799—7813, 8021—8032, 8111—8119, 8242—8251, 8371—8386, 8541—8547, 8627—8634, 8733—8741, 8846—8852, 8947—8957, 9104—9111, 9232—9238, 9438—9442, 9578—9584, 9693—9700, 9790—9795, 9967—9973, 10,159—10,166, 10,311—10,317, 10,377—10,385, 10,513—10,518, 10,585—10,590, 10,708—10,713, 10,734—10,739, 10,751—10,759, 10,768—10,772, 10,783—10,788, 10,808—10,814, 10,833—10,837. Some particulars are given above (16).

22. *The Distinction between Soul and Spirit.* See SOUL (4).

23. *Signification of Soul and Spirit.*—To respire, or breathe, denotes a state of the life of faith; hence soul denotes the life of faith, and derives its name [*anima*] from animation; while spirit, which has a similar signification, is so called from wind, *ill.* and *sh.* 9281. Spirit, when predicated of man, denotes good and truth received in the intellectual part, thus the understanding and life of truth; when predicated of the Lord, as the spirit of God and the Holy Spirit, it denotes divine truth from him, fully *sh.* 9818. Spirit and flesh, opposed to each other, denote life from the Lord, and the life or proprium of man respectively, *sh.* 10,283. Spirit, in the well-known passage which treats of regeneration (John iii. 8), denotes the life of charity by faith, 10,049 end; further *ill.* and passages cited, 10,240.

24. *The Spirit of God.*—The spirit of God (Gen. i. 2), denotes the mercy of the Lord, the subject being man's regeneration, 19. The spirit of God, predicated of Joseph (Gen. xli 38) denotes holy truth in which is good, proceeding from the Lord; in the same passage it is stated that the celestial, so called, is good from the divine, and the spiritual truth from that good, 5307. In a universal sense the spiritual is the affection of good and truth for the sake of good and truth, not for the sake of self, 5639. See SPIRITUAL (12).

25. *The Spirit of Jehovah* (Gen. vi. 3) denotes inflowing truth and good, 573. The spirit of Jehovah (Isa. xi. 2) is called the spirit of wisdom and understanding, etc., because it denotes divine truth, 9818, 10,196.

26. *The Spirit of Truth* (John xvi. 13).—The Spirit of Truth is holy truth from the Lord, as spoken by a spirit especially sent from Him; it is the same that the Author calls divine truth, or the divine spiritual, as distinguished from the divine celestial, 3969 end, 4577, 8127. See HOLY (2). To pour out the spirit (Joel ii. 28), denotes to instruct concerning truths; to prophesy (*ibid.*) denotes to teach and preach those truths; so likewise to dream dreams, 4682. To fill with the spirit of God (Exod. xxxi. 1), denotes influx and illustration from divine truth, 10,330.

27. *The Holy Spirit*, called also the Comforter [*paracletus*], or spirit of truth, is the holy proceeding from the Lord; thus it is the same as divine truth from divine good, and is not to be understood as a person existing from eternity, 1673 end, 6993, 8724, 9199, 9228. See HOLY (2).

28. *The Seven Spirits* (Rev. iv. 5), denote divine truths; in this passage the signification of spirit, in various senses, is fully *ill.* 9818.

29. *The Spirit of Wisdom*, predicated of those who are in celestial good (Exod. xxviii. 3), denotes divine truth, fully *sh.* and *ill.* 9818.

30. *To pour out the Spirit.* See above (26), 4682.

31. *To fill with the Spirit.* See above (26), 10,330.

SPIRITUAL.—1. *As to the general sense in which this term is used by the Author.* The universal heaven is distinguished into two kingdoms, called celestial and spiritual, the angels of each kingdom being distinct in quality, 459, 880 end, 3887, 4138, 10,068. Men and angels are distinguished as celestial or spiritual; the former with reference to good, or the will; the latter with reference to truth, or the understanding, 123, 128, 875, 927, 978, 2048, 2069, 2718, 3166, 4585. The church is distinguished as celestial and spiritual; the former with reference to its state in the most ancient times; the latter with reference to the succeeding period, and the present times, 2069, 2669, 4448, 4489, 4493; compare 3240. In every man the celestial and spiritual exist distinctly, and correspond to the angelic heaven; the rational, which ranges below them, corresponds to the heaven of angelic spirits; the interior sensual, to the heaven of spirits, 978. It is the internal man which corresponds, in form, to heaven, or to the celestial and spiritual proceeding from the Lord; and the external is formed to the image of the world, 6057.

2. *Spiritual Life, briefly.*—In a general sense, to have spiritual life is to be principled in truths from good; *ill.* by shewing what the spiritual is in its origin, 6685, cited below (12). See also MAN (2, 43), REGENERATION (2), REMAINS (5), LIFE (7, 8, 15).

3 *The two General States of Life, Spiritual and Natural, distinguished;* especially that the spiritual state is that of the internal man, the natural state that of the external, 9388. See REGENERATION (14).

4. *That the Spiritual and Natural are as Internal and External.*—An internal and external are predicated of every man who is in divine order; the internal is called the spiritual, or spiritual man; but the external, the natural, or natural man, 978, 1015, 4459, 6309, 9701—9709. The spiritual man is in the light of heaven; the natural man in the light of the world, 5965. The natural man has no perception in himself, but perceives all from the spiritual, 5286. The natural man is like a face or mirror, in which the interiors see themselves imaged, and this also is the cause that man thinks, 5165. The spiritual man thinks in the natural, thus naturally, according to the correspondence of the natural with the rational, 3679, 5165. The natural is the plane in which the spiritual is terminated, 5651, 6275, 6284, 6299, 9216. The spiritual sees nothing in the natural, except the natural corresponds, 3493, 3620, 3623. The spiritual or internal man can see what is done in the natural or external, but not contrariwise, because influx is from the spiritual into the natural, 3219, 4667, 5119, 5259, 5427, 5428, 5477, 6322, 9110. Spiritual light when it flows into the natural part

of man is so obscured by evil loves, that it affords but little perception of spiritual truth at this day, though it enlightens in natural things, *ill.* 5937. The natural man from his light, which is called the lumen of nature, can know nothing whatever of God, of heaven, or of the life after death, nor will he believe in these things when he hears of them unless spiritual light, which is light from heaven, flow into that lumen; in a word, such is the opposition between the spiritual and natural man, that the latter nauseates all mention of heaven and of spiritual things, 4096, 5006, 5022, 8944, 9109. See INTERNAL (2), NATURAL (4, 13, 16, 18), EXTERNAL (2, 3).

5. *The Spiritual, so called, their specific Quality, etc.*—By the spiritual are meant those who become rational from truth; the celestial, on the other hand, are such as become rational from good, 2079; see also 2069. The spiritual are principled in charity to the neighbor; the celestial are described in the same passages as those who are principled in love to the Lord, 2048, 2069, 2088; passages collected, 2669; cited 2708, 3969. By the spiritual must be understood those who are in the good of faith, to which the truth of faith is but introductory, 2669 end. The spiritual have not perception like the celestial, but the dictate of conscience derived from the truths of faith; the state of the spiritual, therefore, is obscure respectively, 1043, 2708, 2715; see below, 4402, 6289. The obscurity of the spiritual receives illumination from the Lord's divine human; it is here stated also, that he came into the world to save the spiritual, 2716; the latter statement anticipated, 2661. The celestial, from the good and truth in which they are, can view indefinite things as in clear day, but the spiritual cannot come to the first boundary of their light, for they dispute whether a thing be or not; examples given, 2718, further *ill.* 3833. The truths of faith with the spiritual are implicated in the scientifics of the natural man because the spiritual are without perception; *ill.* by the ram caught in the thicket, 2831. The spiritual in this state owe their deliverance to the divine human of the Lord; it is added, that the Lord assumed the human that he might save the spiritual, who are sanctified and adopted by him, 2833—2834, 2836, 2841; see below, 3187. The spiritual thus saved by adoption are compared to the stars, because of the obscurity of the knowledges in which they are, compared with perceptions of good and truth, in which the celestial are, 2849; see below, 2935. It is only those within the church who can properly be called spiritual, because they have the truths of faith from the Word, and the spiritual are so called who unite the truths of faith to the good of life; the good, not of the church, are made spiritual by instruction in truth when they come into the other life, 2861. The spiritual are those who are initiated into good by truth, thus who are initiated into charity by faith, 2928, 2937; see below, 3187. Because truth received by the spiritual does not flow in from the Lord like good, their state, as remarked above, is obscure, relatively, 2935, 2937. The spiritual are said to be redeemed by truth; nevertheless, the quality of their good is not a birth from truth, but is derived by its own influx into truth, 2937; further *ill.* 2954. The spiritual kingdom of the Lord consists of those who are denoted by seed, because seed denotes charity and faith; it is here added, that their charity and faith are derived from the marriage of good and truth in the Lord's divine human, and that hence

is their salvation; passages cited to this effect, 3187. Collection of passages concerning the difference between the celestial and spiritual; in addition to much that is stated above, it is added that the celestial are those who receive good in the voluntary part, but the spiritual those who receive good (by the formation of a new will) in the intellectual part; how the Lord appears to the celestial and spiritual respectively, etc., 3235. In the spiritual man, good is called the good of faith, and truth adjoined to that good, is the truth of faith, 3236. Those called celestial are principled in love, viz., in its good and truth; thus both classes have good and truth, but with a difference, *ill.* 3240. As stated above, the spiritual have not the perception of truth, but only knowledges acquired; hence their disagreement upon essential truths, for example, the divine human of the Lord, and much more upon lesser points of doctrine, 3241. { The quality of the celestial and spiritual is again compared; the celestial speak from perception, according to the Lord's words, Yea, yea, and Nay, nay; the spiritual reason about things; the celestial derive their quality from the marriage of good and truth but the spiritual from a covenant less conjugal, 3246, cited below (7). Life is given to the spiritual by the good of faith; thus as cited above, from the divine human of the Lord, who is the object of faith, 3248. The spiritual are called the truly rational; passages cited, 3264 end; see below (23). •With the spiritual, in the beginning of regeneration, truth has the dominion, but really the dominion belongs to good, and it so appears in the succeeding state of regeneration, 3325; succinctly stated, 3330; other passages in REGENERATION (27). The distinction between the celestial and spiritual is again alluded to; it is repeated also, that the spiritual were saved by the coming of the Lord into the world, and for this end they were conjoined or made one with the celestial; this indeed, because the Lord, through the celestial, flows into the spiritual, mediately and immediately, 3969. The distinction between the celestial and spiritual is evident also in the procedure of regeneration; here it is stated that the spiritual man is the interior natural man, and is represented by Israel, 4402. The spiritual principle, regarded in itself, is light from the Lord, and its reception in the light of the world distinguishes the man who is called spiritual; in such, all things of the light of heaven are represented in all things of the light of the world, so that they correspond together, 4402. The spiritual man receives light from the Lord in the truths of faith, but the illustration is general or common, because he has not perception; passages cited to this effect, 4402. The celestial are in good for the sake of good, and hence have an interior perception of truth; the spiritual learn truth, and are external, 4788. The spiritual represented by Israel are in an obscure state compared with the celestial represented by Joseph; in explanation of this, it is *br.* stated that the spiritual, prior to regeneration, are in darkness concerning good and truth, and after regeneration their truth is but the doctrine of their church, 6289. The man of the spiritual church is characterized by good from truth; the man of the celestial church by truth from good, *ill.* 6295—6296. The increase of good from truth, thus of the spiritual church, is greater than the increase of truth from good, or of the celestial church; this because the voluntary part (or will to good) has quite perished, 6296. The spiritual are preserved in order by influx from the Lord, through

the mediation of the celestial, and also immediately from himself, 6366 cited below (15). The spiritual church is continually assaulted by the hells, but the Lord continually protects it, as represented in the Word, by combats, by walls of defence, gates, bars, etc., 6419. The good of the spiritual church is infested by evils and falses, because it is not pure; but it is here shewn that the Lord continually defends and purifies it, 6427; further *ill.* 6500 cited below (16). The man of the spiritual is infested in the other life by scientifics and falses, but by this means he is purified and rendered capable of being elevated to heaven, 6639. Seriatim passages concerning the spiritual are cited; 1. the spiritual are in obscurity as to truth and good; 2. their obscurity is illuminated from the divine human of the Lord; 3. they are subject to assaults from the hells, but the Lord continually protects them; 4. they cannot be regenerated as to the voluntary part, but only as to the intellectual part, in which the Lord forms a new will; 5. they were saved by the Lord's advent into the world, 6854. In this passage it is distinctly explained that the spiritual are those who cannot be regenerated as to the voluntary part, and that, for the same reason, they could not be elevated into heaven before the Lord's advent, 6854; repeated and further *ill.* 10,296. It is also explained that all the spiritual before the Lord's advent were detained in the lower earth [*in terra inferiore*] in places there which in the Word are called pits; that they are those meant in the prophecies by the bound in a pit; that they were saved and elevated into heaven by the coming of the Lord, and that this is involved in his descent to the hells [*ad inferos*], 6854; further on these subjects, 7090, 7686, 7828, 7932, 8099, 8261.

6. *Man made Spiritual by Regeneration.*—The difference of quality that distinguished a spiritual man from a celestial man, and both from the unregenerate, who are called dead, *ill.* 81. The spiritual man is called a son of light, an image of God, and his regeneration is treated of in the first chapter of Genesis; the celestial man is called a son of God, a similitude or likeness of God, and his regeneration is treated of in the second chapter, 51. When man becomes spiritual by regeneration his dominion is described from external to internal, but contrariwise from internal to external, if he becomes celestial, 52; see below, 6647—6648. The spiritual man about to be made celestial, or becoming celestial, is denoted in the first chapter by the sixth day, the evening of the sabbath, 86. The nativity of the spiritual man is from the influx of the divine into the affection of sciences, the effect of which is the birth of the rational, 3264. The regeneration of the spiritual man is effected in the intellectual part; but the regeneration of the celestial (who lived in the most ancient times) in the voluntary part, *ill.* 5113. The man of the spiritual church is first led into good by truths, and afterwards into truths by good; in the latter state his truths go on increasing to eternity, 6647—6648. With the spiritual the voluntary part has perished, but the intellectual part is preserved whole by the Lord; it is here that he implants a new will, or new voluntary part, by regeneration, and this will is the conscience of truth, formed by receiving the truths of faith, 10,296. See full particulars in REGENERATION (23, 38, 39, 40), MAN (43).

7. *Various Classes of the Spiritual.*—Here it is shewn how many varieties of doctrine exist, because the spiritual are not in perception,

3241. Various classes of the spiritual are denoted by the sons and grandsons of Abraham, by his concubine Keturah; this because the marriage of good and truth cannot be predicated of them, 3241; further *ill.* 3246. There are various classes of the spiritual, because their truths are derived from the doctrinals of their churches, which are various, 6427. See further particulars in NATIONS (10).

8. *The Natural who are in good, but not Spiritual*; their lot in the other life compared with those who are in spiritual good, 5032. See NATURAL (12).

9. *Natural Spiritual, and Natural not Spiritual, predicated of Truth*; examples given, 5008. As to good merely natural, see GOOD (3), NATURAL (9).

10. *The Spiritual Natural*, properly so called, is the natural in the state it derives from the spiritual, and this state is that of the good of faith, 9992, cited below (11). Further particulars in NATURAL (16).

11. *The terms Celestial and Spiritual, or Celestial, Spiritual, and Natural, defined together, their relative Quality, etc.*—Whatever is of the knowledge of faith, or of the intellect, is called spiritual; whatever is of love to the Lord, and charity to the neighbor, celestial, 61, 2048, 2088, 2507, 4515, 4585, 6057, 10,604. The celestial, spiritual, and natural, succeed each other by derivation from internal to external, according to the order of Influx, 775, 880, 1096 end, 1495, 1632, 1702, 1707, particularly 7270, 9915, 9992. The distinction between the celestial and the spiritual is *ill.*; the celestial has respect to goods, the spiritual to truths, 1155, 1577. In the internal man, the celestial and spiritual make one, but understand the spiritual by derivation from the celestial, 1577; see below (13). As to celestial states there is a parallelism and correspondence between the Lord and man, but not as to spiritual (here understand the spiritual by elevation), 1831, 1832. Celestial good and truth, and spiritual good and truth, are *ill.* with respect to reception from the Lord, and the distinct periods of the celestial and spiritual church, 2069. Celestial good is from the Lord, and is characterized by love towards him and the neighbor; but spiritual good is truth derived from genuine or celestial good, 2227; further particulars in GOOD (16). Spiritual truths of faith are all truths derived from good, thus from a celestial origin; the same is to be understood by the brief expression *spirituale fidei*, generally translated the spiritual principle of faith, 2504 end. The celestial is predicated of good which flows in from the Lord; the spiritual, of truth thence derived, 3166; further *ill.* 3741. The Author *br.* illustrates the difference between the spiritual and natural, or, what is the same, the internal and external; the spiritual man is wise from the light of heaven, the natural man is wise from the light of the world, 3167, 3679; see below, 4402. Man was so created that the spiritual and natural might agree and make one, but for this end the spiritual must flow into the natural, and reduce it to order, the effect of which is man's regeneration, 3167. By the fall the natural part of man was separated, and lifted itself up against the spiritual, which caused the inversion of order now necessary to be restored by regeneration, 3167. The opposition in state between the spiritual and natural is treated of, where it is shewn, also, that means are requisite for their conjunction, *ill.* 3913, 3928. Temptation is described as a combat between the spiritual and the natural,

when they disagree, and* as a means of reducing the natural to correspondence with the spiritual, 3928; see also 4402, cited below (5). When the spiritual and natural are conjoined, the heavenly marriage has place, and from this time good is fructified, and truths are multiplied as from a marriage; passages cited 3971. The spiritual thus conjoined becomes the interior of the natural: as the celestial, in like manner, becomes the interior of the rational, 4402; 4585 cited below. The Author justifies the use of the terms celestial and spiritual, to express all that is of good and all that is of truth respectively; he then explains the particular sense of the phrase, celestial spiritual, 4585; see below (13). The spiritual man is elevated from the natural, the celestial from the rational, *ill.* 4585; compare 4980. Celestial things are terminated in spiritual, and spiritual in natural, for in this order they succeed and flow in; in further illustration of their relative quality, celestial things are as the head, spiritual as the body, natural as the feet, 4938, 4939; see below, 9574. Spiritual things relative to natural are prior, interior, or superior (*ill.* 5013); nevertheless, what is spiritual and what is natural agree in ultimate truth, 5008, 5028 cited below (19). By the spiritual, understand whatever in the natural is of the light of heaven, and by the natural, all that is of the light of the world, 5328 end. The spiritual is in the light of heaven, because it is one with the affection of good and truth; but the natural is apart from that affection, and is in the light of the world; the former is the internal of the church, the latter the external, 5965. Celestial good must be contained in spiritual, and even in scientifics; here signified by the candelabrum which was made throughout of pure solid gold, 9574. In heaven the celestial, spiritual, and natural, succeed each other in order, and distinguish the three heavens; the same order also obtains in the regenerate man, *br. ill.* 9915. The recipient faculties of the celestial, spiritual, and natural, are the voluntary, the intellectual, and the scientific part of man, *br. ill.* 9915. The celestial in man is the good of love to the Lord; the spiritual is the good of charity; the natural, thence derived, is the good of faith; it is here repeated that the order of their succession is the same as the order of the three heavens, 9992. The divine interiors of the Word, of the church, and of worship, are called celestial and spiritual, because they are all things of love and all things of faith, 10,604. See NATURAL (18). As to the distinction between celestial and spiritual love, see LOVE (13).

12. *Special Definition of the term Spiritual.*—The man of the spiritual church is one born again, first by receiving the doctrinals of faith, after which he is gifted with a conscience in which charity is the ruling principle, 765; further *ill.* and passages cited 2046, 2088, 2089, 2708. The man of the spiritual church knows nothing but what he learns, and what he thus knows, he retains and believes to be true; those who have conscience, however, receive its dictate as to what is true when they hear it stated, 895. The spiritual itself is intellectual truth received from heaven in the internal man; but flowing down from the internal it meets with knowledges received from without, and effects the birth of the rational, 1901; see below, 5328. The rational is born from the affection of sciences as a mother; but the spiritual from the affection of the knowledge of truth, 2691; compare 3264, cited below (23). In its genuine sense the spiritual is to be understood as the

light of truth from the Lord, and as this light flows into the rational and natural, it is predicated of both; in like manner, the celestial is the flame of good from the Lord, predicated of the rational and natural, 3374; their reception further *ill.* 3741. The celestial is the good of love and charity; the spiritual is the truth of faith and intelligence, 4286. It is repeated, that what is spiritual is predicated both of the rational and natural, but here the divine spiritual is treated of, 4675, 4980, 5150. When divine truth is received by the internal or rational man, it is called the spiritual in the rational; when received by the external or natural man, the spiritual in the natural, 4980, further *ill.* 4988, 4992. By the celestial is meant good from the Divine; by the spiritual, truth from that good; thus it is the truth of good from the divine human, 5307. All that is from the light of heaven in the natural man, is called spiritual; all that is from the light of the world, natural, 5328 end. The interiors of the interior natural are called spiritual, and all the spiritual is from the light of heaven, 5344, 5637; see below (19). The spiritual in man, understood in its essence, is the affection of good and truth for the sake of good and truth, also of what is just and equitable for the sake of what is just and equitable, and not for self; why the Christian world is ignorant of this, 5639; further *ill.* 5965. In a general sense, the spiritual is the affection both of good and truth, and from this affection it is that heaven is called a spiritual world, and the internal sense of the Word a spiritual sense; but, specially, the affection of good is called celestial, and the affection of truth spiritual, 5639 end. The spiritual, in its first origin, is divine truth proceeding from the Lord's divine human; but it must be understood that divine truth contains within it divine good, and is in fact, the very life which fills heaven and the whole universe, 6685. All that is properly called spiritual exists and subsists from the celestial, as all truth exists and subsists from good; the spiritual is here signified by the candelabrum, on account of illumination, and the celestial by the gold of which it was made, 9550. The spiritual is divine truth from the Lord, which bears along with it faith, intelligence, and wisdom; all which, and especially the holiness predicated of them, is here signified by the seven lamps of the candlestick, 9569. The term spiritual [*spirituale*, used abstractly] is to be understood in the same sense as the good of the Lord's spiritual kingdom, 9915.

13. *The Celestial Spiritual, the Spiritual from the Celestial, etc.*—The celestial and spiritual make one in the internal man, as stated above (2), or, what is the same, good and truth, will and understanding make one, 1577. In the external man all is natural, but when good and truth flow in from the internal and act as one, the external is said to be united to the internal, in other words, it is made celestial spiritual, 1577. The celestial spiritual (called also the spiritual from the celestial, 2184), is all the affection of truth in which is the affection of good, whether interior or exterior, 1824; see below, 9942. Those called celestial spiritual are celestial from mutual love, and spiritual from intelligence thence derived, 4286. The celestial spiritual existing in natural is represented by Israel, the rational by Joseph, 4286. The spiritual of the celestial is the intermediate between the internal of the natural and external of the rational, and is represented by Benjamin; in the same passage it is explained that the celestial is all that pertains

to good, and the spiritual all that pertains to truth, 4585; further *ill.* 4592, 4594. The spiritual of the celestial, represented by Benjamin, is spiritual truth from celestial good; the celestial of the spiritual, represented by Joseph, is that good, not as represented by Judah, but intermediate, 4592; see below, 5411. The celestial spiritual, represented by Joseph must be understood as the celestial spiritual elevated out of the natural, 5307. The spiritual of the celestial represented by Benjamin, is the medium of communication between the internal and the external, thus between truth from the divine and the scientific truths of the church, 5411, 5586, 5639. The celestial of the spiritual, represented by Joseph, disposes the scientifics and truths of the church into order; hence its rule in the natural mind is denoted by Joseph in Egypt, 5510. The spiritual of the celestial is said to be in a new state, when man is regenerated, so that the affection of truth proceeds in order from good; before regeneration, it is in the prior, or first state, which leads to good, 6247. The spiritual of the celestial existed before the coming of the Lord, but not the spiritual kingdom distinct from the celestial, 6372. The good of love is celestial, the good of faith spiritual; those in whom both are conjoined are called celestial spiritual, as represented by Joseph, or spiritual celestial, as represented by Benjamin; passages cited 9671. The spiritual from the celestial is described as truth from good; in higher expressions, it is divine truth spiritual which proceeds proximately from divine truth celestial; it is the same as the internal truth of the Word, 9942. Note: where these terms are *ill.* it is shewn that the Lord alone was born a spiritual celestial man, 4592, 4594. See TRIBES (*Joseph, Benjamin*).

14. *The Divine Spiritual*; first, it is described as Intellectual Truth, which in man is the inmost, by which influx from the Lord passes into the rational mind, 1904. The divine celestial and divine spiritual are the same in the Lord as his internal man; the divine rational the same as his interior man, 1950. The divine spiritual is the same as divine truth, not in the Lord, but from him, 2832, 3969, 4669, 4675, 4696, 4735, 5307, 6417, 8827. The divine spiritual is predicated both of the divine rational and the divine natural, 4675, 4980, 5150. The divine celestial and divine spiritual are the same in heaven as the atmosphere in the world, for they contain the angels in their form and potency; thus the divine spiritual is the very light of heaven, and from its presence the Lord is called the Light, 9499, 9548, 9571, 9684, where a collection of seriatim passages may be referred to. Briefly, the divine celestial is the proceeding divine truth received in the voluntary part; the divine spiritual is the same received in the intellectual part, 9810, *ill.* 9811—9815. The divine proceeding *ill.* and *sh.* at large to be the Spirit of truth, the Holy Spirit, etc., 9818. That the Lord, as to the divine spiritual, was represented by Israel, 4402. That the divine celestial is the divine in the inmost heaven; the divine spiritual is the divine in the second heaven, 8827. See LORD (31).

15. *The Two Universal Kingdoms, Celestial and Spiritual*; see the passages cited above (1), 459, etc. The quality of the celestial kingdom is described as a priesthood from divine good; the spiritual, as a kingship from divine truth, 1416, 1728, 3969. All in the celestial kingdom belong to the province of the heart; all in the spiritual kingdom to the province of the lungs, 3887, 4931; further particulars in HEART. In

the celestial kingdom are those who correspond to the right part of the brain; in the spiritual kingdom, those who correspond to the left part, 4052. In the celestial kingdom everything has reference to good or love; in the spiritual kingdom, to truth or faith, 4137, 4138, 4286, 5113. The celestial kingdom is described as inmost, or nearest to the Lord; it is by the celestial, therefore, that he flows into the spiritual, but also immediately from himself, 6366. Before the coming of the Lord there was no spiritual kingdom distinct from the celestial, as it became after his advent; but the spiritual was the spiritual of the celestial, or truth from good, 6372; further *ill.* 6854 cited below. The distinction between the celestial kingdom and the spiritual is explained; in particular, that the external of the celestial is the good of mutual love, and the internal of the spiritual the good of charity; the conjunction of which is the medium called celestial spiritual, *ill.* 5922, 6435, cited in CHARITY (4). The spiritual kingdom (or the second heaven, distinct from the celestial) was formed of those who were saved by the Lord's advent, and who are signified by the bound in the pit; passages cited, 6854; as to the respective quality of the two heavens, 7877. The celestial kingdom consists of those who are in the good of love to the Lord, and whose good is presented in its quality and form to the understanding, and in that form is their truth; the spiritual, on the contrary, are those who understand and know truths intellectually; passages cited, in which their diverse quality is treated of, 9818. The celestial kingdom corresponds to the voluntary part of man, which is its recipient faculty; the spiritual kingdom to the intellectual part, 9835, 9915, 9942. See HEAVEN (5), KINGDOM (4).

16. *The Church distinguished as Celestial and Spiritual*; see 2069, and other passages cited above (1). The most ancient or celestial church, the ancient or representative church, and the Christian church, agree as to internals, and are one; but differ otherwise, as *ill.* 4489. In the man of the most ancient church the voluntary part was whole, so that the Lord could flow in by the internal way; but in the man of the ancient church, and the Christian church, the voluntary part has perished, and his influx is by the intellectual, or external way, 4489, particularly 4493, 5113. The man of the most ancient church was altogether different in genius and disposition from the man of the ancient church, and they see the Lord differently; passages cited, 4493. The good of the spiritual church is impure, because, in fact, the truths of the spiritual are not truths, but variously formed doctrines received as such; nevertheless, such good is continually purified by the Lord, and defended from evils and falses, 6427; see also 6419, both cited above (5). There must be influx from the celestial internal into the good of the spiritual church, otherwise its good is not good, 6499. By influx through the celestial internal the Lord continually perfects spiritual good; nevertheless, the man of the spiritual church cannot be elevated even to the first degree of the good of the celestial church, 6500. The good of the spiritual church is the good of charity, and the spiritual church is signified by the vine; the good of the celestial church is the good of love, and the celestial church is signified by the olive; numerous passages cited concerning the diverse quality of celestial and spiritual good, 9277, 9670. See CHURCH (5), INTERNAL, (5).

17. *The Spirits attendant on Man distinguished as Celestial and*

Spiritual; the former being such as act into the voluntary part, the latter into the intellectual, 5978. See SPIRIT (6).

18. *The Distinction of Spiritual and Celestial in the internal Sense of the Word*, br. ill. 2275, 10,604. See INTERNAL (9), and full particulars in WORD.

19. *The Quality of Spiritual Truths relative to Scientific and Sensual*; how hardly they can be comprehended by those who desire to enter into the mysteries of faith by scientifics, 233. Spiritual truths are defined comprehensively as intellectual, rational, and scientific (understand, by derivation), 790, 1443. Spiritual truth is prior and superior, or nearer to the divine; natural truth, posterior, or remote from the divine, ill. 5013. What is spiritual and what is natural agree in ultimate truth; nevertheless, they are not in conjunction, but affinity, and under the circumstances described are easily separated, ill. 5008, 5028. Spiritual truths in natural are called the interiors of scientifics, and are further described as scientifics illuminated by light from heaven, 5637. Spiritual truths are in scientifics when the latter are conjoined with faith and charity, 5637 end; further ill. 5951, particulars in TRUTH. Spiritual truths cannot be apprehended scientifically, and hence the learned hold them in contempt, 8783.

20. *The special Quality of Spiritual Good and Truth*, br. ill. 3236. Spiritual truths are objects of the internal sight, which is that of the understanding, ill. 4301. Spiritual truths are disposed into order by celestial good flowing in, 6366. Spiritual good, in its essence, is really truth, ill. 10,296. See GOOD (16), LOVE (13).

21. *The Distinction between Spiritual and Celestial Knowledges*.—Knowledges of the spiritual class are those which regard faith, thus, doctrine; but knowledges of the celestial class, those which regard love, thus, life, 1203 end. See PERCEPTION (4, 48), KNOWLEDGES.

22. *That all Perception is from the Influx of Spiritual Light*, ill. 5937. See PERCEPTION (4).

23. *The Spiritual predicated of the Rational Part*, is the interior rational which receives the influx of light from the Lord, 2701. The spiritual and the rational are almost the same, but the spiritual is said to be in the rational; here it is explained, that the nativity of the spiritual man is from the influx of the divine into the affection of sciences, the effect of which is the birth of the rational; also, the spiritual differ among themselves according to the quality of reason and of life therefrom, 3264. The verimost spiritual in the rational is the acknowledgement and faith of truth, conjoined with the life of good, ill. 6971. Note: the spiritual is predicated both of the rational and the natural, 3374, 4675, 4980, 5150; and by the rational and natural is to be understood the man himself formed to the reception of the celestial and spiritual, 5150. The spiritual signified by Israel, the rational signified by Assyria, and the scientific (or natural) signified by Egypt, ought to succeed each other in order; passages cited where each is treated of under the above historical names, 6047. See REASON.

24. *Spiritual Things represented by Natural*.—All things in the natural world are produced by the influx and presence of things of the spiritual world, which are not like them, but correspondent to them, 1632, 1881, 3349, 3483, 4004; seriatim passages, 2987—3002, 5173. See REPRESENTATION (20), INFLUX (13).

25. *The Spiritual World*; *br.* explained that it means, in a general sense, both heaven and hell, 5712.

26. *World of Spirits*. See SPIRIT (10), REPRESENTATION (16).

27. *The Lord's continual Advent to the Spiritual*, *ill.* 6895. That he also came into the world to save the spiritual, 6854, and other passages cited above (5). Full particulars in LORD (21).

SPLEEN [*lien*]. The region of the spirits who belong to the pancreas is between the spleen and the liver, but more to the left; these spirits appear above the head, 5184. The Author describes the spirits and inhabitants of a certain earth among the stars, and remarks that their influx was into the spleen while they discoursed with him, 9698.

SPOIL, PREY, RAPINE [*spolium, præda, rapina*]. Prey, or spoil in my house (translated *meat*, Mal. iii. 10), denotes remains in the internal man; it is here called prey, because remains are insinuated as if by theft among evils and falses, 576. Spoil taken from the enemy (in various prophecies) denotes celestial and spiritual good acquired by temptations, 1851. The spoil of Midian, taken by the Israelites (Numb. xxxi. 9), denotes truths which had been falsified, 3242. The whelp of a lion is Judah, from the prey, my son, thou hast ascended (Gen. xlix. 9), denotes innocence with its innate celestial powers, and hence deliverance from hell, 6368. Benjamin, called a wolf, said to ravin, to devour the spoil, to divide the prey (ver. 27), denotes the truth of good, and thereby deliverance from hell; the particulars explained, 6439—44; other passages (Matt. vii. 15; Luke x. 8; John x. 12; Jer. v., vi., xxxix. 18; Ezek. xxii. 27; Zeph. iii. 3, 8; Isa. v. 29; xxxi. 4; liii. 12; Numb. xxiii. 23, 24), 6441, 6442. To rapine, to seize upon, plunder, spoil, are predicated of the Lord, because he, by the power of truth from good, delivers from hell those who have become the prey of evil, 6441, 6442. To spoil [*deprædari*, Exod. iii. 22] denotes to withdraw, or take away, here, the scientifics and truths which the Egyptians had falsified, 6920; further explained 6914, 6917. To spoil likewise denotes to receive and take into possession, to spoil the sons of the east (Isa. xi. 14) is to receive and take into possession the interior goods of faith, 9340. Nineveh, said to be filled with lies and rapine (Nahum iii. 1), denotes the false in principle, and evil from the false, 6978.

SPONGE [*spongia*]. Those who are in evils and falses draw in and retain whatever favors their cupidities and persuasions, as sponges hold water, 2490. The external voluntary part before regeneration is like a sponge which imbibes both clean and dirty water, 3563.

SPONTANEITY or FREEDOM, is predicated of the rational part of man, though it compel the natural, 1947. Spontaneity or freedom is predicated of whatever is from the affection of love, 4029, 4031, 9460. See LIBERTY.

SPORT. See PLAY.

SPOTTED [*maculosum*]. See SPECKLED.

SPREAD ABROAD [*defundere*]. To increase or spread abroad, predicated of Jacob when serving with Laban (Gen. xxx. 43), denotes the multiplication of good and truth, even to immensity, 4035.

SPREAD OUT [*dilatere*]. See to DILATE, EXPANSE, EXTENSION.

SPRINKLE, to [*aspergere*]. Blood sprinkled denotes the mercy of the Lord in its proceeding, 1001; and the union of divine truth

and divine good, 10,047. Blood sprinkled round about on the altar of burnt-offerings denotes the union of divine truth with divine good, understand both in internals and externals; but blood sprinkled at the foot of the altar for sin-offerings and trespass-offerings, denotes similar union predicated of the external only, 10,047. See SACRIFICE (16).

SQURAE or FOUR-SQUARE [*quadratum*]. Truths are represented in the other life as linear and triangular, but goods as round and square; the latter when good of the external man is signified, because good in externals is what is just, 9717. The altar of burnt-offering ordered to be made square (Exod. xxvii. 1), denotes what is just, relative to the Lord, and hence to worship, because the Lord alone is just, 9717. The altar of incense (Exod. xxx. 2), and the breastplate (Exod. xxviii. 16), were ordered to be square, for the same reason, 9717. The New Jerusalem is described as four-square (Rev. xxi. 16), because it denotes the New Church of the Lord; its external good or justness being thus signified, 9717. The breastplate ordered to be a twofold square (Exod. xxviii. 16), denotes what is just and perfect, because two squares involve the all of good and the all of truth, 9861. The squareness of the altar of incense is more particularly described, and said to denote what is just and perfect, with reference to the above passages, 10,180.

STACTE denotes the affection of sensual truth, 10,292. See MYRRH, INCENSE.

STAFF [*baculus*]. The same word in the Hebrew denotes a staff, a sceptre, and also a tribe, and because a staff denotes power it has been received from antiquity as an emblem of authority, 3858, 4013. A staff or rod denotes power; when predicated of the Lord, his own power, *ill.* 4013, cited 4015. The hand or arm denotes power as principal; the staff as instrumental; understand, the power of truth from good, *ill.* and *sh.* 4876. The staff of strength and the staff of beauty (Jer. xlviii. 17), denote power from good and power from truth respectively, 4876. Staff of bread and staff of water (Isa. iii. 1; Ezek. iv. 16; v. 16; xiv. 13; Psalm cv. 16), denote sustenance and power from the good of love, and the same from the truth of faith, 4876. A staff lifted up by Ashur in the manner of Egypt [*in via Ægypti*, Psalm x. 24, 26], denotes power from ratiocination and science, 4876. The rod and staff of Jehovah (Psalm xxiii. 4), denote power from divine truth and good, 4876. A rod of iron (Psalm ii. 9; Rev. ii. 27; xii. 5; xix. 15), denotes the power of spiritual truth in natural, 4876. A staff denotes power, because it partakes in the signification of the arm and hand, which it supports; hence the use of a staff or rod by magicians, etc., 4876; from experience and from representatives in the other life, 4936, 7026. The hand and rod of Moses, denote power from the divine human; the hand interior power, because from the divine rational; the rod exterior power, because from the divine natural, 6947. The staff denotes power predicated of the natural when it is in the hand, because the external or natural has no power in itself but from the spiritual, 7011, 7322. See HAND (2), MAGIC (6), MOSES (12).

STAMEN OF LIFE. The lineaments of the first stamina are called *vessels* by the Author, by reason, he says, of correspondence,

5726. He remarks what a wonderful providence rules in all things, even the most minute, from the first stamina of life to ultimates; so many instances of providence concur in every moment of existence, that their number could never be comprehended, 5894. The purest stamina of the human form exist in series, or in forms receptive of life, *br. ill.* 7408.

STAND, to [*stare*]. Abraham yet standing before Jehovah (Gen. xviii. 22), denotes the thought of the Lord from the human, 2247. Behold I stand at the fountain of waters, said by the servant of Abraham (before Rebekah appeared, Gen. xxiv. 13), denotes a state of conjunction predicated of divine truth in the human, 3065. The man, as Rebekah said, standing with the camels (ver. 30), denotes the presence of truth in scientifics; here it is added, that to stand with any one denotes presence, 3136. The man invited in, and the words of Laban, Wherefore standest thou without (ver. 31), denote the presence of the divine truth in the natural as yet remote, 3140—3141. Jehovah, in the dream of Jacob, standing over the ladder that reached to heaven (chap. xxviii. 13), denotes the Lord in the supreme, 3702. Pharaoh in his dream, standing by the river (chap. xli. 1), denotes prospection in the natural from one extreme to the other, 5196. Joseph, a son of thirty years, when standing before Pharaoh (chap. xli. 46), denotes fulness of remains predicated of the celestial spiritual in the natural; standing, its presence in the natural, 5336. The brethren of Joseph, when they came to Egypt, standing before him (chap. xliii. 15), denotes the presence of the celestial spiritual in the truths of the natural as well as in scientifics; here it is repeated, that to stand before any one denotes presence, 5638. Joseph unable to refrain himself any longer before all that were standing with him (chap. xlv. 1), denotes the state now prepared for conjunction; here, those standing with him being the Egyptians who were sent out, denote such things as hitherto had impeded conjunction, 5869, 5872. Moses and Aaron standing in the way (Exod. v. 20), denotes the manifestation of divine law and doctrine, 7159. The magicians not able to stand before Moses because of the boils (Exod. ix. 11), denotes those who abuse divine order not able to be present, etc., 7530. Moses commanded to rise early in the morning and stand before Pharaoh (chap. viii. 20; ix. 13), denotes the appearance of the divine to those who are in evils, and the elevation of their attention by the presence thus signified, 7436, 7538. For this cause I have made thee to stand (raised thee up, ver. 16), said to Pharaoh, denotes the state of the evil still preserved in communication with heaven, until their state is completed according to order, 7548. The people said to stand by Moses, awaiting his decisions (chap. xviii. 13, 14), denotes obedience in the first state of regeneration, and this from divine truth, 8686, 8690. The people said to stand afar off from Sinai (chap. xx. 18), denotes a state remote from internals, 8918. The column of cloud said to descend and stand at the door of the tent when Moses had entered (chap. xxxiii. 9), denotes the dense obscurity which filled the external mind of that nation, 10,551. Every man standing at the door of his tent worshiping, when Moses entered (ver. 10), denotes the holy esteem in which the Word and the church was held from externals, 10,553; compare, 10,549. Briefly, to stand denotes presence, manifestation, appearance, as shewn in the above passages; to stand in

the breach (Ezek. xxii. 30; Ps. cvi. 23), is to defend against falses breaking in, 4926.

STANDARD [*vexillum*]. See SIGX (8624).

STAND ERECT, *to*, is predicated of those who are in truth, because good softens and produces humiliation, 7068.

STARS.—1. *Signification of Stars in the Word, etc.* Dust of the earth, and sand of the sea, denote things celestial and spiritual, respectively; stars of the heavens, denote both the celestial and spiritual in a superior degree, 1610. Stars denote goods and truths; in the opposite sense, evils and falses, 1808; as to falses, 940, 1128, 5566 cited below (3). Sun denotes love and charity; moon, the faith of love and charity; stars, the knowledges of faith, thus knowledges of good and truth; this, where the consummation of the age is treated of, 2120, 2495, 4060. Because stars denote knowledges of faith, they denote especially the spiritual who have knowledges, not the celestial who have perceptions, 2849, 4697. A woman clothed with the sun, and the moon under her feet, denotes the church, with its love and faith; wearing a crown of twelve stars, denotes all things of faith, because stars are knowledges of good and truth, 3272. The seed of Isaac compared for multitude to the stars of the heavens, denotes truths and the knowledges of faith, distinctively, 3378. Stars are called the hosts or armies of heaven; cited here that they denote truths; in the opposite sense, falses, 3448 end. It is repeated that stars denote knowledges of good and truth, and numerous passages are cited where the dream of Joseph concerning the sun and moon and eleven stars is treated of, 4697. Stars denote knowledges of internal good and truth, understand, from the Lord, 9293. Good multiplies truths about itself, and in every truth it is like a little star, luminous in its midst, 5912. See GOOD (21).

2. *The Star in the East*.—The wise men from the East, who came to Jesus when they saw the star, were of those called in other parts of the Word, the sons of the East; these were acquainted with knowledges of good and truth, and especially with the knowledge that the Lord would be born; passages cited, the prophecy of Balaam, etc., 3762, cited 9293.

3. *Stars of the Morning* (Job xxxviii. 7), denote knowledges of good and truth, from good; sons of God (*ibid.*) divine truths, 9643 end.

4. *Stars in the other Life*.—A city called the filthy Jerusalem is described; a spirit appeared there with wandering stars about him, especially about the left side; such stars denote falses, 940. A spirit appeared who represented the state of the posterity of the ancient church; he was veiled as with a cloud, and wandering stars appeared before his face, 1128. Good spirits, when the Lord pleases, appear like shining stars, coruscating according to the quality of their charity and faith, 1527. The wise, who are said to shine as the stars in the other life, are the good, whatever their intelligence may have been in the world, 3820. The state of military heroes who delight in war is described; also, some of this class in whom there is still respect for good, whose quality as to such good is represented by little stars, not shining, but almost fiery, 5393. A magical spirit, like a black cloud, with the appearance of wandering stars is described; here it is repeated

that wandering stars denote falses; fixed stars, truths, 5566; similar spirits, 7803, 8112. A starry heaven is said to be visible to certain angelic spirits in the other life, 1525, 1808.

5. *The Visible Stars of this World.*—The sun of the world, like all things in the universe, corresponds; the moon and stars also; the stars, indeed, or constellations correspond to the heavenly abodes, which are in similar order, 5377. The spirits from one of the earths in the starry heaven, being interrogated, informed the Author, that their sun appears flaming like ours, but less, and that they see a starry firmament; it is mentioned, also, that their sun is one of the lesser stars known to us, 9697. See UNIVERSE.

STATE.—1. *The General States of the Regeneration;* here described as six in number, signified by the six days of the creation, 6—13; particulars in REGENERATION (39, 40), MAN (43). More universally, regeneration consists of two states which succeed each other; the first, a state of labor or combat denoted, progressively, by the six days of the week; the second, a state of peace, denoted by the Sabbath, 9274, 10,057, 10,060, 10,360, 10,367, 10,729; particulars in REGENERATION (19). By temptation, combats endured in the first state, a new will and a new understanding are formed, viz., by truth and good received in the intellectual part, 5354, 8036, 8351, 9055, 9274, 9296, 9297, 10,057, 10,060, 10,360; particulars in REGENERATION (22). All changes of state, whether as to the will or understanding, are effected by spirits and angels from the Lord, 2796; particulars in REGENERATION (3), SOCIETY (4).

2. *State and Change of State, of what Predicated.*—State and change of state are predicated of the interiors of man, viz., his affections and thoughts; and such changes are the same interiorly, as changes of time and place exteriorly, 4850. Change of state is especially predicated of the affections; variation of state, of the thoughts proceeding from such affections, 4850, 6326.

3. *Fulness of State,* is predicated with reference to regeneration about to be accomplished, and to the state filled with good after regeneration; as to fulness of state when good is treated of, 7839; as to fulness of preparation for good, see the passages cited in REGENERATION (2), REMAINS (12). A full state is predicated of evil as well as good, and it has reference to every one's capacity or measure, which cannot be exceeded, 7984. See FULL.

4. *That States return in the other life.*—Whatever a man has thought or done in the life of the body returns in the other life with the utmost distinctness; even persons concerned in such thoughts or deeds are instantly present, 823. All states of evil and good remain after death, and return, but not as they existed in the world, because evil is distinctly separated from good, 2116, 2256. Evils are separated from goods in the case of those who are elevated into heaven; goods from evils, in the case of those who take up their abode in hell, 2256. As to the state of the life after death in general, see particulars in SOUL and SPIRIT.

5. *That changes of Place in the other life are really changes of State,* 1273—1277, 1376—1381; further particulars in PLACE (1).

6. *That the varieties of State (viz., of good and truth), in the other life are as the variations of heat and light in the world,* 10,200.

STATION. See PORR.

STATUES [*statuæ*].—1. *Signification of Statues, or Stones placed.* A statue of stone set up denotes a holy boundary, thus the ultimate of order, truth, *br.* 3726, *sh.* 3727. Stones were set up in the most ancient times to mark the boundary of possessions; hence their acceptance as signs, or testimonies, 3727. Stones placed for boundaries were esteemed holy by the ancients, because they were signs to them of holy truth in the ultimate of order, 3727. Similar stones or statues were set up in groves in which the ancients worshiped, and afterwards in their temples; in this case they were anointed with oil, 3727. Stones, therefore, were erected for a sign and testimony, and for worship; like the altar, they denote worship, but from holy truth; in the opposite sense, worship from the false, *sh.* 3727; the former cited 4190. Oil poured on the head of a statue denotes good as the source of truth, *ill.* 3728, cited 4090. To anoint a statue, by pouring oil on it, is to make truth good, which is then called the good of truth, 4090. The stones heaped up between Jacob and Laban were to testify of conjunction; the same, called a statue, denotes the confirmation of good by truth; called a heap, the confirmation of truth by good, 4204; further *ill.*, especially as to the limitation of influx, 4205. All that is cited above concerning the statues set up in ancient times is repeated; especially their signification in respect to worship; the reason of the oil poured upon them; the drink-offering at the inauguration; generally, that the glorification of the Lord was represented, and the corresponding regeneration of man, proceeding from truth to good, 4580—4582. A statue placed upon the sepulchre of Rachel, even to this day, denotes the holy principle of spiritual truth, the resurrection and perpetuity of which is treated of, 4595—4596. A statue is representative of the Lord as to divine truth; an altar, as to divine good; thus twelve statues, or stones, for the twelve tribes of Israel, denote divine truth from the Lord in its whole complex, 9388, 9389. It is repeated that statues were in use amongst the ancients as representatives of worship from truths; from the perversion of which, partly to idolatry and partly to magic, they also represent, in the opposite sense, worship from falses, *ill.* and *sh.* 10,643. They represent worship from truths, because they were stones, and stones signify truths, 10,643. See ALTAR, STONE, REPRESENTATION.

2. *The Statue of Nebuchadnezzar*, which he saw in vision, denotes the state of the church in this earth, as to the reception of divine truth, in successive periods, 3021, 9406, 10,030.

3. *The Statue of Salt into which Lot's wife was turned*, denotes truth vastated; it is here remarked that the Hebrew word is not the same as we read for statue where it represents a witness, worship, etc., as above, 2454 and 2455, 9207.

4. *Two monstrous Statues mentioned*, partly flesh, partly stone, in the boundary of the created universe, 8325 end.

STATUTES [*statuta*]. Statutes, or ordinances of heaven and earth (*Jer.* xxxiii. 25), statutes, or ordinances of the sun and moon (*ibid.* xxxi. 35), denote states of life relative to celestial and spiritual things, the same as luminaries, 37. The use of lights, images, anointings, and other appointments, called statutes, were instituted in the second ancient church, by Eber, and hence were not new in the Israel-

itish church, 1241, 4835. The statutes, so called, were part of the covenant, because they were interiorly derived from the law of love to God and the neighbor; in other words, they were affluxes from the order of heaven, 1038, 7884. Statutes are the externals of the Word, such as the rituals; precepts, as distinguished from statutes, its internals, 3382, 8363; see below, 7995, 8357. An appointed or stated part [*pars statuta*, Gen. xlvii. 22], denotes that in the natural man which exists in order and series under the internal, 6149, 6150. Put for a statute (or made a law, Gen. xlvii. 26), denotes what is concluded from consent, 6164; see below, 8357. To finish an appointed or stated task [*statutum*, Exod. v. 14], denotes to do what is enjoined, viz., by spirits who infest with falses, 7138. An eternal statute, or ordinance for ever (Exod. xii. 16, 24), denotes the order of heaven; here it is repeated that all the statutes of the Israelitish church were such things as flowed from the order of heaven, 7884, 7931. The statute or ordinance of the passover, in particular (Exod. xii. 43), denotes the laws of order, with reference to those who are delivered from damnation and infestations, 7995. All the statutes commanded to the sons of Israel were laws of order in the external form; but the things represented and signified by them are laws of order in the internal form; it is here explained also that laws of order are truths derived from good, 7995, 8357. The expression, to set a statute and judgment, (or statute and ordinance, Exod. xv. 25,) denotes the truth of order revealed for the occasion, thus, arrangement according to truths, 8357. A distinction is made between precepts, which are commands relative to life; judgments, which relate to affairs civil; and statutes, which relate to worship; the latter, it is shewn, ceased to be binding when the Lord came into the world, and opened the interiors of worship and of the Word, 8972, 9211, 10,637. See LAW, PRECEPTS, JUDGMENTS.

STAVES or BARS [*vectes*], denote the power of truth from good, *ill.* and *sh.* 9496. See BARS.

STAY, *to.* See to REMAIN.

STEAL, *to.* See THEFT.

STENCH [*putor*]. See EXCREMENT, ODOR.

STEPS. See DEGREE.

STEWARD [*procurator*]. The steward or administrator of a house (Gen. xv. 2), denotes the external church, 1795. See ABRAHAM (Vol. I., p. 4).

STINK, *to* [*putere, foetere*]. See EXCREMENT, ODOR.

STOMACH [*ventriculus*]. The preparation of food in the stomach for the service of the body, corresponds to inaugurations into use, which is effected in the other life by castigations and purifications, *seriatim*, 5173—5179. The vexations which the food undergoes in order to elicit its interior virtue, first in the stomach, and ultimately in the intestines, is analogically similar to the first vexations of spirits, in order that evils may be separated, etc., 5174. The reception of spirits in the other life is similar to that of food, which is first gently taken by the lips, and tasted by the tongue; to this succeeds harder and still harder treatment, according to the difficulty there is in making the food yield its use, 5175. So long as spirits are in a similar state to aliments or foods in the stomach, they are not in the Grand Man;

but they come into the Grand Man when they are representatively in the blood, 5176. The Author mentions a large number of spirits who were in the region of the stomach, and whose sphere was like the smell of vomit, or the rheum of indigestion; these spirits were such as indulge in anxiety about the future, and especially such as indulge in avariciousness on that account, 5177. Spirits of this quality induce anxieties, which therefore affect the stomach beyond all the other viscera, and even appear as if they were caused by the stomach; other particulars of this nature mentioned, 5178, 5179. Spirits of this quality are further described, and their influx illustrated, which causes anxiety and melancholy, as just stated. The avaricious, or covetous, are again especially mentioned, as appearing in that region, but a little above, 6202. Some remarks on the exquisitely formed structure of the stomach, and the signification of retiform textures, 9726.

STONE [*lapis*]. In general, stones denote truths, *ill.* 3720; in the opposite sense, falses, 9011. Stones denote lowest truths, here called things spiritual; wood, lowest good, which is corporeal, derived from celestial, *sh.* 643. Stones that are hewn denote falses, because falses are devised; in this respect their signification is similar to that of bricks, 1296, *ill.* and *sh.* 8941. A tool to cut stones denotes what is of man's own intelligence, or proprium, 8942, cited in *AXE*. Stones in ancient times were set up as termini, or boundaries, because they denote truths, 1298, 3727, 4197. See *STATUES*. Stones denote inferior truths, which are those of the natural man, 3694, 4489, 4580, 5135; or truths in the ultimate of order, 4580; further *ill.* 8609. Common stones denote inferior truths; precious stones superior, 8609. but particularly 9407; see below, 9846. Stones in general denote truths of faith; the Lord's spiritual kingdom; divine truth; in the supreme sense, the Lord Himself, 5313, *sh.* 6426, 7328, 8581. A stone on the mouth of a well denotes the Word closed; viz., when it is understood according to the letter only, 3769, 3771, 3773, 3789, 3798; compare 7519 end. An altar of stone denotes, as a representative, worship in general, understood as grounded in truths, 8940, cited in *ALTAR*. The tables of stone on which the Law was written denote truth in ultimates, also the sense of the letter which contains the internal sense of the Word, 10,376; how the tables were written, and other particulars, explained, 9416. A workman in stones (precious stones being meant), denotes the good of love, or the voluntary part in those who become regenerate, 9846; compare 10,333, 10,334; for particulars concerning the onyx, the beryl, the jasper, etc., see *PRECIOUS STONES*; for *Millstone*, see *MILL*.

STONING [*lapidatio*]. Stoning denotes punishment on account of the violation of truth, 5156, 7456. Stoning was on account of what is false; hanging on wood, on account of what is evil, 5156. To stone is to destroy falses; in the opposite sense, it is to do violence to divine truth, 8575. To be stoned (having reference to divine truths), denotes the deprivation of all intelligence, 8799; compare 9067. See to *HANG*.

STOP-UP, to [*obturare*]. The Philistines said to stop up the wells of Abraham, denotes the unwillingness of those who are in the mere science of knowledges to know truths; indeed, the denial and obliteration of truth, by such, 3412, 3420. See *WATER*.

STORAX, or *Aromatic Wax*, denotes the truth of good, 5621. See AROMATICS.

STORE. Food treasured up as store in the land of Egypt, denotes the good of truth as provided for every use of the natural mind, 5299; compare 5334—5346, and see REMAINS.

STORE-HOUSES [*promptuaria*]. Treasure cities or store-houses built in Egypt, by the enslaved Israelites, denote, in the opposite sense, doctrines from falsified truths, 6661; compare 5342—5343.

STORM [*procella*]. A stormy wind, or spirit of storms (Ezek. xiii. 11), denotes desolation of the false, 739. A wind, and a storm or whirlwind, named together (Isa. xli. 16), denote respectively the dispersion of falses and evils, 842. They have sown the wind, they shall reap the storm or whirlwind (Hosea viii. 7), denotes inanities in place of truth, and hence disturbances in the church, 9146.

STOUTNESS [*strenuitas*]. Men of stoutness among the brethren of Joseph, denote what is more excellent, or what prevails by reason of strength in doctrine, 6086. Men of stoutness, God-fearing men, to aid Moses, denote powers from truths, such truths being from good, 8710.

STRAIGHT. See RIGHT.

STRANGERS [*alienigenæ*]. Priests and ministers denote those who are of the internal church, distinguished as celestial and spiritual; strangers, or sons of strangers, called servants, denote those who are of the external church only, *sh.* 1097, cited 2049. The Gentile nations were called strangers, and servants, and denote generally those who are without the church; but when the church only is treated of they denote such as are in the church, but in its externals only, 2049; cited 2115, 4544, 7996. Sons of strangers denote those who are rational, but without the church, 2115. Strangers denote those who are out of the church, and thence (it is here inferred) who are in falses and evils, 4544; see below, 9926, 10,287. The son of the stranger and the eunuch (Isa. lvi. 3), denote those who are of the external church, that is, who are natural men only; the eunuch, those who are natural but in good; son of the stranger, those who are natural and in truth, 5081. Son of the stranger (where it is commanded that no stranger should eat of the Passover), denotes those out of the church who do not acknowledge anything of the truth and good of the church, 7996; in other words, who do not acknowledge the Lord, 10,112. Strangers denote those who do good, not for the love of good and truth, but for recompence; hence it was permitted to take usury from them, 9210. The voice of the Lord and the voice of a stranger, respectively, in the parable of the good shepherd (John x. 3, 5), denote divine truth and the false, 9926. A stranger denotes one who does not acknowledge the Lord, who is out of the church, who is in evil and the falses of evil, 10,112, *sh.* 10,287. Strangers denote those who are in essential falses; a remark will be found here on the word in the original, 10,287.

STRANGE FIRE denotes infernal love, 10,287.

STRANGE GODS denote falses, 4544.

STRANGE LAND denotes where the church is not, or where there is no genuine truth, 8650. See SOJOURNER.

STRAW [*stramen*]. Where straw for camels is spoken of, it

denotes scientific truths predicated of the natural man, 3114, 4156. By provender, in the same passages, is to be understood goods of the natural man, and by giving provender, instruction in good, 3114, 5670. Chaff or straw denotes lowest scientifics, understand the most common or general of all, 7112. See STUBBLE, CHAFF, GRASS.

STRAY, *to*. See ERROR, *to* WANDER.

STREAM. See RIVER.

STREET [*platea*]. A street, or the street of a city, denotes truth; understand the truth of faith; the description of the New Jerusalem cited; its street of gold, because truth pellucid from good is treated of, 2336. Streets denote truths; in the opposite sense, fables; cited from the preceding passage, 3727. See WAY.

STRENGTH [*robur*]. Strength is predicated of good, might, or power, of truth from good, *ill.* and *sh.* 6343. Strength is predicated of truth, and in the opposite sense of the false, 3727 end. Heart and soul and strength (Matt. xxii. 37; Mark xii. 30; Luke x. 27), denote the life of love, the life of faith, and all that proceeds from the life of love, 9050. They shall renew their strength, they shall mount on the wing as an eagle (Isa. xl. 31), denotes growth in the will to good, and in the rational understanding of truth, 3901. See full particulars in POWER.

STRETCH OUT, *to* [*extendere*]. See EXPANSE, EXTENSION, *to* DILATE.

STRIFE [*rica*]. See DISPUTE.

STRIKE, *to* [*ferire*]. To push or strike the people (Deut. xxxiii. 17), denotes to destroy fables by truths, 9081.

STRINGED INSTRUMENTS. See MUSIC.

STRIP, *to* [*exuere*]. By the stripping off of garments is signified the annihilation of such appearances of truth as the garment represent, 4741. As to the change of clothing, etc., see GARMENT.

STRIPE [*plaga*]. A stripe or gash is predicated of hurt done to truth; a bruise, of hurt done to good, 9056, *ill.* 9057. A stripe denotes the punishment of evil, *ill.* 10,219. See BRUISE, HURT.

STRUGGLE, *to* [*collidere*]. To struggle or be in collision, predicated of Esau and Jacob in the womb, denotes combat for priority between truth and good, 3289.

STRUGGLING or WRESTLING [*luctatio*]. In the strugglings of God, I have struggled with my sister and have prevailed, said by Rachel, denotes, in the supreme sense, the Lord's own power; in the internal sense, temptation in which there is victory; in the external sense, resistance from the natural man, 3927, 3928. Generally, that struggling or wrestling denotes temptation, especially as to truth; *ill.* by the wrestling of Jacob, etc., 4248, 4274, 4283, 4307, 6412. See *to* WRESTLE.

STUBBLE [*stipula*]. Stubble, being the grain-bearing stalk, denotes scientific truth, 7131. To be consumed as stubble denotes full vastation, properly called devastation, 8285. See STRAW, CHAFF.

STUMBLE, *to* [*impingere*]. To stumble, denotes to be scandalized or offended, and to fall in consequence from truths into fables, 9163. To stumble backward (Isa. xxviii. 13), denotes to avert oneself from truth and good; to be broken (*ibid.*), denotes the dissipation

of truth and good; to be snared and taken (*ibid.*), denotes to be allured by the evils of self-love and the love of the world, 9348.

STYLE OF THE WORD. The Author describes four different styles in which the Word is written, 66, 1139, 1140; full particulars in **WORD**.

SUBJECTS or **SUBJECT-SPIRITS** [*subjecta*]. See **SPIRIT** (15).

SUBMISSION. Man ought to compel himself to submit to divine good and divine truth, 1937, 1947, cited in **COMPEL**, **COMPULSION**. The connection and order of all things is preserved by the application and submission of one to the other, 3091, cited in **SUBORDINATION**. The potency of truth is what keeps the inferior in subjection to the superior, 3091. The spiritual state can never be formed, unless the natural man is thus submitted to the spiritual, 6567. The rational must also submit itself to divine truth, in order that celestial love may be multiplied by it, 1940. The scientifics of the natural man cannot be disposed into order without submission to the dictate flowing in through the rational, 3057, 3068. There can be no conjunction with truth except by submission, 3091. Further, there can be no conjunction of truth with good without the submission of truth, and generally of all that has been received externally, 4341—4347. Man comes into a state of total submission by regeneration, so that his proprium is no longer the ground of any freedom to him, *sh.* 6138. The submission of the natural man is procured by his reception of truth, 5624. See **HUMILIATION**.

SUBORDINATION. All subordination, application, and submission must be in succession from the first source of life, that there may be conjunction, 3091. The order of succession and subordination is celestial spiritual, rational, scientific and sensual, 1486, 2541, 2781. Subordination, in general terms, is predicated of the external man, which ought to be subservient to the internal or spiritual, 3913, 5077, 5125—5128, 5168, 5786, 5947, 9708, 10,272. The exterior natural or sensual part ought to be subordinate to the interior natural, and thus serve to it as a plane for the reflection of interior goods and truths, 5168. Truth ought to be subordinate to good, and this is really the case when man becomes regenerate; otherwise there can be no conjunction of truth with good, 4245, 4249, 4341—4347. The combats of temptation are caused by the opposition between the natural and the spiritual, and the endeavor to reduce the natural into subordination to the spiritual, 5650. The subordination of various affections under one spiritual truth is treated of; here represented by handmaids who were taken as concubines, 9002. Subordination is indispensable where there is any government, otherwise society could not hold together; hence subordination is a law of heaven, but it is the subordination of one good to another; in hell, the law of subordination is the very reverse, 7773.

SUBSISTENCE. See **EXISTENCE**.

SUBSTANCE. Substance is predicated of the voluntary part of man, from which all arises or exists and subsists in him, 808. Forms corresponding to life, received from the Lord, are called substances, 3484, 4223—4224. Angels are substances formed to the reception of divine influx from the Lord; the material forms of men are grosser, or

more composite, 3741. Acquisition is predicated of truth; substance of good, 4105. It is a mere fallacy of the senses to suppose there are simple substances [such as the monads in the philosophy of Wolfe], 5084. Divine truth, or the Word, is the verimost essential, and only substantial, by which all things exist, 7004, 8861, 9410. See FORM.

SUCCESSIVE. Influx is according to successive order, from the Lord to the celestial, from the celestial to the spiritual, the spiritual to the natural, etc., *ill.* 7270, 9866, 10,099. See ORDER (19); INFLUX (1); CENTRE (3633, 4225, 5128); DEGREE (5146, 6326, 6465, 8603, 9489, 9825, 10,099).

SUCCOTH denotes the state of truth, holy by derivation from good, 4392. See to JOURNEY (Vol. I., pp. 464, 465).

SUCKLING [*lactens*]. A suckling and also one that gives suck denotes innocence, *sh.* 3183, 6745. Sucklings are the recently born who have not yet gained divine life, 4378. Sucklings, infants, and boys, denote those who are in innocence and charity, also such principles in the abstract, 9390, *sh.* 5236. The sucking child shall play on the hole of the asp (Isa. xi. 8), denotes that no evil shall accrue to those who are in innocence, 5608. See INNOCENCE, NURSE.

SUGAR-CANE [*calamus aromaticus*]. See CANE.

SULPHUR denotes hell, also devastation by the evils of self-love, 2446, 9141. Fire, and smoke, and sulphur, denote falses and evils of every kind, 2446. Where sulphur denotes evil, fire denotes the false principle kindling in it; when fire denotes evil, the falses ascending therefrom are denoted by smoke, 2446. Pitch and sulphur denote the falses and evils of lust, 1299. Sulphur denotes the vastation of good; salt, the vastation of truth, *ill.* and *sh.* 1666. See SALT. The ark is said to have been built of gopher-wood on account of the sulphur contained in it, *ill.* 640—643. Bitumen is said to have been used instead of clay, at the tower of Babel, on account of fire and sulphur, 1299. The fire and sulphur rained upon the cities of the plain denote the damnation and the hell of those who are in the evils of the love of self and the falses derived therefrom, *ill.* and *sh.* 2443—2446. Fire and sulphur denote the love of self and the cupidities thence derived, 7324.

SUM [*summa*]. The sum of the sons of Israel denotes all things of the church; the order and arrangement of which is here treated of, 10,216. See TRIBES.

SUMMER [*æstas*]. The changing states of the regenerate as to the will, are like summer and winter succeeding each other; as to the understanding, like day and night, *ill.* and *sh.* 935, 936. See COLD, FIRE, FLAME, LIGHT (3, 5), MORNING.

SUN.—1. *The Lord as a sun.* The Lord himself in the other life is a sun to the celestial, and a moon to the spiritual, 1053, 1521, 1529—1531, 1837, 1861, 3636, 3969, 4493, 4696, 7083, 7173, 7270, 8812, 9684, 10,130—10,809. All light in heaven is from the Lord as a sun or moon according to reception, 3636, 3643; passages cited concerning the Lord as a sun and concerning light and heat in the other life, 10,106. The proceeding light of the Lord is intelligence; the proceeding heat, love; it is from this correspondence of light and heat that all other correspondences are derived, 3339, 3636, 3643, 3969. From the appearance of the Lord as a sun and moon, the sun denotes love, or the

celestial principle; the moon, charity and faith, or the spiritual principle, 30—37, 1529, 1530, *sh.* 2441, *sh.* 2495; passages cited 4060. Love and faith really proceed from the Lord as the sun of heaven, as heat and light proceed from the sun of the world, 7083, 10,134. Spiritual light and spiritual heat from the Lord, as the sun of heaven, make the very life of man; the one forming his will, the other his understanding, *ill.* 6032. The Lord as the sun of heaven appears at a middle altitude, a little above the plane of the right eye; as a moon, before the left eye, 1531, 4321 end, 7078, 9684, 9755. The Lord as the sun of heaven does not rise and set, but appears constantly; there is, however, an appearance that he sets to those who do not receive, resembling in this respect the sun of the world, 3708, 5097, 8812, 10,135, 10,146. The Lord as the sun of heaven is the centre to which all in the created universe has reference; hence he is called the Most High, 9489. Where the Lord appears as a sun is the east of heaven; where he appears as a moon, the south, 9684. The first proceeding of the Lord's love, or the immediate proceeding of the divine, does not enter heaven; neither does the second proceeding sphere; but they appear as radiant belts around the sun, 7270. The pure love of the Lord exceeds in its ardor the fire of the sun, and is too intense to be received by any angel, spirit, or man; hence the angels are veiled with a thin cloud, etc., 6849, 8644. Note: celestial love appears to those who are in self-love as thick darkness, hence the obscuration of the sun and moon, the expressions concerning the Lord as a consuming fire, etc., 1838, 1839, 2441, 6832, 9434. Further particulars concerning the Lord as a sun, and concerning light and heat from him, in LORD (16, 17); LIGHT (3); LOVE (14); LIFE (2); INFLUX (2); see also COLD, FIRE, FLAME.

2. *The Lord seen in the Sun.*—The Author mentions as a memorable circumstance that the Lord was seen in the sun of heaven by the spirits of Mercury; also by the spirits of Jupiter, who acknowledged him for the God of the universe who had manifested himself to them in their world; he was also seen by spirits from our earth who had seen him when he was in the world, 7173. The Author being questioned by the inhabitants of a certain earth situated among the stars concerning the appearance of the Lord to the angels of our earth, informed them that he appears in the sun of heaven as a man, surrounded with the fire of that sun from which all light and heat in the heavens are derived; he tells them also that spirits out of heaven cannot behold that sun, their reception of love and faith being inadequate, 10,809.

3. *The Sun of Justice.*—The Lord is alone justice, and they are called the just, from him, who are in the good of love; to these also he appears as a sun, and hence he is called the sun of justice, 9263.

4. *Signification of the Sun.*—The sun, as stated above, denotes love, or the celestial principle itself; the moon, faith, *sh.* 2441, 2495; passages cited 4060. The Lord himself is nothing but divine good or love, and divine truth proceeds from him; this divine love is represented by the fire of the sun and divine truth by its light; passages cited 5704 end; further *ill.* 6834, 6849, 8644. The sun denotes celestial love, and in the natural, good; the moon, spiritual love, and in the natural, truth, 4696. In the opposite sense, the sun denotes self-love; hence the adoration of the sun is really the worship of self and the world, 2441, particularly 10,584. The sunrise or morning de-

notes love and peace from the Lord by conjunction with him; in a general sense, the approach of the Lord's kingdom, 920, 2405, 3458, 4275, 4283—4289, 4300, 6829, 8455, 8812. The setting of the sun, or evening, denotes the last time of the church, when there is no longer any love or charity; hence the signification of the sun, moon, and stars, the sea, etc., where the Lord speaks of the consummation of the age, by which is meant the end of the church, 1837, 1859, 2120, 2495. Sunset denotes obscurity of intelligence, or of the understanding, as to truth; and of wisdom, or of the will, as to good, *sh.* 3693. Sunrise denotes the conjunction of goods, after a state of temptation, *ill.* by the wrestling of the angel with Jacob, till the break of day, 4300. In the internal historical sense, the sun arising to Jacob, in the same passage, denotes the entrance of his posterity into representations, 4312. In the law concerning the restoration of a garment before sunset, the sun denotes the good of love, or the good of life derived from love, and lest such good should perish, truths must be restored, 3540. The face of the Lord shining as the sun, in the transfiguration, denotes the divine love then manifested in the divine human, 5585. The sun growing warm, in the account of the manna, denotes, in the opposite sense, the increasing heat of concupiscences, 8487. The sun arising, in the law concerning theft, denotes what is clearly seen from interior light, 9128. The setting of the sun, when Joshua conquered the Amalekites, denotes the cessation of that state of combat, viz., with the false from interior evil, 8615. The light of the sun sevenfold, denotes a full state of intelligence and wisdom from the Lord, 9228. See *LIFE* (18).

5. *The Sun of the World.*—The sun of the world does not rise and set, but its rising and setting are expressed according to the appearance; in this and other respects it corresponds to the sun of heaven, 5084, 5097, particularly 8812, 10,135, 10,146, 10,197. The sun of the world appears to spirits, when they think about it, as behind them; this because it is in obscurity and darkness to those who are in the other life, 7078. No spirit can see the sun of the world, or any light from it; but it comes to their perception from having seen it in the world, and then as somewhat dark [*caliginosum*], at a considerable distance behind, and in altitude a little above the plane of the head, 7171. Where the sun of this world appears in the ideas of angels is at the back, or western part of heaven, opposite to the place of the Lord, which is the east; in this situation it appears as somewhat dark when thought of, 9755, 10,584 end, cited again 10,809. To the inhabitants of the planet Mercury the sun appears larger than to others; the spirits of Mercury were able to communicate this fact by a comparison with the ideas of other spirits, 7177. The ancients attributed horses to the sun, who ate ambrosial foods and drank nectar, because the sun denotes celestial love; horses, intellectuals derived from love; and such food and drink, celestial and spiritual nourishment, 4966. The sun, moon, and stars are in correspondence with celestial and spiritual things, because there is nothing self-existent, but everything in the created universe depends from some prior thing, and ultimately from the Lord, 5377. Note: in his work entitled, *The True Christian Religion*, no. 472, the Author states that the sun of this world consists of created substances, the activity of which produces fire; but see his

treatise entitled, *The Wisdom of Angels concerning the Divine Love and Divine Wisdom*.

SUPPER, HOLY [*sacra cæna, sancta cæna*].—1. *Concerning its Institution.* The Holy Supper succeeded in place of the representative altars, or burnt-offerings and sacrifices, which included the feasts on sacred things in the Israelitish church, 2811, 4211. This external symbolic command was given because the greater part of mankind are in external worship, and therefore little that is holy could otherwise abide with them, 2165, 4700. In the primitive Christian church the Holy Supper was observed as a feast or convivial meeting among those who were united in one by charity; in this respect it resembled the sacred feasts of the Jewish church, which represented the cohabitation of the Lord with man, in love, 2341. See **FEASTS** [*convivia*]: see also the Author's work entitled, *The True Christian Religion*, 433—434, 727. The Holy Supper was instituted as a memorial of the Lord, and of his love to the whole human race, and of man's reciprocation of that love, 4904, 5120, 6789. The Lord instituted the Holy Supper after he had delivered the doctrine of his flesh and blood, but the reason of its institution cannot be discovered without the internal sense, 8682, 9003, and passages cited at the end.

2. *Bread and Wine in the Holy Supper.*—The signification of all the offerings and sacrifices of the Israelitish church, viz., as to celestial and spiritual love, are involved in the bread and wine of the Holy Supper, 2165, 4211. Partaking of bread and wine in the Holy Supper denotes communication, appropriation, and conjunction, 2187, 2343, 3513; the same as in the suppers and feasts of the ancients, 3596. Bread in the Holy Supper signifies the Lord himself, his love, the reciprocal love of man, all good and truth, in general, all love and charity, 4211. The bread denotes celestial good, the same as a meat-offering; the wine spiritual good, the same as a drink-offering, 4581. See **SACRIFICE**, especially (7, 15, 26—53); **BREAD, WINE, to EAT, to DRINK**.

3. *The Body and Blood of the Lord in the Holy Supper*; that they denote respectively the divine human of the Lord, and the holy proceeding therefrom; thus love itself as the all of salvation, 2343, 2359. The flesh and blood of the Lord denote his human proprium; flesh or bread, divine celestial love, blood or wine, divine spiritual love, 4735; the former *sh.* 3813. Body denotes the good of love, *ill.* and *sh.* 6135. Flesh denotes the divine good of the Lord's divine human, and good reciprocated in the reception by man; blood, divine truth as the proceeding of such divine good, 7850, *sh.* 9127. See **LORD** (39).

4. *The Sanctity of the Holy Supper.*—This festival is so holy that it effects the conjunction of human and celestial minds, when those who partake of it think from internal affection of what it represents, viz., of love from the Lord to man, and of reciprocal love on the part of man to the Lord, 2177, 3316. Bread in the Holy Supper, as in the Lord's Prayer, serves, to the angels associated with man, as the object of their thoughts concerning the good of love; hence the influx of heavenly thought and affection, and the presence of the Lord in this rite, 3735, 4217, 4735, 9393. The Holy Supper is a medium by which man is united to the Lord, hence its holiness, 4211, 4217, 4735. With those who partake of this sacrament holily there is an influx of the good of

love and charity, which conjoins them with heaven and the Lord, even though they know not its signification, 6789.

5. *The Time and Manner of its Celebration*; see INDIGENCE (5365, 10,300); EVENING (5576—5579, 6110, 7193, etc.); MORNING (2780, 3171, 3197, 3833, 3838, 5270, 5576, etc.); PASSOVER (2342, 3994, 7836, 7849, 7997, 8001).

6. *Its Celebration by the Roman Catholics*.—From the providence of the Lord it has come to pass that the common people in the Roman Catholic Church receive only the bread, and the priests drink the wine, because they worship external things, 10,040. Further observations on such worship, that it is little better than the worship of gods of wood and stone, 10,149. See RELIGION (2).

7. *The Doctrine of the Holy Supper resumed in a summary*, seriatim passages, 10,519—10,522. The Holy Supper was instituted by the Lord; by it the church is conjoined with heaven and with the Lord himself, therefore it is most holy, 10,519. To understand how that conjunction is effected, it must be known what is signified by body and blood, by bread and wine, and by partaking of these, in the internal sense, 10,520. The signification of each is briefly explained, as in the several passages cited above; it is added, that the angels can only perceive these things spiritually, and hence it is that there is an influx of all that is holy in faith and love, and by such influx conjunction with man, 10,521. When the bread is taken there is conjunction by the good of love, and when the wine is taken there is conjunction by the good of faith, but with those only who are in the good of love and faith, 10,522. The Holy Supper is the seal of that conjunction, 10,522 end.

SUNDAY. See SABBATH.

SUNRISE denotes, in general, the coming of the Lord, or the beginning of a celestial state, passages cited in SUN (4): see also MORNING, DAY-DAWN.

SUNSET denotes, in general, the end of a state, 8615; further particulars in SUN (4), and in EVENING, TWILIGHT.

SUP or SIP, *to* [*sorbere*], denotes the same thing as to drink, but in a diminished sense; for example, truth that is explored rather than perceived, 3089. Cause or make me to sup [*fac mihi sorbere queso*], denotes desire towards what is to be communicated and conjoined, 3089, 3320; compare 3316. To sup or snuff up the wind, predicated of wild-asses (Jer. xiv. 6), denotes the taking of inane phantasies for truths, 1949. See *to* DRINK.

SUPH. See RED SEA.

SUPERIOR. See INTERNAL (2 end), and further particulars in DEGREE, ELEVATION.

SUPPLICATE, *to*. See WORSHIP.

SUPREME. See INMOST (10,011).

SUPREME SENSE. See WORD.

SURETY, *to be* [*spondere*]. To be surety for any one (here predicated of Judah and Benjamin), denotes, in the spiritual sense, to be adjoined to him, 5609, 5839.

SURFACE [*superficies*]. The surface, or face, of the whole earth covered by the locusts, denotes the extremes and ultimates of the natural mind, 7643, *br.* 7644, 7687.

SUSIMS. See NEPHILIM.

SUSPEND, *to*. See to HANG.

SUSTAIN or NOURISH, *to* [*sustentare*]. To sustain with food, is predicated of the influx of spiritual life, or of the goods and truths of the church, by means of the celestial internal, 5915, 6106, 6576. Spiritual life is sustained by the scientifics and truths of the church, the acquisition of which is signified by the procuring of pasturage and the buying of corn, 6078, 6114. Bread to sustain life denotes all food in general, and hence the food of love and charity, which is spiritual life in general, 6118. All spiritual life in the natural must be sustained by influx from the internal, and by the internal from the Lord; this sustenance is the influx of good, and is represented by the provision made in Egypt under the foresight and providential care of Joseph, 6128. Goods and truths, or knowledges of good and truth, are the only food by which the life of good spirits and angels is sustained; but the sustenance of evil spirits is from the contrary of these; as to the former, 1460; the latter, 1695.

SUSTAIN or BEAR [*sustinere—in the sense of endurance*].—Those who are in the externals only of the Word, of the church, and of worship, cannot sustain the internals; represented by the people fearing to approach Moses when his face coruscated, for which reason his face was afterwards veiled, 10,694, 10,701—10,707.

SUSTAIN, or HOLD UP, *to* [*sustentare*]. Sustenance afforded to truth combating, was represented by Aaron and Hur supporting the hands of Moses in the combat with the Amalekites, 8612. The sustaining power [*sustentaculum*] of good, is truth, 3812; especially 9643. In heaven, it is the good of love from the Lord that sustains, includes, and limits all things, 9490.

SWALLOW or DEVOUR, *to* [*absorbere*], denotes to exterminate, here predicated of good scientifics exterminated by useless ones, 5217.

SWEAR, *to* [*jurare*]. To swear, and an oath named from swearing [*juramentum*], denote affirmation and conjunction, here predicated of certain spiritual states represented by Abraham and Abimelech, 2720, 2723. An oath predicated of Jehovah denotes irrevocable confirmation from the divine, and consequently, an eternal truth, *ill.* and *sh.* 2842. An oath variously expressed, in the name of Jehovah, the right hand of Jehovah, etc., denotes confirmation by the divine human of the Lord, 2842, 4208. The irrevocable truth is expressed by an oath in accommodation to those who can only receive it if thus confirmed, not that it can be rendered more true, or, being true, more irrevocable, 2842. It was permitted to swear by Jehovah, because an oath thus taken was representative of the confirmation of the internal man; oaths, however, were among the representatives that the Lord abolished, 2842 near the end. The internal man who acts and speaks freely from conscience, does not swear, still less he who has perception, for swearing involves the idea of compulsion, 2842 near the end; further *ill.* 9166. To swear denotes confirmation from the divine, also conjunction, and is predicated of truths, 3037, 3375; cited 3459, 4208. To swear denotes irrevocable confirmation, cited 6186, 6187, 8055; see below, 10,443, 10,527. To adjure, or charge [*adjurare*, different from to swear, *jurare*], denotes to have at heart, 6514. To swear concerning the land of Canaan, promised to Abraham, Isaac, and Jacob, denotes the confirmed truth, that those who are represented by the Israelites should enjoy the same

state of the church in which the ancients were, 6589, 8055. The oath of Jehovah denotes the confirmation of truths from the Word, that they are divine; here the Lord's words are explained when he forbade swearing by heaven, by earth, by Jerusalem, by one's own head, 9166; the same text cited and *br.* explained, 9942. To swear, predicated of Jehovah, denotes irrevocable confirmation from the divine; understand the confirmation of the truths and goods of faith in the internal man, 10,443, 10,527.

SWEAT [*sudor*]. Bread eaten in the sweat of the countenance (Gen. iii. 19), denotes all celestial and spiritual good received in a state of aversion, 276. The priests forbidden to wear anything that might cause them to sweat (Ezek. xlv. 18), denotes that holy worship is not to commingle with the proprium of man; for sweat denotes the proprium, which is nothing but evil and the false, 9959. An allusion to sweat and other obsolete matters of the body, 5386.

SWEDENBORG. He states that he had been continually associated in company with spirits and angels for many years, and had held discourse with them, etc., 5, 5978 end. Speaking of the watchful providence of the Lord, he avers that he had been surrounded by evil spirits of the worst kind, even to the number of thousands, who infested him in every way, but without the power to injure him, 59, 968. In the description of man's resuscitation from death and his entrance into the other life, he described his own experience of the transition from one state of life to the other, 168—181. He remarks upon the strangeness of his disclosures, and the objections likely to be made to them, but solemnly affirms the truth of all, 68, 448, 9439. He discoursed with many persons known to him after their death, various instances given, 70, 1636, 4527, 4622, 5006, 8939. On one occasion he was let down into hell surrounded by an angelic column as a guard, which was like a wall around him, 699; compare 4940. The spiritual objects seen by him, were perceived in light from the Lord, which is the light by which angels and spirits see; compare 1521, 1972. He states that he saw and discoursed with the spirits of those who lived in the world, even before the flood, and at different periods afterwards in very remote times, 1114. He perceived manifestly that evils and falses are from the influx of spirits; also how the Lord removes evil by the mediation of angels, 1511. Where he describes, in seriatim passages, the speech of spirits and angels, he repeats that he had been in consort with them, and able to discourse with them for some years, 1634 *sqq.* When discoursing with spirits, he had a perception at the same time of their locality, their relative situation in the Grand Man, and, generally, of their quality, 1640, 6191. He describes briefly a conspiracy of evil spirits to destroy him, and how he was protected, 1879. In several passages he states that spirits in association with him were capable of seeing by him, as a medium, the objects of this world, and of hearing its spoken language, 1880, 1954, 4527, 4622, 5862, 9439, 9791, 10,813. For many months together he was associated with those societies which exhibit representatives of spiritual and celestial things, that he might become acquainted with their signification, etc., 3213—3214. He spoke with angels of the first heaven in their own language, and sometimes with angels of the second heaven, but the speech of the angels of the third heaven only appeared to him as a radiation of light, etc., 3346. Speaking of the

spiritual sense of the Word, he says, it was permitted that he should be in heaven as a spirit, at the same time that he was on earth as a man, in order that he might open the interiors of the Word; and that he had enjoyed this privilege for many years, 4923. Being elevated into heaven, it appeared to him that he was in heaven as to his head, but not so elevated as to his body, and still less so as to his feet, etc., 4939. He mentions a number of spirits who breathed a pernicious sphere against him, and he was told that they were some who had hated him while they lived in the body, though he had given them no cause, 5061. He not only saw and discoursed with spirits, but touched them, 5078. It was not sufficient for his interiors to be opened in order to perceive the influx of spirits, but he was also gifted with sensitive reflection, perception at the same time being adjoined, 5171; compare 7055. He has walked from place to place in the other life with spirits, through many of their mansions, while his body remained in the same place; here he explains therefore that progressions in the spirit are really changes of state, 5605. Spirits thus discoursing with the Author, regarded all his knowledge as their own, even to his mother tongue; he explains here that it is a general law for spirits who come to man to speak from his memory and knowledge as if these were their own, 5858, 6811. He states that his interiors were opened by the Lord, so that he was able to see the things of the other life; spirits, also, knowing that he was a man in the body, 5862, 9439. For many years he perceived that his every affection and thought was from the influx of spirits and angels; also from what spirits they flowed in each case, their quality, etc., 6191. He has sometimes been in conversation without reflecting that what he said was excited by spirits, after which the spirits have told him of the state in which they were at the time, how the nearest were identified with him in thought, etc., 6194. On one remarkable occasion, his body was possessed by spirits, as were the prophets in ancient times; such spirits at the time believing themselves to be alive in the body, 6212. He describes his perception of an inspiration from the Lord, which gently, yet strongly, governed the direction of his thoughts for hours at a time, 6474; further as to illustration and inspiration, 9382, 9424. Always when he read the Lord's Prayer, he perceived manifestly an elevation, or attraction, towards the Lord, and thus a communication with heaven; he perceived also the presence of the Lord in the prayer by an ineffable influx varying each time, 6476. He relates a dream in which his father appeared to him, 6492. Speaking of the influx from the spiritual world ruling all things which are commonly ascribed to fortune, he alludes to an occasion when he was playing with dice and at the same time conversing with spirits on this subject, 6494. He states that the spiritual sense of the Word was dictated to him from heaven, 6597; compare 6474. When speaking of the spirits of Mercury, their thirst for knowledge, and insatiable curiosity, he alludes to something that he was writing concerning the future which they desired to know, 6811. On one occasion when he was writing the explication of the Word, in the internal sense, spirits of Mercury were with him, who regarded the ideas as very material, 6929. When elevated into the light of heaven, he understood all things as an angel, but when he returned to natural light he could with difficulty express anything, or even comprehend it in idea, 9094; compare 9382.

Where he speaks of the Lord appearing as a sun to the celestial and as a moon to the spiritual, he adds that he himself was permitted to see the Lord as a moon, which appeared with lesser moons around it; also that the light of that moon was equal to the solar light of this world, according to the words of Isaiah, xxx. 26, 1531. Subsequently he records a remarkable occasion, when he saw the sun of heaven, the Lord himself appearing in its midst, 7173. See SPIRIT (9).

SWEEP, to [*verrere*]. To sweep the house, and to sweep the way, was a formula of speech in ancient times; it denotes the rejection of cupidities and persuasions; in general, the preparation of the mind that good may flow in from the Lord, *sh.* 3142. The words of Rebekah, I have swept the house, etc., when she invited the servant of Abraham to enter in, denotes a state prepared and filled with goods, 3142. To sweep the way of the Lord, and similar expressions in the prophecies (Isa. xl. 3; lvii. 14; lxii. 10; Mal. iii. 1; translated, prepare the way) denotes preparation to receive truth flowing in, 3142. In the opposite sense, to sweep the house denotes to deprive oneself of all truths and goods, which involves the being filled full with evils and falses (Matt. xii. 44; Luke xi. 25 cited), 3142 end.

SWEET [*dulce*]. The speech of spirits who are of an intermediate quality between celestial and spiritual, is described as very sweet and soft, it is here observed that all harmonic sweetness in the other life is derived from goodness and charity, 1759. The state when truth predominates is represented in immature fruits, which are not agreeable to the taste; but when good predominates, by ripe sweet fruits; for example, by the sweetness of the ripe grape, 5117. All sweetness in the natural world corresponds to what is delightful and pleasant in the spiritual, especially truth derived from good; here honey is treated of, 5620. Sweetness (in material things) denotes, in the spiritual sense, sweetness of life, which is the same thing as delight; here, the signification of the waters made sweet in the desert is explained, 8356. Sweet wines, well refined (Isa. xxv. 6), denote truths of good, 2341. See CANE, HONEY, MANNA.

SWEET CANE. See CANE.

SWELLING OF JORDAN, *THE*, denotes the insurgent state of the natural or external man, his reasonings, etc., opposed to the internal, 1585.

SWINE. See HOG.

SWORD [*gladius*].—1. *Signification of Swords, Daggers, etc.* Knives or swords used for circumcision were made of stone, because stones denote truths, and it is by truths that the defiled loves are removed, 2039 end, 2046 end, 2799, 7044, 7918. A knife, whether used for sacrifice or for circumcision, denotes the truth of faith; but instead of knives, swords or daggers [*gladioli*, little swords], are mentioned, on account of evil spirits, 2799; see below (2). A sacrificial knife denotes the truth of faith; a sword, truth combating, 2799. The signification of sword is *ill.* in four distinct senses. 1. The truth of faith combating. 2. The vastation of truth. 3. The false combating. 4. Punishment of the false: passages cited in each sense, 2799. A sword predicated of the Levites, who represented charity, denotes, in the opposite sense, evil combating by the false, 4499. To be slain with the sword, denotes the perversion, destruction, and profanation of the truth of the church; hence the laws concerning those found slain

(Numb. xix. 16; Deut. xxi. 1—8), 4503. Swords [*gladii*], denote truths of faith; daggers [*machæra*] doctrinals, 6353. A sword denotes the vastation of truth and punishment of the false; a famine the vastation of good, and the punishment of evil; an evil beast the punishment of evil from the false; a plague or pestilence, the punishment of evil not originated by what is false, but from evil itself, 7102. A sword denotes truth combating and destroying the false; in the opposite sense, the false combating and destroying truth, cited 7456, 8653, 8813, 9666. A sword unsheathed denotes continual combat, in both senses, *sh.* 8294, but particularly 8595, both cited below (3). The glitter of a sword (as in Deut. xxxii. 41; Nahum iii. 3), denotes the splendor of divine truth, the penetration of which, and the loss of the faculty of seeing truth, are treated of, 8813 end. A sword upon the thigh denotes, in general, truth fighting from good, 10,488, cited below (3). Note: the Author remarks upon the signification of three distinct words for sword in his *Apocalypse Explained*, 1248 and other passages.

2. *Short Swords or Knives in the Hand* [*machæra*], called instruments of violence or cruelty (Gen. xlix. 6), denote doctrinals destroying truth and good, predicated of those who are in faith without charity, 6353, cited above (1). See KNIFE.

3. *Swords in a variety of Passages*.—The flame of a sword turning itself (Gen. iii. 24), denotes self-love with its cupidities and persuasions, 309. Esau to live upon his sword, and at first serve Jacob (Gen. xxvii. 40), denotes the state of the regenerate while truth is combating and good is apparently subordinate, 3601. The brothers of Dinah, every one taking his sword (Gen. xxxiv. 25), denotes, in the opposite sense, the false and evil in combat against the truths of the ancient church, 4499. Those thrust through or slain with the sword (Gen. xxxiv. 27; Isa. xiv. 19, xxii. 2, xxxiv. 3; Ezek. vi. 7, ix. 7, xi. 6, 7, xxviii. 8, xxxi. 17, xxxii. 20, 21; Ps. lxxxviii. 5), denote the state of spiritual death when truths and goods are utterly extinguished, 4503. Pestilence and the sword (Exod. v. 3), denote damnation, predicated of evil and the false respectively, 7102. I will unsheath the sword, (understand against Israel, Exod. xv. 9); the sword drawn or unsheathed, in other passages (Lev. xxvi. 33; Ezek. xii. 14; xxi. 4, 5), denotes truth perpetually combating against false and evil, and, in the opposite sense, the false continually combating against truth and good, 8294. An angel with a drawn sword in his hand (Joshua v. 13), denotes divine truth combating, in its power, 8595. Delivered from the sword of Pharaoh (Exod. xviii. 4), denotes from infesting fakes, 8653. Put ye every man his sword upon his thigh, said to the Levites' (Exod. xxxii. 27), denotes truth in power from good, predicated of those who are in spiritual love, 10,488. Gird thy sword upon thy thigh, O most mighty (Psalm xlv. 3), denotes, in like manner, divine truth combating, but from the good of divine love, 2799, particularly 3021, 10,488 end. A sword, a sword is sharpened, etc. (Ezek. xxi. 9), denotes the desolation of man to such a degree that he sees nothing of good and truth, 309. Sennacherib king of Assyria, slain by his sons with the sword (Isa. xxxvii. 37—8), denotes the state of those who are in idolatrous worship, exposed by fakes to the punishment of the false, 1188. Sword and famine (Jer. v. 12; Ezek. v. 16, 17; Isa. li. 19), denote, negatively, privation of the knowledge of good and truth respectively; or positively, the existence of evil and the false, 1460.

A sword of sharpness in their hand (Ps. cxlix. 6); my mouth like a sharp sword (Isa. xlix. 2); the sword of the Lord's mouth (Rev. ii. 12, 16); he that hath no sword, etc. (Luke xxii. 36), and the frequent mention of a sword in similar passages, denotes the truth of faith combating against evil and the false, 2799. The sword of Jehovah devouring (Jer. xii. 12), denotes the vastation of truth, 2799, 3941, 9666. Sword, and famine, and pestilence (Jer. xxiv. 10; xiv. 12; xxxii. 24), denote the vastation of truth, the vastation of good, and the state rendered utterly desolate by the consumption of good, 2799; other passages, 7102. I am come, not to send peace, but a sword (Matt. x. 34), denotes the state of temptation because of truth combating, 4843. See a collection of passages in the article *to SLAY*.

SYCAMORE. The vine and sycamore (Ps. lxxviii. 47), denote truths of the internal and external church respectively, 7558.

SYCHAR. See **SHECHEM**.

SYMBOLS. Bread and wine were made symbols in the Holy Supper, because they represent celestial and spiritual things, 1727, 4217. This symbolic observance was commanded because the greater part of mankind are in externals only, 2165. The Christian observances are called symbolic also, 1083. See **REPRESENTATION**.

SYRENS. See **MAGIC** (5).

SYRIA. The second ancient church, named from Eber, existed in Syria; its internal is denoted by Peleg, its external by Joktan, and its various derived rituals by the nations here named (Gen. xi. 25—30), 1137. Aram or Syria, from the quality of the church which existed there, denotes, in general, knowledge of good; in the opposite sense, the same perverted, *sh.* 1232—1234; cited 3762. The Hebrew church that commenced in Syria was a new church different in quality, more external than the first ancient church signified by Noah; this second church was instituted by Eber, 1238. Those who dwelt in Syria are called sons of the East, passages are cited here concerning the mountain of the East, etc., 1250. The knowledges which anciently existed in Syria still remained with some in the time of Abraham, and in the time of Balaam; but Abraham was more apt than others to receive the seed of truth, 1366; further as to Balaam in connection with Syria, 1675, 1992, 3249, 4112; and as to Abraham, 3031. Aram, or Syria, is distinguished from Aram-Naharaim, or Syria of Rivers; the former denotes knowledges of good, the latter of truth, 3051; cited 3249. The land of the sons of the East was Aram or Syria; and the Syrians, called sons of the East, were acquainted with the knowledges of the good of faith, 3249. The Syrians or sons of the East denote those who possess the knowledges of good and truth, and those beyond others were called wise, 3249. In Syria were the last remains of the ancient church, hence the remaining knowledges of good and truth that were extant in that country, 3249. Padan-Aram, situated in Aram-Naharaim, or Syria of Rivers, denotes knowledges of truth; it was here Nahor, Bethuel, and Laban dwelt, 3664; see also 3283. Padan-Aram signifies knowledges of good; because, really, all truths are knowledges of good and lead to good, 3680. Padan-Aram, in a general sense, denotes knowledges of good and truth in the natural man, cited 4107, 4395, 4567, 4610, 6025, 6242. Syria, in general, denotes knowledges of good; but Aram-Naharaim, or Syria of Rivers, denotes in particular knowledges of truth;

when called the land of the sons of the East, it denotes the truths of love, 3762. The remains of the ancient church continued in Syria a long time, but it became idolatrous, and Syria put on the representation of a country out of the church, or separate from the church; it is added that Syria, notwithstanding this change, continued to signify the knowledges of good and truth, 4112. The Philistines from Caphtor, and the Syrians from Kir, are named together (Amos ix. 7); and the former signify those who are initiated into interior truths by exterior, but who pervert them; the latter those who possess the knowledges of good and truth but pervert them, 9340, cited in PHILISTINES (9). The merchandize of Syria (Ezek. xxvii. 16), denotes the knowledges of good and truth regarded as the scientifics of the church, 9688. The blindness of those sent by the King of Syria to take Elisha, being cured by him at Samaria, denotes the removal of falses by doctrine from the Word, 4720. It is remarked that the Syrians, Greeks, and Arabians were accustomed to write by significatives, 9942. As to the sons of the East, see further in KETURAH.

SYSTOLE AND DIASTOLE. See HEART.

T.

TABERNACLE. See TENT.

TABLE [*mensa*]. The signification of eating and drinking, or of food and drink, is illustrated in a clear statement, 8352. In agreement with this explanation, the words of the Psalmist, "Thou preparest a table before me," etc. (Ps. xxiii. 5), denotes the good of love and charity given, 5120. From the signification of food and drink, a table denotes the heavenly receptivity in man, or heaven itself as to the reception of love and charity from the Lord; here also passages are cited concerning the signification of foods, 9527, 9545. According to a general rule in correspondences, the container shares in the signification of the thing contained; hence a table shares in the signification of bread, which denotes celestial good, 10,177. Further particulars, in connection with the table of shew-bread, in TENT (8).

TABLES or TABLETS [*tabulæ*]. The ten commandments were written on tables of stone, because stones denote truths, *br.* 8940; see below, 9416. The tables on which the commandments were written are called tables of the covenant, because a covenant denotes conjunction with the Lord, and conjunction is effected by divine truth from him, 9396. The first tables were broken by Moses, because the Jewish people were against the acknowledgment of any doctrinal from the internal sense of the Word, being themselves in externals separate from internals, 9414; further *ill.* 10,453, 10,461, 10,603, cited below. By the tables is to be understood the book of the law, or the Word, in its whole complex, because the ten words written on them involve all that relates to heavenly life and doctrine, *ill.* 9416, cited 10,375. The tables were of stone because stone denotes truth in ultimates, and divine truth in ultimates is the Word in the sense of the letter, as we have it in this world, 9416, cited 10,376. There were two tables, in order that the conjunction of the Lord, by means of the Word with man, might be represented; hence they were called tables of the covenant, because a

covenant also denotes conjunction; passages cited 9416; cited again 10,452. Conjunction was further represented by the manner in which the two tables were written upon, viz., in a line continued from one table to the other, as if they were but one; *ill.* by the division of animals sacrificed when covenants were entered into, 9416. Further, to illustrate the signification of the tables, it is shewn that engravings and writings in the Word denote what is impressed on the memory and life, 9416 end. The preceding passages are all resumed in a summary, and passages cited; it is added, that the tables being written by the finger of God denotes divine truth from the Lord himself; being given to Moses when Jehovah ceased to speak with him, denotes that conjunction comes into effect when the church is instituted, 10,375, 10,376. It is stated again that the two tables denote the Word in its whole complex; but here it is added that the Word in its whole complex means the Word in particular and in general, 10,451. It is stated again that the two tables denote conjunction by means of the Word, and here the nature of that conjunction is *ill.* 10,452. It is stated again that the tables denote the external sense of the Word, but here it is added that the writing on the tables denotes its internal sense; in other cases, when the tables are not distinguished from the writing, they denote the Word in its whole complex, internal and external together, 10,453, cited 10,461. The first tables of the law being broken by Moses, and other tables hewn or cut, denotes that the genuine external sense of the Word was destroyed, and another given for the sake of the Israelitish nation, 10,461, particularly 10,603, *br.* 10,393, 10,613. Moses with the two tables of the covenant in his hand, was a representative of the Word; descending from the mountain, he represented the influx of the Word; his face shining, represented the internal appearing in the external; the veil with which he covered it, the concealment of the internal of the Word from that people, who were immersed in externals, 10,687, 10,689—10,691, 10,701, 10,705—10,707. See MOSES (24, 25).

TACHES or CLASPS. See HANDLES.

TACIT PROVIDENCE. See PROVIDENCE (4364).

TAIL [*cauda*]. The tail in general denotes the separated sensual part, which can only look downwards to the earth, *sh.* 6952. The tail of the serpent denotes the ultimate of the sensual; to take hold of its tail, denotes the power of elevating the sensual, 6952. Tails like scorpions, and stings in their tails (*Rev.* ix. 10), denote reasonings subtle from falses, 6952, 10,071. Tails of horses described like serpents (*ibid.*, ver. 19), denote reasonings which are primarily from the intellectual, but here opposed to truths, 6952. The tail of the dragon said to draw down a third part of the stars of heaven (*Rev.* xii. 4), denotes reasoning from falses which destroy the knowledges of good and truth, 6952. In the genuine sense, the tail denotes truth in ultimates; in the opposite sense, the false, *ill.* and *sh.* 10,071.

TAKE-TO, to [*adducere*]. To take or bring to another denotes application, 3943; and conjunction, 4772, 5523, 5543. To take to one's house, denotes conjunction, 3809, 4772; and introduction which precedes conjunction, 5641, 5645. Joseph taken into Egypt denotes the consultation of scientifics concerning divine truth, 4760. To take is also to adjoin, 6744; and to enter, 8988; with which compare 9300. See to BRING.

TAKEN, *to be* [*capere*]. See CAPTIVE.

TALENTS, in the parable, denote good and truth from the Lord received as remains, or otherwise, according to the signification of the numbers, 5291.

TAMAR, who was taken by Judah to be the woman of Er, his first-born, denotes the internal of the church representative of spiritual and celestial things, *br.* 4829, *ill.* 4831, cited 4843, 4856. Judah himself using her as a harlot, denotes that the internal of the church was reputed as false by his posterity, 4865, 4888. Two sons born of her, Pharez and Zarah (or Serah), denotes the church as to truth and good respectively, 3325, 4927—4930. For particulars, see TRIBES [*Judah*].

TAPESTRY [*tapetes*]. See CURTAINS.

TAR [*bitumen*]. See PITCH.

TARES [*zizania*]. Tares are briefly mentioned as destructive of the good seed, which they extinguished in the antediluvians who perished, 408, 731. Tares in the field denote falses in the church, 7571.

TARRY or ABIDE, *to* [*commorari*], denotes nearly the same as to dwell, but to tarry is predicated of the life of truth with good, and to dwell of the life of good with truth, 3613. See to DWELL, SOJOURNER.

TARSHISH, the precious stone. See PRECIOUS STONES (*Beryl*).

TARSHISH, the name of an ancient nation, signifies the doctrinals and the ritual which that nation held, 1156—1158. Tarshish denotes external worship corresponding to internal worship, denoted by Sheba and Dedan, 3240. By the ships of Tarshish are to be understood doctrinals of truth and good, 9295. By Tarshish are to be understood doctrinals of love and faith, 9293. By gold and silver from Tarshish are signified scientific good and truth, 9881. See ELISHA.

TASKMASTERS. See MODERATORS, SPIRIT (15).

TASTE [*gustus*]. Seriatim passages concerning the correspondence of the taste and tongue, 4791—4805. The taste corresponds to the affection and perception of knowing and growing wise, 4793. Spirits are not allowed to flow in into the taste, because the very life of man is in his perception and affection of knowing, to which his taste corresponds, 4793. The female spirits called syrens, attempt to enter into the taste that they may obsess the interiors of man, 4793. Spirits have all the senses except taste; it is here stated also that if they had the sense of taste they would be able to obsess men, 4794. It is further explained that they have an intermediate sense analagous to taste, 1516, 1880, 4622, 4794. See TONGUE, SENSE (2), SPIRIT (12).

The relish of food, when mentioned in the Word, denotes the delights of good and the pleasantnesses of truth; savory meats [*cupediae*] have the same signification, 3502. Knowledges and truths, which are the food of the soul, can only be appropriated, like food for the body, by delights, which accommodate them to reception, 3502. Savory meats denote the delights predicated of the reception of truth, here called delectable [*delectabilia*], but not desirable [*desiderabilia*], 3536, 3589. See DELIGHT, GOOD.

TEACH, *to* [*docere*], denotes to flow in; when predicated of the Lord, to provide, 7007. See INSTRUCTION, EDUCATION, ILLUMINATION, INSPIRATION.

TEAR [*lachryma*]. See to WEEP.

TEBA [*Thebach*]. See NAHOR.

TEETH. See TOOTH.

TEGUMENT. See VEIL.

TELL or RELATE, to [*narrare*]. See to NARRATE.

TEMA. See THEMA.

TEMAN [*Theman*]. Teman denotes celestial love; Paran, or Mount Paran, spiritual love, 2714. See PARAN, SEIR, EDM.

TEMPLE.—1. The temple, and its predecessor the tabernacle, were built after the tent worship of ancient times had become profane; and as the substitutes for tent worship, they have the same signification, 414, *br.* 1102. A holy man is called a tent, a tabernacle, and a temple; in the supreme sense, the Lord himself is to be understood as to his human essence, 414 end, 9303. When man is called a temple, his state as to the truth of faith is especially signified; when a house, as to the celestial principle of faith, which is the good of love, 2048. When the temple is mentioned in the Word, those who read it wisely do not think of the temple of Jerusalem, but of the temple of the Lord; in like manner, when Mount Zion is mentioned, they do not think of the mountain so called at Jerusalem, but of the kingdom of the Lord, 2534 end. The altar of burnt-offerings, and the temple, were especial representatives of the Lord; it is here stated that the temple was built where Abraham had prepared to offer up his son Isaac, 2777. The altar was a representative of the Lord as to his divine good; the temple as to his divine truth, 9714; see 10,123, cited below (2). The holy of holies in the tabernacle and in the temple represented the divine human in the Lord; the things contained in it, its quality, 3210. By a temple is to be understood the church, and, generally, the Lord's kingdom as to truth; by the house of God, the same things are signified with especial reference to good; in the supreme sense they denote the Lord himself, *ill.* 3720. The house of God derives its signification from the most ancient times when it was constructed of wood, because wood denotes good; but the temple was erected at a later period of stones, because stones denote truths, 3720. A stone is sometimes mentioned in place of the temple, and with the same signification; it denotes the divine human of the Lord, or divine truth from him in his spiritual kingdom, 6426. Wood of the olive-tree used in building the temple of Solomon, denotes the good of truth, which is the good of the spiritual church, 7847 end. The post and lintels of the temple denote natural goods and truths, 7847. The custom of erecting temples with an eastern aspect derived its origin from the signification of the East, which denotes the good of love in its rising, 9642 end. The two courts of the temple represented the external of the celestial kingdom, and the external of the spiritual kingdom respectively, *ill.* 9741. For some additional particulars see NUMBERS (19).

2. The temples of the Philistines into which the silver and gold of Jerusalem had been carried (Joel iii. 5), denote worship from faith alone, with the spiritual and celestial things of faith imported into it, 1197. The new temple described by Ezekiel, denotes the church of the spiritual, the Lord also as to the divine human, 7847. Jehovah whom ye seek shall suddenly come to his temple (Mal. iii. 1), and the temple in the words of Jesus (Matt. xxvi. 61; John ii. 19—22), denote the human of the Lord, 9303. The temple and the altar (Rev. xi. 1, 2) denote heaven and the church; distinguished as spiritual and celestial,

9741, 10, 123. The inner court of the temple (xliii. 5), denotes the state of those who are in the good of mutual love, 9741.

TEMPTATION.—1. *Concerning Temptation Combats in general*; treated as a combat between goods and truths on the one hand, and evils and falses on the other; and, accordingly, between the angels and infernal spirits who accompany man, 8, 10, 50, 55 end, 59, 63, 227, 270, 653, 741, 761, 847; see 4299 cited below. Temptation and anxiety are first spoken of as incident to the second state of the regeneration, when a distinction commences between what is of the Lord in man, and what pertains to man's proprium, 8, 10, *ill.* 848. Temptation must of necessity be endured by those who become regenerate, 59 end, 848; see below (7). Temptation is the combat of evil spirits against the angels who endeavor to avert evils and falses; and this combat is sensated [*sentitur*] by perception, dictate, and conscience, 227, *ill.* 751, *ill.* 761; see also 847, 4299 cited below. Man never produces anything evil and false from himself, but the evil spirits who are with him, and who cause him to believe at the same instant that it is from himself; this is known to the angels who defend him in temptations, 761. Temptation is straitness and anxiety by reason of opposition to the loves of man's life; thus whatever conflicts with the love of the neighbor, or charity, is temptation to the spiritual, which they perceive as anguish of the conscience, 847; cited below (8). Temptation is endured by those who have conscience, but more acutely by those who have perception, 1668. Temptation involves alternating states of indignation and other affections (1917); this because it is an intestine combat for power and rule between good on the one part and evil on the other, 1923. Temptation is a combat between the evil spirits attendant on man and the angels, 270, 3927, 3928, 4572, 5280, cited below (3). Temptation is a combat, on account of disagreement between the internal and external man, as to which shall have the dominion; thus between the delights of each, 3928; 8351 cited below. Temptation (thus understood) cannot exist without the previous affirmation and acknowledgment of good and truth, *ill.* 3928. Temptations first occur when the inversion of state commences in order that good may have the dominion, 4248; passages cited 4256. Temptations do not take place until knowledges have been imbued by which a man defends himself, and to which he recurs for solace; therefore they do not occur until he is of adult age, 4248. When temptations begin the angels hold man in goods and truths, while evil spirits hold him in evils and falses (4249); in other words, when good assumes the dominion, the natural man is in falses, which are then perceived, and which cannot be removed except by divine means; this (the Author adds) is the most secret reason why a man who is regenerated must needs undergo spiritual temptations, 4256; see below, 4341, 6097. There are two states of temptation, first as to truth, afterwards as to good; for a man can only be tempted as to what he loves, and the love of truth precedes that of good, 4274, 5035. He who is not in the good of faith cannot be admitted into spiritual temptations, because he would instantly succumb; such are only let into natural anxieties, 4274. None can be tempted but those who are in the affection of good and truth, and with such temptation commences when the Lord is more nearly present, 4299. Temptations are from the excitement of evils and falses by infernal spirits;

and because the Lord is then more present with man they appear as if they were from the divine, 4299. Temptations exist when good is conjoining itself to truths, because fallacies and falses adhere to truths in the natural or external man, 4341. Temptation is for the sake of the conjunction of good and truth in the natural man; here it is again described as a combat between good and evil spirits attendant on man, 4572. As the state of temptation exists for the sake of the conjunction of good and truth, it is succeeded by a state of joy or solace on account of such conjunction effected, 4572; see also 5246, 8367, 8370. Temptation, as previously described, is a combat of the internal and external man; this combat is against evils and falses which flow into the external man from the hells, and it is permitted in order that charity and faith from the Lord may be firmly implanted, 8351.

2. *Passages cited by the Author concerning Temptations*, 2819.—

1. Concerning temptations in general, 59, 63, 227, 847. 2. Temptation is a combat concerning power, whether good or evil, the true or false, shall rule, 1923. 3. In temptations there occur indignations and many other affections, 1917. 4. Temptations are of three general kinds, celestial, spiritual, and natural, 847. 5. In temptations, evil spirits make assault upon whatsoever is of man's love, and thus of his very life, 847, 1820. 6. As to what temptations effect, especially that they subdue things merely corporeal, 857, 1692, 1717, 1740. 7. That evils and falses are only subjugated, not abolished by temptations, 868. 8. That truth is the first essential, or active means of combat, 1685. 9. A man must fight from goods and truths imbued by knowledges, although, in themselves, they are not goods and truths, 1661. 10. It is evil genii and spirits who excite evils and falses in man, and thus are the cause of temptations, 741, 751, 761. 11. Man, in temptations, thinks the Lord absent, yet he is then more present than at other times, 840. 12. Man of himself could not sustain the combats of temptation, because they are against all the hells, 1692 end. 13. It is the Lord alone who fights in man, 1661, 1692. 14. One effect of temptations is to deprive evil genii and spirits of the power of doing evil, and inspiring the false in man, 1695, 1717. 15. Temptations are suffered by those who have conscience, and more acutely by those who have perception, 1668. 16. Temptations, at the present day, are rare, but anxieties are endured, which are of a different nature and origin, 762. 17. Men who are spiritually dead cannot sustain the combats of temptation, 270. 18. All temptations are characterized by despair as to the end, 1787, 1820. 19. After temptations, there succeeds a state of fluctuation, 848, 857. 20. The good learn by temptation that they are nothing but evil, and that all they have besides is of mercy, 2334. 21. It is an effect of temptations to conjoin goods and truths more strongly, 2272. 22. None are saved by temptations if they succumb, nor yet if they deem they have merited by them, 2273. 23. In all temptation there is freedom, much greater than without temptations, 1937 end.

3. *Evil Spirits the cause of Temptations*.—Stated generally, that temptations are caused by evil spirits, and that they act by exciting evils and falses, 59, 227, 270, 653, 741, 751, 761. Temptations are of two kinds, those of infernal spirits and those of genii; the assaults of the former being against affections of good; the assaults of the

latter against affections of truth, 653, 751, 1820, 2363, 5035. The assaults of evil spirits and genii are upon the loves which are of man's very life, 847; particularly 1820. Temptation is a combat between the evil spirits attendant on man and the angels; thus between the external man and his delights to which evil spirits are adjoined; and the internal man and his delights, to which angels are adjoined, 270, 3927, 3928, 4572. Temptations arise because the angels hold man in goods and truths, and infernal spirits hold him in evils and falses; the goods and truths, evils and falses, appearing as his own, *ill.* 4249, further *ill.* 4572, 5036. Temptation is the struggle occasioned by evil spirits fighting against truth, which is defended by the angels associated with man; the apperception of that combat in man is his temptation, 4274, 5280. Temptations do not proceed from good spirits, but from evil spirits, because temptation is the excitement of what is evil and false in man, 4307; the latter *ill.* 4299. It is the influx of evil spirits, exciting evils and falses, that causes temptations, *ill.* 5036. When evil spirits are associated with man, and in combat against the angels, they are not in hell, but in the world of spirits, 5852, cited 6657. Temptation is caused when the man of the church is let into his own evil, for then a combat takes place between infernals from hell, and angels from heaven, 6657. The craft and malice of evil spirits when man is in temptations are incredibly great, so strong is the endeavor and intention to subjugate those who are in good and truth, 6666. Repeated, that temptations are combats between spirits and angels with those who are regenerating, and that the assault is from evil spirits, while the good only defend, 8959, 8960. See REGENERATION (3).

4. *The most secret Cause of Temptations*, *ill.* 4256, cited above (1).

5. *Temptations treated of specifically in series with the Doctrine of Charity*, 8958—8969.—Temptations are spiritual combats between evil from hell and good from the Lord in those who are regenerating, 8958, 8959. They are induced by evil spirits who dwell with man, in his evils and falses; against whom the angels defend man by the truths of faith, 8960. The strife in temptations concerns the dominion of evil over good, or of good over evil; in other words, of the natural man over the spiritual, or the spiritual over the natural, 8961. The combats of temptation can only be sustained by the truths of faith from the Lord, because it is only thus the Lord can be present with man, 8962. As the combats of temptation are sustained by the truths of faith, no one is led into them until he has reached adult age; nor even then, unless he has the truths of faith, 8963, 8964. If any were admitted into spiritual temptations without the truths of faith they would succumb, and their state afterwards would be worse than before, because then evil would have acquired power over good, and the false over the true, 8964. Few at this day are admitted into temptations, or know what temptations are, and to what they conduce, 8965. By temptations when endured, the truths of faith are confirmed, and concupiscences are subdued; thus the spiritual or internal man rules the natural or external, a perception of truth and good is enjoyed, and hence man has intelligence and wisdom, 8966, 8967. Temptations are endured when man is introduced into good by truths, but not when he is in good, for then he is in heaven, 8968. In temptations, man ought to fight against evils and falses as from himself, still believing that it is

from the Lord, if not while the temptation is felt, at least afterwards, 8969. If a man, after temptation, does not believe that the Lord alone fought for him, and conquered for him, it proves the temptation was but external, and that it has not implanted anything of faith and charity in him, 8969 end. Those who consider their works meritorious cannot fight against evils infused by the hells, but for those who do not the Lord fights and conquers, 9978.

6. *The end or utility of Temptations.*—Temptations are endured that the external man may be brought under the dominion of the internal; in other words, that the cupidities and falses of the external man may be subjugated, 857; further *ill.* 892, 1717. Evils and falses cannot be abolished, but they are so subdued that they can be bent to goods and truths; this, after enduring temptation combats, by which a new faculty is given to receive goods and truths, 868; compare 1740, 1868. Temptations are the means by which evils and falses are broken up [*discutiuntur*], and by which a conscience is given and strengthened, 1692. The effect of temptations in which the evil and false are overcome is to deprive infernal spirits of any further power of doing evil, 1694 end; particularly 1695, 1717, 1740. Temptations are permitted, not only that man may be confirmed in truths, but also that his truths may be more strongly conjoined with good, *br. ill.* 2272, cited 2819, 9667 end. None are saved by the mere fact of having endured temptations, if they yield in them, or suppose that merit belongs to them; in the latter case, it is a proof that the thoughts received by temptations are lost, and as a consequence heavier temptations may be endured, 2273. Those who overcome in temptations learn from them that they are nothing but evil, and that all they receive otherwise is from the mercy of the Lord, 2334. The vessels recipient of truth [rational, and natural] are softened by temptations, and rendered receptive of good, *ill.* 3318. The rational or internal man receives truth before the natural or external, and hence again are temptation combats, which endure until the natural man is also receptive, 3321, further *ill.* 4341.* The end regarded in temptation combats is the state of peace in which they cease, *ill.* 3696. The end of temptations is that good may have the dominion, or be united to truths, 4248. Temptations are the means by which goods are conjoined to truths; hence it is that they commence when good begins to act, 4341. Temptations, endured even to despair, are the means by which evils are removed, after which celestial good flows in from the Lord, and a new will is born in the natural, 5353, further *ill.* 5354. Fructification, or the multiplication of truth from good, is effected by temptations, because they remove the loves of self and the world, 5356. The apperception of good and truth is secured by temptations, because from opposites, infused by evil spirits, they give relatives, and hence the apperception of quality; they also confirm goods and truths; evils and falses at the same time being so subdued that they dare not rise again, 5356; further *ill.* where the persistence of temptation even to

* There is no interior reception of truth at the end of the church, when incredulity universally reigns, 3399. There can be no temptation without the affirmation and acknowledgment of truth, 3928. Hence the rare occurrence of spiritual temptations, as shewn 751, 762, cited above (30). See further in the article *TAURUS*.

desolation and despair is treated of, 6144. The Lord permits infernal spirits to lead the good into temptations by the infusion of evils and falses, in order that truth and good may be more interiorly implanted and strongly confirmed; thus all the evil induced by them is turned into good according to laws of eternal order, 6574. It is an effect of temptations also to lead man into more interior societies, and thus to confer upon him a more extensive and elevated faculty of perception, 6611. Truths are multiplied and confirmed by infestations, 6663, 6664. An internal, called the internal man, is opened, and given to man by temptations; this is effected by influx from the Lord, fighting against evils and falses from the interior, *ill.* 10,685. Goods and truths thus given to man do not come to his apperception in temptations, but afterwards, if he overcomes, 10,685, 10,686; compare 8370 as to the arrangement of truths after temptation combats, cited below (19).

7. *That Temptations are the essential means of Regeneration*, 4317 end, 5036. Temptations are necessary to purify from the loves of self and the world, and though they are rarely experienced in the world at the present day, they are well known [*probe*] in the other life, 7090; further *ill.* 7152. Temptations are permitted that man may be regenerated, which is done by the implantation of faith and charity, thus by the formation of a new will and a new understanding; temptations are necessary to this end, because the false and evil must be overcome which are opposed to faith and charity, 8351. Not only is it necessary for man to undergo temptation in order to be regenerated, but he must endure many temptations, which follow each other in successive order, 8403.

8. *Temptations of three kinds, Celestial, Spiritual, and Natural*; celestial, when endured by those who are principled in love to the Lord; spiritual, with those who are principled in charity to the neighbor; natural, with those who are not in celestial or spiritual love, in which case there is not really temptation, but anxieties from disappointment of the natural desires, *ill.* 847. There are spiritual temptations and natural temptations; spiritual temptations sometimes exist without natural temptations, sometimes with them, *ill.* 8164. Spiritual temptations affect the internal man, and the very life; natural temptations are only troubles of mind, or of the natural affections, 8164; compare 847. A third kind of temptations, so to call them, are physical, or from a melancholy habit, associated with which there may, or may not, be somewhat of spiritual temptation, 8164 end; compare 847.

9. *That the Spiritual State is a State of Combat or Temptation*; both when man is becoming spiritual by regeneration, and when he has become spiritual, 55 end, *ill.* 59; 63, cited below (18); see also 4317, 5036, cited above (7).

10. *Two Forces that act in Temptations*.—In temptation two forces act, viz., the force and power of falses injected by infernal spirits, and the force and power of truths from the Lord; the power which acts by truths is internal, because from the divine, and by its action it draws man back, or withholds him from the attraction of infernal power, 8168.

11. *Temptations felt in the Natural*.—The natural suffers temptations when it receives the spiritual, because in the natural mind reside evils of life and falses of doctrine which oppose, 6097.

12. *That Temptation is endured on account of the Defect of Truth*; because truths are the very nutriment of the spiritual life, *ill.* 8352.

13. *That Temptations appear Evils*, br. 6097.

14. *The Arrangement of State to undergo Temptations*.—When any are to undergo temptations, truths and goods are arranged by the Lord in a state to undergo them, that is to say, in a state receptive of influx from him; on the other hand, the situation of man thus prepared is near hell, especially the hell here signified by the Red Sea, 8130, 8131. Thus arranged, the hells fight against man, and the Lord for him; that is to say, influx from the hells in the natural man opposes the influx of the Lord through the spiritual, 8159. In this connection it is explained that the Lord alone fights, and man not at all, variously *ill.* 8172, 8175, 8176. It is explained also that the spiritual, who were kept in the Lower Earth till the coming of the Lord, could not endure temptations until the Lord was glorified, because they conquered by his power, 8099.

15. *Various States of Temptation*.—In temptations there occur vastations and desolations; there are states of desperation and indignation; these alternating and varying according to the state of evil and the false, 1917; further *ill.* 1923. Those who pass through the experience of regeneration are first in a state of external peace or tranquillity; to this succeeds the turbulence of temptations; afterwards they return into a state of tranquillity, this being the end regarded in the combats of temptation, 3696; 8370 end, cited below. The state of temptation is unclean and squalid, because falses and evils are excited; but the state afterwards is serene and joyous; *ill.* by comparison with the state of a man fallen among thieves, who at length is delivered from them, and cleanses himself, changes his garments, etc., 5246; further *ill.* 6829. The state of deliverance after temptations is at first obscure, because falses and evils are only gradually dissipated, 8199. A state of illustration and affection is predicated after temptation; of illustration from truth, and of delight from the affection of good, 8367, 8370 end.

16. *A total Inversion of State effected by Temptations*.—Two distinct states are predicated of those who become regenerate; first, when they are led by the truths of faith to the good of charity; secondly, when they are in the good of charity, and truth is subordinate to good; for numerous passages to this effect, and the change of state effected by temptations, see REGENERATION (18, 19, 27).

17. *Despair that attends Temptations*.—It is no temptation really when a certainty of victory is felt, but all temptation is accompanied with despair concerning the end; this was the case even with the temptations of the Lord, *sh.* 1787; further *ill.* 1820, 2334, 2338. The spiritual who are reformed are reduced to a state of utter desperation of ever perceiving good and truth; this is permitted in order that their persuasive light may be extinguished, which otherwise illuminates falses as well as truths, 2682; further *ill.* 2694. A state of desperation is called the ultimate of desolation and temptation; *ill.* how much good is secured by the procedure of temptations thus far, 6144; cited above (6). In the state of utter despair, which is the ultimate state of temptation, man is in the very act of falling into hell, but he is snatched as it were from the brink and delivered from despair by the Lord, 8165. In the state of despair bitter things are spoken, which the angels do not attend to, because temptation then is at the very limit of man's power to endure, 8165. Temptations proceed thus far to the end that

goods and truths may be confirmed and conjoined; but should man succumb, truths and goods are rejected, and evils and falses confirmed; and this state is a state of damnation, 8165 end; the latter point further *ill.* 8169. Temptations are continual desperations, at first light, but becoming more and more grievous, until doubt almost resolves into a negation of the divine; in this extreme, despair is dissipated by solace from the Lord, and, as it were, a new beginning of life; passages cited 8567.

18. *That Man is confirmed in Good and Truth by Temptation Combats*, 63.—Temptation is defined as the vastation of what is false, and the confirmation of truth, 5038. It is shewn that truths remain firmly existent in the mind, and also are multiplied in the measure that the infestation of evils and falses in temptations has been endured, 6663, 6664. Generally, truths and goods are implanted and confirmed by temptations, 8567, *ill.* 8924.

19. *The arrangement of Truths after Temptation*.—Goods and truths are implanted by temptations, but their arrangement takes place afterwards, because it can only be done in a state of tranquillity, 8370 end.

20. *That Truths appear to be exterminated in Temptations*; it is here explained, however, how goods and truths, called remains, are really preserved, and are the means of regeneration, 5280.

21. *Truth ruling in a state of Temptation*.—There is an influx of truth from the Lord with all who undergo temptations, and this inflowing or interior truth rules and governs the thoughts, though at the time man is in ignorance of it, *ill.* 5044.

22. *The state of Freedom into which man is brought by Temptations*, *ill.* 892. In all temptation there is freedom stronger than out of temptations, *ill.* 1937, *ill.* 1947.

23. *Fluctuation after Temptations*.—The first state after temptations is one of fluctuation; such fluctuation with the celestial is between good and evil; with the spiritual it is between the true and false, 847, 848, 857.

24. *Joy or Solace after Temptations*; that this is experienced from the conjunction of good and truth, which is the very end for which temptations are permitted, 4572.

25. *The state of those who Conquer in Temptations*.—He who once conquers the hells conquers them perpetually, because he appropriates to himself the good of love and truth of faith, which infernal spirits dare not assault; it is here shewn that the Lord when in the world overcame all the hells, and that man can only overcome by his power, 8273.

26. *The state of those who yield in Temptations*; that they come into grievous damnation, 8165 end, 8169; cited above (17).

27. *The part of Man in Temptation Combats*.—No one can fight against evils and falses before he is instructed concerning them, 1661, 1685. Every man must first combat from goods and truths which he has received by knowledges, though really they are not goods and truths so long as he attributes them to himself, 1661. Truth is the first essential for sustaining temptation combats, 1685. Those who are regenerating, for the most part do not combat from genuine truth, but from what they hold to be true, thus every one from the truth of his own church; by this apparent truth the Lord combats with them

against the false, if only there be innocence in it, which is the medium of conjunction with good, 6765. Those who believe that they can resist in temptations by their own power exclude influx from the divine and finally yield; hence faith in the Lord, that he alone saves, is essential in order to overcome, 8172. Nevertheless, man ought not to hang down his hands, and expect immediate influx from the Lord, but he must fight in temptation combats as from himself, only acknowledging and believing that it is the Lord alone who fights for him, 8176, 8179. Neither is he to resort to supplications, but (it is here repeated), he is to fight as by his own power, against evils and falses; otherwise, prayers are little attended to, because they are against the very end for which temptations are permitted, and the Lord regards ends only, 8179.

28. *That it is the Lord himself who fights for man in Temptation Combats*; the time of combat being the time of his operation in man, 63, 227, 653, 741, 1717 end; see below, 857. While he is enduring temptations man supposes the Lord to be absent, yet the truth is, he is then more immediately present; yea, so present that it is incredible, 840, 2334, 2338; see below, 1692. By temptation combat, therefore, it is further shewn, that the Lord arranges and reduces all into order in man, 841—842, 848 near the end. The Lord operates to this effect in proportion as the state of fluctuation between what is true and false ceases, 857. Though the Lord fights for man, it appears to man that he combats from his own goods and truths; it is here shewn that he must first sustain the combat under this appearance, 1661. If the Lord did not fight for man in temptation combats, it would be utterly impossible for him to sustain them, because he is opposing all the hells, 1692. The Lord sustains man in temptation combats by means of the angels with him, 6097.

29. *That Dead Men (understand, those who receive nothing celestial or spiritual) cannot endure Temptation Combats*, *ill.* 270.

30. *Temptations at the Present Day*.—Few at the present day undergo such temptations as those described by the flood; and those few do not know them as combats, *ill.* 751. Spiritual temptations are rare at the present day, for if they were permitted man would succumb, not being in the truth of faith; in place of temptations are anxieties, misfortunes, etc., 762; read also the preceding number 761; also 270, 4274, 5280 end, 7090. The men of the church at the present day rarely endure temptations in the world, but they endure them in the other life before they can be elevated to heaven, *ill.* 7090; see 847, cited above (8).

31. *Temptations of the Jews*.—The Jews succumbed in all their temptations in the desert, yet they were but light, for they were not internal or spiritual temptations, 4317 end.

32. *Temptations comparatively light*.—Temptations of the intellectual part are light; temptations of the voluntary part are grievous, 734 end. Temptations as to falses or intellectuals are light, because from the fallacies of the senses into which men are born, and which can easily be corrected [*discutiuntur*], 735. Temptations from infernal spirits are light compared with temptations from genii, *ill.* 751. Those who are in external worship endure a certain degree of temptation, by which they are reformed, and which is light comparatively, *br. ill.* 2334.

33. *Temptations called grievous.*—Temptations as to the voluntary part are heavy or grievous comparatively, because they touch the life, 734 end; 760; cited above (32).

34. *Temptations called most grievous.*—Temptations are most grievous, being perceived as interior grief, and torment as of fire, when evil geni excite the cupidities and the filthy loves, *ill.* 751.

35. *Temptations as to Falses, or the Intellectual Part; here described as comparatively light,* 735, 751; cited above (32); see further 844, 845.

36. *Temptations distinguished as those of the Intellectual Part, and those of the Voluntary part,* 734, 735, 751, 760, 844, 845; cited above (32, 33, 35).

37. *Temptations and Infestations not the same,* 7474; cited below (40).

38. *Temptations and Desolations.*—Temptations are predicated of those who become regenerate; desolations of those who, having endured temptations, do not become regenerate; both comprehended in the signification of the flood, 765, 790.

39. *Temptation and Vastation.*—Vastation is predicated of those who are in falses; temptation of those who, in the course of regeneration, suffer from the assault of falses, 5037, 5038; cited 5039, 5043, 5044.

40. *Concerning Temptations in the other Life;* namely, such as are necessarily endured by the well-disposed, before they can be elevated into heaven, 7090, 7122. The upright are infested by falses in the other life, in order that such falses may be removed and truths insinuated, 7122. But observe here that there is a difference between temptations and infestations; the former being attended with anguish of conscience, and with a sense of damnation, 7474.

41. *Temptation of Infants in the other Life;* its quality briefly described, how tenderly they are led to resist all that is evil and false, 2294.

42. *Temptation of Interior Truth;* briefly explained that it is hard to endure, 4586.

43. *The Temptation of Spiritual Good,* viz., in the natural man, as represented by the imprisonment of Joseph, 5035.

44. *Temptations of the Lord.*—The Lord, when in the world, sustained the most grievous temptations, insomuch that he fought alone, and in his own power, against all the hells, 1444. It is evil in man that tempts and by which he is tempted; the Lord also derived hereditary evil from the mother in his external man, and was more grievously tempted than any man could endure, 1573. The Lord fought against the evils of the love of self and the love of the world with which the hells were replete, and this from pure love for the human race, 1690, 1691, 1778, 1789, 1812, 1813, 1820. The Lord in temptation combats fought from his own power, that is to say, he sustained these combats in his own strength, 1661, 1692, 1707, 2025. The Lord alone fought from divine love (this in fact being meant essentially by his own power); all others, while they fight for themselves, fight from the loves of self and the world, 1789, 1812, 1813; *sh.* 8273. All temptation is against some love, and is according to its quality and degree; but the love of the Lord was for the salvation of the whole human race,

and he sustained the most grievous temptations because the hells fought against this exceeding great love in him, 1663, 1668, 1690, 1737, 1787, 1820. By temptation combats admitted into himself, and by victories in his own power, the Lord was made Justice (or Righteousness), as predicated by the prophets; this because he overcame in temptation combats not for himself but for the love of our race, 1813, 2025. The union of the human with the divine was effected gradually in the Lord, by his temptations and victories, by which he expelled all evil, and adjoined to himself celestial love, 1603, 1607 end, 1659, 1708, 1737, 1738 end, 1793. The passion and most grievous temptations of the Lord are treated of, where an explanation is given of the intention of Abraham to offer up his son Isaac; here it is shewn that the sanctification of the human, as represented by a burnt-offering, consisted in its union to the divine; also, that by that union the spiritual were saved, 2764, 2776, 2786. In the same series it is shewn that the Lord as to the divine could not be tempted; first, it is explained, that the divine itself and the divine human could not be tempted, 2795; *ill.* and passages cited 7193. Next, that good in the Lord could not be tempted because it exceeds the comprehension of all but celestial angels, 2813. Farther, that divine truth in him could not be tempted, because it transcends all appearances, and is only known in heaven as light from the Lord, 2814. Finally, that the Lord was tempted as to truth divine in his human divine, which is here especially distinguished from divine truth, 2814; *ill.* 7270. In the same series, it is further explained that the Lord admitted temptations into himself, to the end that the merely human might be utterly expelled from the human divine, 2816, 2818; hence that the rational mind as to truth, and at length the whole human, was made divine by temptation combats, 3280, 3318 end, 3927. Where passages which treat of this subject are cited in a summary, we read that the Lord, in sustaining these temptations, admitted all the hells into himself and reduced them to order; farther, that he admitted temptations from the angels, which were the inmost of all; and in connection with this, that he made his human divine by transflux from the divine through heaven, 4287, 4295, 4307 end; as to the latter point, 6720; cited in general 8273, 9528 end; the same subject treated generally and *ill.* 9937. See LORD (47, 48, 60). Some passages are cited seriatim, 2819.

45. *Temptation named in the Lord's Prayer, etc.*—The Author perceived how the idea of temptation and evil was rejected by good spirits, and purely angelic ideas received instead; hence, how "lead us not into temptation, but deliver us from evil," is to be understood in the internal sense, 1875. It is explained that God does not tempt, as expressed in the sense of the letter, but delivers from temptations, and leads man into good, 2768. It is also explained that his permission of temptations does not involve his willing concurrence in them according to the ordinary idea of permission; the fact being, that it is evil which induces temptation, *br. ill.* 2768. As to the appearance that temptations are from the divine, see 4299; cited above (1).

46. *Signification of Tempting or Proving.*—To tempt or try denotes to explore, *br.* 8419. To tempt Jehovah denotes complaint against the divine, 8567.

47. *Temptations variously represented in the Word*; first, the series

of passages in which this state is denoted by the flood, 705, 740, 741, 751, 759, 840—842, 844, 845, 847, 848, 857, 892; see also what is recorded from experience concerning the inundation of evils and falses, 5725. Secondly, it is important to observe that the whole state and duration of temptations is denoted by the number forty; passages cited concerning forty days that the flood lasted; forty days in which Moses ate no bread and drank no water; forty years that the Israelites were in the wilderness; forty days that the Lord was in the desert, etc., 730, 760, 786, 862, 8098, 10,686. Thirdly, the state of temptations is represented in the history of Chedorlaomer and the kings who warred with him, connected with the history of Sodom, 1651—1658, 1659, 1661, and the exposition of that entire chapter; particulars in SODOM (2). Fourthly, in the history of Ishmael; passages cited in ISHMAEL. Fifthly, in the history of Jacob, especially where called Israel, 4248, 4249, 4274, 4341, and other passages cited in JACOB (8). Note: in the history of Jacob, the state of temptation is denoted where the Lord is called God Schaddai, 3667, 4572.

TEN, TENTHS. See NUMBERS.

TENACITIES OF OPINION, to which certain mucous glands correspond, 5386.

TENDENCY [*conatus*]. The tendency or endeavor to good in the regenerate is from the Lord, even to its least manifestation, 1937. In good itself, with the regenerate, there is a continual tendency to restore the state, that truth may be subordinate, *ill.* 3610. Life from the Lord has in it a tendency to impart itself to others as their own; this is the reason that it can be appropriated so that angels and men appear to love of themselves, 3742. Influx is a continual tendency to acts and motions, as the affections of the mind move the countenance, as the will moves the muscles, etc., 3748. Conatus or tendency is itself internal act, which becomes external as soon as the faculty is given, *ill.* by thought and will, 4247, 8911; 9473, 10,738 cited below. There is a conatus or tendency in the fibres derived from the cerebrum to form the countenance as it is willed to appear, 4326 end. Influx into nature carries with it an endeavor to represent all things of the Lord's kingdom, thus the eternal and infinite, as shewn by the perpetual propagation and multiplication of things; such a tendency could never exist unless the divine continually flowed in, 5116. There is no such thing as an acting force existing in nature from the beginning, but it is a present conatus or tendency from influx and from the spiritual world, and this ceasing, all action and effect would cease, *ill.* 5173. The Author describes his perception of a common sphere of influxes being a perpetual tendency to evil from the hells, and to good from the Lord, to which he says all men are subject and are hence preserved in equilibrium, 6477, 8209. The tendencies of the hells to emerge appear like ebullitions, which are repressed by the Lord, 8273 end. Hell is in a perpetual tendency or endeavor to destroy heaven, not by a hostile invasion as on earth, but by the destruction of the truth of faith and good of love, 8295, 9278. In all pride of heart there is a tendency and force to dominate over others, because pride is from the love of self, which aspires even to the throne of God, 8678. Conatus or tendency is defined as the internal moving force, which ceasing, all external motion and existence must cease; as will ceasing, action ceases; and

generally, as the cause ceasing, the effect ceases. 9473. In farther illustration of this, conatus and action make a one in the effect, as principal and instrumental, or as soul and body, 10,738.

TENDER [*tener*]. Remarks on the teaching of infants in the other life; how their tender ideas are led to wisdom by the angels who instruct them, exemplified by the Lord's Prayer, 2290—2291. Farther observations on the care of infants in the other life; especially that they are confided to angels of the female sex who had tenderly loved children in the world, 2302. Those who had tenderly loved infants are in the province of the womb, etc., where they live a most sweet life, affected with celestial joy beyond others, 5054.

TENDER OF AGE. Jacob calling the children or sons tender, denotes the state of truths newly received not yet genuine; in the supreme sense, not divine, 4377.

TENDER AND GOOD. The son of an ox, called tender and good, denotes the celestial natural, 2180.

TENT or TABERNACLE [*tentorium*].—1. *Signification.* Tents in the Word (generally translated tabernacles, meaning *habitations*), denote all that is holy, predicated of celestial love; thus the celestial man, the Lord himself, *sh.* 414, cited 1102, 1566, 2145, 2152, 4128. Tents have this signification, because, in ancient times, holy worship was held in tents; afterwards, when such worship became profane, the tabernacle and the temple were successively built, and hence they have the same signification, 414, 3312. Tents are more holy in signification than the temple, because the families of the most ancient church dwelt separately in their tents and worshiped in them, 414 end; especially 10,160, 10,545. Tents denote worship, stated thus absolutely; but understand worship from charity, and hence charity itself, 1063, 1074. In the genuine sense, tents denote worship that is holy (because from charity); in the opposite sense, worship not holy, 1566. As a tent denotes the holy principle of love, it denotes also the holy principle of faith from love, 1452; also the holy principle of union, because union is by love, 8666. As a tent denotes what is holy, it involves in its signification whatever may be called a sanctuary, or receptacle of holiness; especially the holy of holies in the tabernacle and in the temple, by which was represented the divine human in the Lord, 3210. A tent being regarded in the same sense as a house, denotes a society viewed as to good, 8470. Where the signification of the tent of assembly is resumed, it is stated generally that tents in the genuine sense denote the goods of the church and of worship; in the opposite sense, the evils of worship and of the church, *sh.* by passages in both senses, 10,545.

2. *Distinction between Tents and Tabernacles.*—Booths or tents properly rendered from the Hebrew *Succoth*, denote especially what is holy predicated of truth; but tabernacles, properly rendered from *Ohalim*, what is holy predicated of good, *sh.* 4391. Booths, commonly called tents, were used as shepherds' lodges or cottages, but houses or tabernacles were for the family; the former of these differ from the latter, as what is more common or exterior from what is less common or interior, 4391.

3. *To Pitch or Stretch a Tent.*—To pitch or fix a tent after travelling, denotes to be conjoined, because a tent denotes holy worship by

which the external man is conjoined to the internal; in the opposite sense, when evil is treated of, it denotes disjunction, 1616, 1598. To fix a tent denotes a state of love according to the circumstances predicated, 4128. To stretch or spread a tent denotes progression predicated of what is holy, 4599. To pitch or stretch the tent, predicated when Moses set up the tent of assembly, denotes to provide, arrange, and dispose all that relates to the church and worship, 10,546. See EXPANSE, EXTENSION, to DILATE.

4. *To dwell in Tents.*—In the articles *to dwell* and *to inhabit*, passages are cited which shew that they denote *life* or *living* understood spiritually; this signification derives its origin from the ancient custom of dwelling in tents and exercising holy worship therein; thus from the association of the celestial life with the home, 1293. From the custom of dwelling and worshiping in tents, forms of expression became common in ancient times, which denote holy worship, *sh.* 1102. From the signification of tents, the ancient custom of dwelling in them, and the practice of holy worship, it came to pass that the Jews had their representative tent, and their great festival, when they dwelt for awhile in tents and passed the time joyfully in remembrance of the golden age, 3312, 4391 end, 10,160; 9296, cited above (1). Observe here that tents or tabernacles were used in the representative church previous to the time of the Israelites, with a knowledge of their signification, 4288. See REPRESENTATION (6).

5. *Passages in which Tents are mentioned before the erection of the Tabernacle.*—Jabal, called the father of such as dwell in tents, and of cattle (Gen. iv. 20), denotes doctrine concerning holy celestial love [*de sanctis amoris*], and its derivative goods, 414. The midst of the tent in which Noah lay uncovered (Gen. ix. 21), denotes the very principle of faith and worship, which is farther described as charity, 1074. The promise made to Japhet, that he should dwell in the tents of Shem (*ibid.*, ver. 27), denotes the state of external worship in which there is internal worship by which the Lord can operate, 1102. Abram said to pitch his tent (journeying from the East, Gen. xii. 8), denotes a state of faith holy by derivation from love, 1452. The tents of Lot, mentioned with his flocks and herds when he was about to be separated from Abram (Gen. xiii. 5), denotes the worship of the external man separated from the internal, together with his goods, neither genuine, 1566. Lot said to dwell in the cities of the plain and pitch his tent towards Sodom (Gen. xiii. 12), denotes the state of the external man in scientifics, and extension therefrom to cupidities, 1597, 1598. Abram said to pitch tent and dwell in the oak-groves of Mamre (*ibid.*, ver. 18), denotes holy worship from a state of interior perception when the external man is conjoined to the internal, 1616. Abram sitting in the door of his tent when the angels came to him (Gen. xviii. 1), denotes in the introduction to a holy state of love, 2145, 2152. The tent of Sarah into which Isaac brought Rebecca (Gen. xxiv. 67), denotes the sanctuary of truth in the divine human, 3210. Jacob called a whole or plain man [*vir integer*, Gen. xxv. 17], denotes natural truth as to doctrine; said to be a dweller in tents (*ibid.*) denotes worship therefrom, 3312. Jacob said to fix his tent after coming to Mount Gilead (Gen. xxxi. 25), denotes a state of love after the first conjunction of good, 4128. Laban entering into the several tents mentioned, in search

of the Teraphim (ver. 33, 34), denotes exploration concerning truths in those states of holiness, 4153, 4154, 4158. Jacob (here called Israel), said to stretch or spread his tent from beyond the tower of Eder (Gen. xxxv. 21), denotes the quality of that state of progression, viz., of what is holy towards interiors, 4599. Every one commanded to take manna according to the number in his tent (Exod. xvi. 16), denotes communication, by which good becomes common to all in a society, 8470.

6. *The Tent of Moses mentioned before the erection of the Tabernacle.*—We read that Moses and his father-in-law, Jethro, came together into the tent (Exod. xviii. 7), by which is signified union from love; understand the union of divine good with divine truth there treated of, 8666. For further remarks on the same tent possibly, see below (22); as to Moses and Jethro, see MOSES (19).

7. *The erection of the Tabernacle commanded.*—The tabernacle and all things contained in it, were so ordered as to exhibit a representation of the three heavens and the state of man in correspondence therewith; more especially as to the representation of the Lord's presence and of worship, 9457, 9481, 9485, 9576, 9577, sh. 9784, 9963. Where full particulars concerning the tabernacle are revealed (Exod. xxv.—xxvii.), it is explained that the ark in the tabernacle represented the inmost heaven, and especially the Lord's presence therein; the habitation, or tent, outside the vail, the middle heaven; and the court, the ultimate heaven, 9455, 9592, 9680, 9711, 9741, cited again 10,005, 10,195, 10,268. Where other subjects are illustrated in earlier passages, we find incidental notices of the tabernacle; the Author is treating, for example, of the veiling of interior things with exterior, and of the indwelling of one heaven within another; here he observes that the ark, which was the inmost, represented the Lord himself; the tent that surrounded it, the Lord's kingdom, the veils and coverings of the tent, the celestial and spiritual exteriors of that kingdom, 2576. Where, illustrating the three distinct senses of the Word, he compares them with the three parts of the tent; the inmost within the vail, containing the ark with the testimony, was the holy of holies; the internal containing the golden table and candlestick was holy; but the external, or court, though still holy, was accessible to all, and for this reason was called the tent of assembly [*tentorium conventus*], 3439 end. Where representations in the other life are described, the Author mentions that a tabernacle with all its furniture was shewn to some who had loved the Word; by this was represented the three heavens, the testimony in the ark representing the Lord Himself, the shew-bread celestial love, etc., 3478; further *ill.* 9457. Where the signification of skins is treated of, it is repeated that the tent was a representative of the three heavens, thus of the celestial and spiritual things of the Lord's kingdom; its curtains round about, of the externals of these, external or natural things being denoted also by skins, 3540. Where colors are treated of, it is repeated that the tent together with the ark represented heaven, and the colors of the hangings celestial and spiritual goods and truths in order, 4922. As to the setting up of the tabernacle, see MOSES (26).

8. *Gifts for the Tabernacle.*—Gifts for the work of the tent denote the requisites for worship, viz., the interior things which are represented,

9459, 9461; see below, 10,230. The gifts brought, to be spontaneous (Exod. xxv. 2), denotes that whatever pertains to worship must be from love, 9460. Gold and silver among the gifts denote internal good and truth; brass, external good, 9464, 9465. Hyacinth denotes the celestial love of truth; purple, the celestial love of good, 9466, 9467. Scarlet double-dyed, denotes celestial truth, or the good of mutual love; fine linen, truth from that good, 9468, 9469. The wool of goats (expressed in the original by *goats* only), denotes the good of innocence in the natural man derived from the preceding, 9470. The skins of rams and badgers also, denote external truths and goods in which the internal are contained, 9471. Shittim-wood, denotes the good of merit which proceeds from the divine human of the Lord, and is called spiritual good in man, 9472. Oil for the light denotes internal good that is in mutual love and charity, 9473. Aromatics for the oil of anointing denote internal truths, which are predicated of inaugurating good, 9474. Onyx stones and stones of filling (for the ephod), denote spiritual goods and truths in general, 9476. These gifts to be brought to make a sanctuary, denotes what is representative of the Lord and of heaven, 9479, 9481, 9482. The promise of Jehovah to dwell in their midst, denotes the presence of the Lord in the representative church, 9480. Finally, to give for the work of the tent denotes conjunction with heaven by the acknowledgment that truths and goods are all from the Lord, 10,230.

9. *The Holy of Holies in the Tabernacle; the Ark, etc.*—The holy of holies represented the divine human in the Lord, which existed from the union of divine good and divine truth; its quality at the same time being represented by the things contained in the holy of holies, 3210. In the introduction to Exodus xxv., where the offerings for the tabernacle are commanded to be brought, we read briefly, that the tent in general and all belonging to it represented the heavens universally, where the Lord is; that is to say, the habitation itself represented heaven; the ark therein, the inmost heaven; and the testimony, or law, in the ark, the Lord, 9455; farther, where its signification is *ill.* 9457, 9481, but particularly 9485, *sh.* 9784. In the following passages, the particulars concerning the ark (ver. 10—22), are explained seriatim; for example, that the wood of which it was made denotes the good of the Lord's merit; the gold that covered it, good that proceeds from the Lord as the sun of heaven; the border of gold, protection afforded by good against evil; staves to bear it, the power of truth from good; the mercy-seat, worship from the good of love; the cherubs, providence, etc., 9484—9525.

10. *The Holy Place which formed the second part of the Tabernacle, or Habitation.*—As stated above, the habitation or tent outside the vail represented the middle heaven, 9455, 9492, but particularly 9594. The habitation, including both divisions, represented heaven; the tent over the habitation, the external of heaven, 9615. The habitation (meaning the second division only, 9684) represented the middle or second heaven, or heaven from the reception of divine truth; its ten curtains, all the truths of faith which form the new intellectual part, 9595. The entire habitation, with its curtains made as described, is called one whole, because heaven as viewed by the Lord is one, though consisting of myriads of societies of angels, 9613. The habitation ordered to be

made according to the pattern shewn in the mount, denotes according to the state of good, and of truth from good, in heaven thus represented, 9668. Note: the middle heaven represented by the habitation outside the vail consists of those who are principled in the good of charity, *ill.* 9741.

11. *The Table of Shew-bread in the second part of the Tabernacle.*—The signification of the table, and especially of the bread upon it (called the breads of faces), is relative to celestial love, 9468. The table represented celestial love as to reception, or its receptacle, 9527. The table with the bread on it, represented the Lord as to celestial good; being called the breads of faces denotes that such good is from the divine love, 9545. The table with the breads of faces was placed on the north side in the habitation, because good in the Lord's spiritual kingdom is in obscurity respectively; its situation relative to the vail, denotes influx into the middle heaven by the good of love from the inmost, 9684, 9685. In a summary, the table and all its vessels denote spiritual good derived from celestial, in the middle heaven, *ill.* 10,270.

12. *The Candelabrum in the second part of the Tabernacle.*—The candelabrum denotes the divine spiritual, which, in other words, is divine truth from divine good, *ill.* and *sh.* 9548. The candlestick in the tabernacle represented the illumination of the spiritual by divine truth, proceeding from the divine human of the Lord to those who are in good, 9684. See LIGHT, ILLUMINATION, INFLUX.

13. *The Curtains, Vails, and Hangings of the Tabernacle.*—The vails and coverings of the tent, as briefly stated above, denote the celestial and spiritual exteriors of the Lord's kingdom, namely, as they exist in the three heavens, 2576. There were three vails, which are here briefly described, but not so the coverings, 2576. The first vail, which hung before the ark, and divided between the holy place and the Holy of Holies (Gen. xxvi. 31) represented the inmost appearances of good and truth, as received by the angels of the third heaven, 2576; the second vail or hanging for the door of the tent (*ibid.*, ver. 36), denotes appearances of good and truth as received by the angels of the second heaven, 2576. The third vail, or hanging for the gate of the court (chap. xxvii. 16), denotes appearances of good and truth still inferior as received by the angels of the first heaven, 2576. The Author briefly alludes to the signification of the colors and numbers, which accord in each case with the degree of the appearances of good and truth represented by the vails; the most important remark is, that the vail of the temple was rent at the crucifixion, to denote that the Lord had entered into the divine itself, and dispersed appearances, at the same time opening a way of approach by his divine human, 2576. Hyacinth and purple in the color of the vails, etc., he also remarks, denote celestial goods and truths; scarlet double-dyed, and fine linen, spiritual goods and truths, 4922, 9671. Where the vail which concealed the ark is specifically treated of, he states that it represented the intermediate between the inmost and the middle heaven, thus between celestial and spiritual good; the angels of this degree are called celestial spiritual, and spiritual celestial respectively, as represented by Joseph and Benjamin, 9670, 9671, 9680, 10,005, 10,195. See particulars in NUMBERS (15).

14. *The Boards with their Sockets and Bars.* See NUMBERS (15).

15. *The Door and its Curtain*.—The door of the tent of assembly denotes entrance, introduction, communication; the hanging for the door, the medium which unites and communicates between the first or ultimate heaven and the second, 9686, 10,808. See *Door*.

16. *The Court of the Tabernacle, its hangings, pillars, sockets, etc.*—The court around the tent represented the ultimate heaven; passages cited above, 9455, 9592, 9711, 9740. The ultimate heaven, represented by the court, consists of those who are in the good of faith, but not yet in the good of charity, *ill.* 9741; full particulars 9740—9771.

17. *The Gate of the Court, together with its hangings*, denotes introduction into the first or ultimate heaven, and guardianship, lest any should enter not duly prepared, 9763.

18. *The Altar of Burnt-offerings, and the Altar of Incense*.—In a general sense, the altar represents the celestial kingdom where the Lord is present in the good of love; the tent of assembly, his spiritual kingdom, where he is present in the good of charity, *ill.* 10,129. The altar of incense represents the hearing and grateful reception of worship, when grounded in love and charity, *ill.* and *sh.* 10,177; further particulars in INCENSE, SACRIFICE (1, 20).

19. *The Brazen Laver*, in which Aaron and his sons were to wash, denotes good of the natural man by which purification is effected, 10,235. See *LAVER*.

20. *The Call of Bezaleel and Aholiab to do the Work*.—See each name, and passages cited in the articles on ILLUSTRATION, INSPIRATION, etc.

21. *The Inauguration of the Tent by Anointing*.—To anoint the tent of assembly denotes to represent the divine of the Lord in the heavens; in other words, to induce such a representation, *br. ill.* 10,268. See *OIL* (3, 5).

22. *To Enter into the Tent* (meaning Aaron), denotes worship representative of all things of heaven and the church, but specifically as to divine truth; to come to the altar represents, in like manner, worship as to divine good; but to come to the door of the tent of assembly, has reference to the conjunction of both, or the marriage of divine truth and divine good, 9963, 9964, 10,001, 10,022, 10,025. To enter into the tent of assembly denotes worship from spiritual good, which is the good of faith; to come to the altar, worship from celestial good; or the representation of either, 10,242, 10,245.

23. *The Removal of the Tent outside the Camp*.—Where the tent of Moses is spoken of, before it was removed out of the camp, and called the tent of assembly (Exod. xxxiii. 7), its signification is summed up concisely as follows: in the supreme sense it denotes the Lord; next, heaven and the church; next, all that is holy predicated of heaven and the church; finally, all that is holy predicated of worship and of the Word, *ill.* and *sh.* 10,545. In the internal sense of this chapter it is shewn that the Israelitish nation were only capable of being in the externals of the church and of worship, not in these holy internal and divine things, 10,523. The tent removed away from the camp and pitched by itself, after the worship of the golden calf, denotes the remoteness of those holy internals from the state of infernal order now denoted by the camp of the Israelites, 10,545, particularly 10,546.

The tent (hitherto supposed to be the tent of Moses), now called the tent of assembly, denotes the external of worship of the church and of the Word, in which are all internal things, 10,547, 10,548. See MOSES (25).

24. *Pollution of the Altar and Tent.*—It is explained in what manner the altar and tent were polluted by the sins of the people, so that daily expiations were necessary, 10,208. See REPRESENTATION (8), SACRIFICE (44).

25. *The Regenerate State represented by the Tent.*—It is observed that the Lord by his presence excites man to will and to do good; hence the good of the new will is the habitation, or very dwelling of the Lord in man, and the truth of the new understanding thence derived is as a tabernacle, *ill.* 9296, 9297. It is stated also that the state of good implanted by truth from the Lord is heaven in man, and this heavenly state was represented by the feast of tabernacles, 9296; further particulars in FEASTS [*festas*].

26. *The Human Economy represented by its threefold division.*—From the passages cited above (7, 9, 10, 16), it will be understood that the tabernacle represented the three heavens; but it also represents the corresponding parts in man, celestial, spiritual, and natural; comparison is here made also with the head, the breast, and the limbs, because all representatives have reference, finally, to the human form, 10,005.

27. *Passages in the Psalms and Prophets.*—A tent put for the sun (Ps. xix. 5); a tent to dwell in for ever (Ps. lxi. 4); the tent of David (Isa. xvi. 5; Amos ix. 11); and similar passages denote the holy state of celestial love, 414. Who shall abide in thy tent, who shall dwell in thy holy hill (Ps. xv. 2), denotes the holy state of love, 414, 10,545. The tent of my house (Ps. cxxxii. 3) denotes the holy principle of love, 6188 end. He made darkness tents (translated pavilions) round about him (2 Sam. xxii. 12); a tent for shadow (Isa. iv. 6); and similar expressions denote the holy principle of truth within the literal sense of the Word, 4391. Amplify the place of thy tent (Isa. liv. 2), has reference to the things of the church and worship; stretch forth the curtains of thy habitation (*ibid.*), denotes the multiplication of truths, 10,545. The tent of David fallen and the promise it should be raised again (Amos ix. 11), denotes the holy principle of truth, or the good of love and charity, the restoration of which is treated of, 4391, 4926, 10,545. The tents of Cushan (Hab. iii. 7); tents pitched against Zion (Jer. vi. 3); the tents of impiety (Ps. lxxxiv. 11), denote, in the opposite sense, worship not holy, 1566. The tents of Cushan, and the curtains of Midian (Hab. iii. 7), denote a religious persuasion from evil and from the false respectively, 3242 end. The tents of Ham, or of Egypt (Ps. lxxviii. 51; Hosea ix. 6), denote worship from faith without charity, thus not holy, 1063, 1566, 10,545.

TENTHS. A tenth part, like ten, denotes remains, *sh.* 576. One-tenth denotes celestial good, two-tenths celestial and spiritual good together, 2180, 2276, particularly 2280 end: further particulars, and copious citations, in NUMBERS (*Ten*).

TERAH. See NAHOR.

TERAPHIM. The teraphim were idols by which questions were addressed to God; and because the responses were received as divine

truths by those who obtained them, teraphim in a good sense signify truths, *sh.* 4111, 4153. Teraphim denote interior natural truths from the divine, 4152, 4155, 4162; the quality of which is described, 4154. In accordance with the customary mode of speech among the ancients, they called divine truths, given by way of response, teraphim; and as the more simple fashioned images for themselves, in accordance with the names thus given to divine things in ultimates, the teraphim at length came to be worshiped, 4162. Repeated, that teraphim signify divine responses, because responses were given by means of them in ancient times, 9824.

TERROR [*pavor, terror, formido*]. Fear is predicated of evils; terror of falses, *ill.* 986. The more horror a man has of evils and falses, the less evil spirits dare approach him, on account of the terror they experience, 1740. Terror of great darkness, said to fall upon Abram, denotes the horror of those who are in celestial love at the sight of vastation, 1839. Terror is caused in the evil by divine truth, not divine good; hence the terror (or dread) of Isaac is a phrase applied to the Lord's divine human, from which proceeds divine truth, 4180, 4208. The terror of God, in a general sense, denotes protection, because it prevents evil spirits from approaching to the heavenly societies, 4555. Terror of the night denotes the falses of evil arising from hell, 6000. Terror or trembling taking hold of the mighty men of Moab, denotes that those who are in the falses of evil no longer dare anything, 8316. Fear and dread falling upon them, denotes that they lose all hope of dominion, 8318. The terror of the Lord going before the Israelites signifies the terror of those who are in the falses of evil on account of those that are in spiritual good, *ill.* and *sh.* 9327, 9328, 9330. See **FEAR, HORROR, CONSTERNATION**.

TERROR OF GOD. See **TERROR** (4555).

TERTIAN LEADERS [*tertiani duces*]. Chiefs of three, translated captains, over the chariots of Pharaoh, denote general or common falses, under which all others are arranged in series, 8150, 8276. See **NUMBERS** (12).

TEST [*characteristicon*]. A test or characteristic mark is given by which every one may ascertain his real quality, viz., whether he intends evil or good, 1680; see also 5128, 9449, cited in **SIGN**.

TESTICLES. See **GENITALS**.

TESTIMONY. See **WITNESS**.

TESTIMONY IN THE ARK. See **TENT** (9).

TEXT. See **WORD**.

THAHASH. See **NAHOR**.

THARSHISH. See **TARSHISH**.

THEATRE OF THE UNIVERSE. Universal nature is described as a theatre representative of the celestial and spiritual things of the Lord's kingdom, because all things subsist and exist by influx from the Lord through heaven, 1807, 2758, 3000, 3483, 3484, 5116, 9280, 10,728. See **REPRESENTATION** (20), **INFLUX** (13), **LIFE** (2), **HEAVEN** (9).

THEFT [*furtum*]. Stealing or theft, in the internal sense, has a milder signification than in the letter, because it refers to the state in which all are at the beginning of regeneration, when they attribute to themselves what is the Lord's, 4002; *ill.* 4174. To come as a thief,

predicated of the Lord (Rev. iii. 3; xvi. 15), is to come unlooked for and unexpectedly, 4002, 9125 end. To steal, predicated of Rachel and Jacob when they departed secretly from Laban (Gen. xxxi. 19, 20), denotes the withdrawal of what is dear and holy, thus change of state; to steal the teraphim of Laban, mutation of state as to truth; to steal the heart, as to good, 4111, 4112, 4113, cited 4133, 4136, 4151. Theft, in allusion to the flock of Laban, theft by day and theft by night, denotes the evil of merit, *ill.* 4174. To steal denotes to claim to oneself, or to attribute to one's own justice or merit what is the Lord's; the command not to steal is here *ill.* 2609; see below, 8906. Where Joseph speaks of himself as one stolen away (Gen. xl. 15) it is explained that theft denotes the alienation of good and truth by evil, thieving being the alienation, and the thief evil that alienates, 5135; compare 5886, 8906 end. Theft is especially predicated relative to the seat occupied by evil, from which it has cast out goods and truths, but more particularly if it has claimed such goods and truths for its own, and applied them to evils and falses, for thus *remains* are destroyed, *ill.* and *sh.* 5135; see also 5897. It is explained again, that before regeneration man claims to himself truth and good, and is thus guilty of spiritual theft, but not so after regeneration when the truth of faith is implanted in the good of charity; this, where Joseph's cup is treated of, as signifying interior truth received from the celestial, 5747. The entire chapter concerning the money and the cup of Joseph put in the sacks of his brethren, has relation, in the internal sense, to spiritual theft, or the ascription to oneself of good and truth from the Lord; and this is of such moment that it excludes from heaven, 5758. It is repeated that spiritual theft excludes from heaven, and to be excluded from heaven is to be damned. Still those who do it in ignorance and simplicity are not damned, but are delivered in the other life by a process of vastation, 5759. Where the command not to steal is explained in order, it is *ill.* and *sh.* that to steal is to take away from another his spiritual goods, and to attribute to oneself what is the Lord's; passages cited to this effect where the Lord speaks of those who come as thieves and robbers, etc., 8906. Where the text speaks of stealing a man and selling him (Exod. xxi. 16), it denotes, in the spiritual sense, the application of the truth of faith to evil, which is the profanation of truth, and, as a consequence, damnation, 9018, 9020. Where the text speaks of stealing an ox or a sheep (Exod. xxii. 1), it denotes, in the spiritual sense, the deprivation of good, exterior and interior, 9099, 9103. The digging through of a thief (understand, housebreaking, Exod. xxii. 2) denotes, not only the depriving another of his good, but its being done in secret, or guilefully, by the false of evil, so as not to appear, 9125, 9126. By a thief is signified the same as by theft, namely, the taking away, or the loss of truth and good, 9126 end, cited 9169. Theft denotes the alienation of whatever pertains to the spiritual life of man, and when vessels of gold and silver are mentioned as stolen, truths and scientifics are to be understood; the thief of such things being caught denotes remembrance, 9149—9153.

Priests and kings are charged with spiritual theft when they attribute to themselves the holiness and dignity that only pertain to their office, because all that is holy and good is from the Lord, 3670. How wisely the angels ascribe all to the Lord, 4295. See *MERIT*.

THEMA, one of the sons of Ishmael, denotes those who are in simple good, classed with the spiritual of the Lord's church, especially among the Gentiles, 3268. See **ISHMAEL**, **NATIONS**.

THEMAN or **TEMAN**. See **TEMAN**, **PARAN**.

THEOLOGY. See **DOCTRINE**, **FAITH**, **LEARNED**.

THICKET [*perplexum*]. A thicket denotes the scientific natural, which consists in the memory; to be caught in a thicket is to stick in scientifics, *sh.* 2831. See **ENTWISTING**.

THIEF. See **THEFT**.

THIGH [*femur*].—1. *Signification*. The thighs, like the loins, denote conjugal love; also all celestial and spiritual love in the complex, because these are derived from conjugal love; in the opposite sense, the loves of self and the world, 3021. To come from out of the womb and the loins, is predicated of good or love; to be separated from the bowels, of truth; to come out from the thigh, of truth and good from the heavenly marriage, 3294, 6641. The knees or thighs denote conjugal love, and the conjunction of good and truth, which is the conjugal principle of heaven, 3915. The hollow of the thigh [*the acetabulum*] denotes where there is conjunction of celestial spiritual good, and of conjugal love from which they are derived, with natural good, 4277, 4280. Briefly, the thigh denotes conjugal love, and hence celestial spiritual good, 4280, cited 4302, 6641. The loins denote what is of conjugal love, and of the marriage of good and truth, called the heavenly marriage; in the supreme sense, the divine marriage, 4575; the same signification ascribed to the thigh, *ill.* 6179; see below, 9961. Loins denote the interiors, because the marriage of good and truth is predicated of the interiors of man, 7863. Nakedness of the loins denotes, in general, the deprivation of the good of love; a covering for the thighs and loins [*femoralia-breeches*], the external of conjugal love, and protection from the hells, 9959—9962. Covering from the loins to the thighs (in the description of the breeches) denotes the extension of conjugal love, which is predicated from interiors to exteriors; in the same passage the loins are said to denote conjugal love in the interiors; the thighs, in exteriors, *ill.* 9961. A sword upon the thigh denotes truth combating from good, 3021, 10,485; cited with other passages in **SWORD** (3). Remarks on the signification of the right and left thigh, and the corresponding parts of animals, 10,075.

2. *The Correspondence of the Loins and Genitals of the Grand Man*, treated seriatim, 5050—5062. The loins and members connected with them correspond to conjugal love, and to societies of such as are in conjugal love, 5050. The Author describes a representation of the sweet state of life of those who belong to the province of the thighs, immediately above the knees; those who belong to the loins are still more celestial, and are in the inmost heaven distinct from others, 5051—5053. Their specific quality, and the particular correspondences of the parts, are not given, for reasons that are mentioned, 5055. As to the infernals, who are in the opposite of conjugal love, or the love of adulteries, their hell is under the posterior part of the loins [*sub natibus*], where they delight in filth, 5059.

3. *Passages in the Word*, cited and briefly explained, 3021.

THIMNATH. See **TIMNATH**.

THIN AND SLENDER [*tenue et gracile*]. The kine in Pharaoh's dream, described as thin or lean in flesh, denotes the want of charity, 5204, 5258. The seven ears of corn, described as thin or slender, denotes in like manner, of no use, because destitute of good, empty scientifics being understood, 5214.

THINK, *to*. See **THOUGHT**.

THIRD, THREEFOLD. See **NUMBERS** (*three*).

THIRST, *to* [*sitire*]. Thirst is predicated of those who are in the affection of truth, *sh.* 2702. Thirst denotes the appetite and desire for truth, because water to drink denotes truth; in like manner, hunger denotes the affection for good, because bread denotes good, 4017. The thirsty, denotes those who from affection desire truth; the hungry, those who from affection desire good, *br. sh.* 4956, citations 4958. Thirst denotes the defect of truth, 5893, 6745 end, 9412, *br. sh.* 9960. In a state of temptation man hungers for good and thirsts for truth, and when he emerges from temptation he imbibes good and truth like food and drink, *ill.* 6829. Briefly, *to* thirst, denotes *to* appetite and desire, and is predicated of truths; *to* faint, or die of thirst, denotes the being deprived of spiritual life by defect of truth, *sh.* 7668, *sh.* 8568, 8571. See **WATER**, *to* **DRINK**.

THIRTEEN, THIRTY. See **NUMBERS**.

THISTLES [*carduus, tribulus*]. See **THORN**.

THORN [*spina*]. Thorns and thistles (Gen. iii. 18), denote curse and vastation, 273. Thorns, thistles, briars, brambles, nettles, denote, in general, the opposites of fruitfulness and blessing, 273. Nettles and brambles (Hosea ix. 6) are predicated of those who, from themselves only and their scientifics, imagine themselves wise in divine things, 273. The thorn and thistle shall come up on their altars (Hosea x. 8), denotes profanation, 273; or evil and the false vastating the good and truth of the church, 9144, 9714. Places full of briars and thorns [*senticetum et nepretum*, Isa. ix. 15], denote falsity and cupidity, 2831. Thorns which choke the good seed (Matt. xiii. 7, etc.), denote evils, *br.* 3310. Thorns in all the passages cited (Exod. xxii. 6; Isa. xxxii. 13; xxxiii. 12; Ezek. xxviii. 24; Hosea ii. 6; x. 8; Ps. cxviii. 12; Matt. vii. 16; Mark iv. 7, 18, 19; Jer. xii. 13), denote falses of the concupiscences, 9144. A crown of thorns put on the Lord, when he was mockingly saluted king of the Jews, represented the state of the church at that time; viz., that divine truth itself, or the Word, was regarded in such an aspect, and so treated by the Jews, 9144 end. See **BRIERS**, **NETTLES**.

THOUGHT, *to* **THINK** [*cogitatio, cogitare*].—1. *Ideas of Thought*. Ideas are composed of the innumerable things conceived and thought concerning the person or thing represented by them; hence they are not simple, but composed of innumerable particulars, 1008, 2473, 4946, *ill.* from experience, 6200, 6599 and sequel, especially 6613—6619, 6622, 6623. In every idea there is somewhat derived from the will or love, as well as from the understanding or thought, 590; compare 33. All thought, however continuous it appear in consequence of the rapidity of succession, is made up of distinct ideas, which follow one another like the words of language, and which are really the words of spirits and angels, 6599, 6624, 6987. For further particulars, see **IDEA**, **EXTERNAL**, **INTERNAL**.

2. *How far Materiality may be attributed to the Ideas of Thought.*—

The ideas of man's thought are founded upon, and terminate in, worldly, corporeal, and terrestrial things, hence his thought is called material, 1072. The first ideas are taken from objects of the senses, and are properly called material; but there is also a more interior, or rational sight by which these are regarded, while the rational itself is scrutinized by light from the Lord, 1953. Exterior objects serve as a plane for the contemplation of internal things, to which end the internal sight is brought, as it were, out of doors, by the organ of vision, 1806, 1807, *ill.* 5165, *ill.* 9723. It is the internal or rational man that thinks in the external or natural, but with a difference when a man is in the world and when he becomes a spirit, *ill.* 3679. Things seen in the world are extant in the memory in a kind of visual form, and hence the imagination exists, the ideas of which philosophers call material; these objects, when they appear still more interiorly, present thought under purer visual forms, the ideas of which are called immaterial; it is here explained, however, that such objects entering into the memory are met and illuminated by interior light, 4408. It is explained that the things impressed upon the exterior natural serve to the interiors as a plane, in which the interiors are imaged as in a glass; unless interior or spiritual things were thus imaged, man could not think of them; comparison is here made also with the interior affections and thoughts which are imaged in the face, 5165. Spiritual ideas, which are without objects such as we have in the material world, and which pertain to the thought of the internal man, are of such a quality that they flow down into natural ideas, and, indeed, really produce them, according to the law of correspondence, 10,237; further *ill.* 10,551 end.

3. *That Thought is really Substantial.*—Thoughts at this day are deemed mere abstractions, but the truth is, they are the forms of the purer substances of man, and are more real than material substance, *ill.* 3726.

4. *That the Internal Man is not the Thought;* for thought also pertains to the external, 978. By the external man is not meant the body, etc., but the man himself in the state in which he thinks from sensual things; as the internal man is not the thought, but the man himself in his state as to celestial and spiritual things, 978. It is the internal man indeed which thinks, but during the life of the body its thought is in the external, hence, if there be not correspondence between the rational and the natural, man cannot think spiritually, 978, *ill.* 3679, fully *ill.* 5422, 5423, 5427, 5428, 5477, 5511, 10,240. Some imagine the interior man or spirit to be mere thought, and thought itself to be something abstract from any subject in which it inheres; the folly of thus thinking shewn by the Author's experience among spirits, 4527. The sensual man imagines that to think and to will is interior, and to speak and to act exterior; but even thinking and willing, when from sensuous, are meant by the exterior, *ill.* 5127. Seriatim passages concerning the internal and external man relative to thought, 9701—9709. See INTERNAL (3).

5. *That all Thought and Will flow in, consequently all life,* 2886—2888. All men, the evil as well as the good, derive the power to think by influx from the Lord, 1707, 2004; see below, 6564. Those who have conscience have interior thought from the Lord, which is received

by way of the internal man into the interior rational; those who have not conscience receive good and truth from the Lord, but they do not apperceive it, and hence (in the Author's language), they have not thought from the Lord, 1935. All good predicated of the will, and all truth predicated of the understanding, flow in from the Lord, and all that is evil and false from hell; how necessary it is to come into the perception and acknowledgment of this, 4249, 6324—6325, 10,219. All the affections of love or of good are variations of heat from the Lord as the sun of heaven, and all thoughts, predicated of truth or of faith, are modifications of light from the Lord, 3862. It is explained that good flows in from the Lord by the mediation of angels associated with man, and is formed in those truths, or knowledges of truth, in which the man can be held, 4096; further *ill.* 5278, 5288, cited below (24). It is explained how the evil receive the influx of good and truth from the Lord, and though they derive from it the faculty of thinking, they become merely sensual, 6564. Influx from the Lord is by way of the interior thought, by intellectual or immaterial ideas (so called) which flow down and present themselves in the natural as material ideas, 10,551 end. See INFLUX, LIFE, FREEDOM.

6. *That Thought flows from the love of a Man's Life*, and this so absolutely that if only the cupidities of man's love were removed his thought would immediately cease, and he would appear as one dead, 33. It is the love that reigns universally in the thought, by whatever particulars it may be occupied, and at times when a man may not be conscious of it, because otherwise occupied, *ill.* 5130. The love or affection flows from the will into the intellectual ideas, and vivifies by a kind of inspiration, *ill.* 8885. See LOVE (23).

7. *Thought and Will distinguished*; illustrated by the distinction between good and truth, the difficulty of distinguishing between which is much the same, because what a man thinks he wills, and what he wills he thinks, 9995.

8. *Thought and Imagination distinguished*, 3337, 4408, 6814. See IMAGINATION.

9. *The derivation of Thought from Perception*, is explained 1919, 2515, 5228, and other passages cited below (12). Where the same passages are cited by the Author, it is briefly repeated that all thought, and all reflection thence derived, are from perception, 2770. It appears to man that he thinks from himself, from the natural or exterior, because it is in the exterior that the interior thinks; the fallacy herein is like that presented by an image in a mirror, when to one ignorant of the fact the thing itself would seem to be there, 5259. For particulars, see PERCEPTION.

10. *Thoughts distinguished as Exterior and Interior*.—The rational man is the middle part between the internal and external; by communication with the internal a man looks upwards and thinks of celestial and spiritual things; by communication with the external he looks downwards and thinks concerning worldly and corporeal things, 1702, further *ill.* 1707. Man thinks rationally, or spiritually, when his thought is separated from sensuous, and elevated to an interior state, 3498, 5141, further *ill.* 5128. The difference between interior and exterior thought is *ill.* chiefly to shew that interior thought is from truth, 5217. It is explained that thought is sometimes from the

rational, sometimes from the interior natural, and sometimes from the sensual, according to state, 5141 cited. The exterior natural serves as a plane in which the interiors image themselves (5165); and hence man cannot think interiorly unless the natural be in order, as with the regenerate, neither can he have faith, 5168. Where the Author explains how truths are filled into scientifics, he adds, that man is then elevated to interiors, and his scientifics serve for a plane to interior thought, so that at length he may come to think as a spirit, and even as an angel; interior thought, also, is more perfect, because nearer to the influx of truth and good from the Lord, 6007. When a man who is in good thinks of the things pertaining to faith and love, he is elevated above sensuels, or the externals of the natural, to interior thought; this because sensuels cannot receive the divine, and to think from sensuels is to think against the divine, 6844; further *ill.* 10,229. All those think from sensuels who defend falses against truths, and evils against good, 6949. Those who think from sensuels cannot comprehend progressions without spaces, but those who think interiorly by elevation above sensuels can receive such ideas, and for these the Author writes his account of communication with spirits and inhabitants of other earths, 9581. The difference of man's state when in externals and when in internals, illustrated; the difference of thought and will in each case, 10,134, 10,229. For further particulars concerning the elevation of thought above sensuels, see SENSE (18).

11. *That Thought is interior Speech*; hence when a man thinks he really speaks with himself; and thinking is denoted by speaking in the Word, 5000; see also 5259, 6943. Thought is active and passive, active when a man speaks, passive when he does not speak; it is the speech of the spirit, the universal language into which man comes after death, 6987; other passages cited below (19).

12. *Thought of various Degrees*.—The Author describes thought from perception, thought from conscience, and thought from no conscience, 2515, 2552. The celestial who are principled in love to the Lord think from perception; the spiritual from conscience; and the evil from no conscience, 2515, 2552. Perception is not the same thing as thought, but thought flows from it, contrary to the appearance; perception being from good, thought from truth, 1919, 2552, 2619, 5228. It is explained that thought is from perception, because from the influx of the discourse and thoughts of angels, 5228. It is explained that angels think from the interior of the rational, as did the fathers of the most ancient church, and that those who think from the interior of the rational have perception, 1914. In the same passage, it is explained that the good who have not perception, think from conscience as the fathers of the ancient church, and to think from conscience is from the exterior rational or natural, 1914. Those who have not conscience do not think from the rational, for it does not exist in them, but from the merely natural, sensual, and corporeal, 1914. Thought is not the conscience, but flows from it, because all who have conscience think and speak according thereto, 1919. Thought is called interior with those who have conscience, and it flows in from the Lord, not so with those who have not conscience, 1935. Thought is distinguished into three degrees, viz., apperception from the sensual, when man is occupied with pleasures and worldly delight; apperception from the

interior natural, when in exterior thought, which does not exclude influx from the rational: and apperception from the rational, when in interior thought from affection, the mind being separated from sensuous and from the body, 5141.

13. *Internal Thought*.—The thought of the internal man coincides with the thought of angels and spirits, even while man lives in the world, and though he is ignorant of it, 4104. See INTERNAL (18), MEMORY (3).

14. *Angelic Thought*.—Angels think from the interior and the rational, not from intellectual truth, *ill.* 1914.

15. *The Thought of the Lord*.—It is explained, that the Lord thought from intellectual truth, that is to say, from the divine itself as his own; all others think from rational and scientific truth, as from themselves, but not from intellectual truth, 1904, *ill.* 1914. More explicitly stated, the perception of the Lord was from the divine itself; his thought from the intellectual itself, 2552. For full particulars see LORD (43).

16. *Spiritual Thought*.—The essential of spiritual thought is the acknowledgment of, and faith in, the divine human of the Lord, 10,370. See SPIRITUAL (1, 5, 11, 12, 19, 23).

17. *Thought above Sensuals*. See above (10).

18. *Thought in the Spirit, from the Author's experience*; viz., that his material ideas appeared as in the midst of a kind of wave, when he was a little elevated from sensuals; the reason explained, 6200—6201, 6606. See ILLUMINATION, PERCEPTION, etc.

19. *Thought in the other Life*.—Spirits enjoy all the senses, all the affections and thoughts, in greater perfection than in the life of the body, with an exception regarding the taste, 321, 322, 1389, 1630, 1880, 1883; particulars in SPIRIT (12). The thoughts of all in the other life are manifestly perceived (318); indeed, the whole quality of a man is perceived from a single idea of his thought, because every idea is an image of the man, 301, 803, *ill.* 1008, *ill.* 10,298. Spirits think and speak more perspicuously than men in the body, inasmuch that a single idea of thought involves more than a thousand in this world, 321, 322. The thoughts and opinions that had been held by spirits while they lived in the body, can be manifestly perceived; the Author records his experience of this, and mentions some who had believed the soul or spirit to be abstract thought, 443—445; see below, 1769. The speech of spirits really consists in ideas of the thought, and it is more copious and universal than speech by the tongue; indeed, by the language of ideas they can express more in a moment than a man could utter in half an hour, 322, 1639, 1641—1645, 4609, 6987, 7089; see 6599, cited above (1). Angels speak from intellectual or immaterial ideas, but spirits from ideas of the imagination or material ideas, 6987; compare 8733, 8734. Angels and spirits perceive the interior of man's thoughts; even common spirits know the thoughts of man better than he himself, and the angels know the very ends of his life, 1931, 2488, 6192, 6193, 6198, 6199, 6214. Thoughts flow from the two memories (internal and external), and all thought and memory remain to man in the other life, and are distinctly perceived by spirits in all their minute particulars, 2469—2494; particulars cited in MEMORY. The Author mentions a recently deceased spirit who was

suddenly elevated amongst angelic spirits, and confessed the wonder with which he perceived the Word; from that situation also (says Swedenborg), "he saw the interiors of my thoughts and affections, and perceived inexpressible things as to causes, influxes, the composition of ideas," etc., 1769. Societies of spirits are sometimes dissolved by collisions of thought and speech, *ill.* by the Author's experience, 2129, cited in SOCIETY (8). The thought of spirits exists from the ideas of the interior memory, 2471. Certain spirits are described who think in common, and who correspond to the common voluntary sense, their quality *ill.* 4129. The Author remarks, that when he was in communication with the spirits of Mercury, he found them averse to the language of words, and could only speak to them by a kind of active thought, 6814. He describes his communication with the spirits belonging to a certain earth among the stars, whose language is one of ideas, or of thought-speaking, 10,587. When he began to speak with spirits he could not believe it possible that his thoughts could be known to any but God, and how astounded he was to find it otherwise; he adds, how difficult it is for a man to believe that spirits know his thoughts, yet they know them most minutely, 5855, 6214. This law is so universal that the very causes and ends of every man's thoughts and affections, and indeed of his actions, are manifestly perceived in heaven, 4633.

20. *Changes of Thought and Affection.*—All changes of state, both as to things voluntary and things intellectual, are ruled by spirits and angels from the LORD, 2796. See REGENERATION (7), SPIRIT (6).

21. *Man said to think in Good, or from Good.*—Isaac meditating in the field represents the rational mind thinking in good, thus its state in good, 3196. That it is the internal or rational man which thinks, 3679, cited above (2).

22. *Thought from Evil.*—Illustrated, that those who are in evils think from evils to falses, because the love rules in all that is thought, 7437; compare 5512 end. Man from himself thinks nothing but evil; hence, in order to think good he must suffer his mind to be elevated by truths, and thus think from heaven, 10,229.

23. *Evil that enters the Thought.*—It is briefly explained that evil flowing into the thought does not hurt, but man makes it his own by detention in thought, and consent, for it thus passes into the will, 6204. If man only knew and believed that all good and truth flow in from the Lord, and all that is evil and false from hell, the evil would not be imputed to him; but he appropriates evil by believing it to be from himself, 6324, further *ill.* 6325.

24. *The Wonderful Form or Composition of Thought.*—The arcana of science and analytic art in the thought of man are so innumerable that they cannot be exhausted to eternity, this because they flow in by the internal man from the Lord, 2004. The marvellous order that prevails in the regenerate is briefly described; how all things whatsoever of affection, perception, and thought are arranged according to consanguinity and affinity, and this by influx from the Lord, 2556. The order of the mind truly rational is so wonderful, that it excels all human science and analysis: this order it derives from heaven, as the medium of influx from the Lord, 2556. The order before regeneration is the

inverse of that which prevails after regeneration, when the natural man is receptive of truth flowing in from the rational, thus from the light of heaven, *ill.* 4612. The arrangement of things in the memory or thought is around the good received, according to affinity, some being immediately under the internal sight, and others passing off into obscurity; but things contrary or opposite to the good obey another tendency, and are separated, 5278; see below, 8885. The order of all things in the mind is from good flowing in, which causes thought to circulate in a celestial form, *ill.* 5288. The truths of faith apparently lead and introduce man to good, but really it is good that adopts truths and forms itself in them according to divine order, 8516, 8834. The quality of the heavenly form of thought is further *ill.*, the midst being occupied by that which is in clearest light, because of the love, the sides by such things as verge to obscurity, and the remoter distance by opposites which verge downwards in another plane, 8885.

25. *Passages concerning Thought, in series with an account of Influx, and of the Commerce between the Soul and the Body*, 6598—6626.—Those who think from external sensuials have but little perception of what is honest in moral life, just in civil life, or good in spiritual life; because the faculty of thinking and perceiving this is owing to the elevation of thought above sensuials, and according to the degree of intuition from interiors, 6598, 6612, 6622, 6624. The Author proceeds, therefore, to describe the different quality of influx with those who think from sensuials, and those who think above sensuials, 6599. Thought, he says, is really distinguished into ideas, comparative like the words of speech, although to appearance it is continuous, 6599, 6624; further *ill.* 6987, all cited above (1). As to the faculty of understanding and perceiving, it is explained that the thoughts and affections diffuse themselves by extension to the societies of spirits and angels round about, and that the measure of the faculty is according to such extension, thus according to influx from such societies, 6599, 6600—6603, 6605. In accordance with these statements a thought which appears single is really composed of innumerable ideas, 6599, 6613—6619, 6622, 6623, cited above (1). The Author cites his own experience, by which the extension of his thought to certain societies, and influx from those societies, was demonstrated to him, 6600. The appearance is that thoughts and affections extend themselves to societies, but in reality the extension or influx is from the societies, not to them, 6600 end. The extension of thought is illustrated by comparison with the spheres of luminous rays proceeding from objects seen by man in the world, 6601, 6603. The extension of thought and affections is to societies of angels in the case of the good, but to societies of infernal spirits in the case of the evil, and this according to the degree of good or of evil respectively, 6600. The quality of man's life is strictly according to that of the societies to which his affections and thoughts extend themselves, 6601 end. Thought enters into the common sphere of the society to which it extends, and does not move the society specifically to think or will like the man, spirit, or angel who is in communication, 6603. The extension of affections and thoughts has its limits, within which there may be perpetual variations, but beyond those limits it passes away like sight into boundless space, 6604. Every spirit and angel appears in a form according to the extension of his affection and

thought to societies, beautiful in the degree that he communicates with societies in the order in heaven, 6605. The Author observed that affections and thoughts presented in their extension the appearance of a river, the particular object of thought being in the midst of it, 6606; see also 6200—6201, cited above (18). He describes also the form in which the thoughts together with the affections circulate, by comparison with the cineritious substance of the brain; the superior forms in which the thoughts of angels flow, and the forms of angelic societies are still more wonderful, 6607. He describes his own appearance of intellectual light given to him when thinking, speaking, and writing; its being taken away, diminished, or moderated; all such variations being according to communication with heavenly societies, 6608. Spheres of thought from the societies with which he communicated were sometimes represented to him by clouds, ever various in form, color, and density, from observing which he could judge of the influx of thought and affection, 6609; see below, 6614. So long as man lives the ideas of his thought are varied, multiplied, and divided, according as he is associated with societies, ever new and ever various in the procedure of regeneration; thus his illumination or perception of new truths continually increases, 6610. With the unregenerate such mutations are alternately upwards and downwards towards heaven and towards hell; but those who suffer themselves to be regenerated continually tend upwards and to more interior societies; the extension of a man's sphere, or his insinuation into such societies being the result of temptations in which he overcomes, 6611, 8273, cited in *TEMPTATION* (25). It is explained also that the more externally a man thinks the less extension can be predicated of his thoughts, because he communicates only with spirits whose ideas are comparative gross, 6612. So great is the difference, that the ideas of angels open like clouds over the spirits that are below them, because the influx of myriads of ideas appear but as one and simple to those who are in grosser thought, 6614. As to the various quality of ideas, viz., of the superior angels, of inferior spirits, of mere critics, of the evil, etc., 6615, 6621, 6625, 6626, cited in *IDEA*.

26. *Thought of and from the Word.*—The conjunction of the interior sense and exterior expressions of the Word is illustrated, and it is shewn that the ideas of the internal sense are in marvellous agreement with the thought of the internal man and of angels, 4104. It is explained in this passage also that the thought of man when principled in good is spiritual, in conformity with the internal sense of the Word, *ill.* 5614. Treating of those who are illustrated when they read the Word, the Author explains that it is really the light of heaven which flows in into the knowledges of the memory, which are in natural light, but the influx does not come to man's apperception because he thinks from those knowledges as from himself, 10,551.

27. *That Wisdom, Intelligence, and Science are predicated of the Intellectual Part, which thinks;* and that the intellectual is denoted by the workman in cunning work, the scientific by the workman in needle-work, 9598, 9788.

28. *Punishment as to the Thoughts.*—The Author briefly describes a punishment in the other life, which is felt like a tearing to pieces [*discerption*], of the thoughts, being a combat of interior thoughts with exterior, 962.

THOUSAND. See NUMBERS.

THREE, THIRTEEN, THIRTY, THREE HUNDRED. See NUMBERS.

THRESHING-FLOOR [*area*]. A threshing-floor denotes the good of love, because of the corn there; a wine-press, the good of faith, on account of the wine, 6377. A threshing-floor denotes the good of truth, and where the good of truth is; also where the truth of good is, *sh.* 6537. For its connection with the feast of tabernacles, see 9296. As to the threshing-floor of Atad, 4786, 6537.

THRONE.—1. *Signification*. A throne denotes whatever is predicable of the Lord's royalty, and to sit upon a throne is predicated of the Lord himself; thus a throne denotes divine truth that proceeds from the Lord, and for this reason heaven is called a throne, *sh.* 5313, cited 9166. A throne is often mentioned in the Word, when divine truth and judgment from divine truth are treated of; but the signification of a throne, as of other significatives, is to be understood relatively; for example, when the divine itself and the divine human of the Lord is denoted by one sitting on a throne, then divine truth proceeding from him is meant by the throne; when divine truth is denoted by one sitting on a throne, then the universal heaven, which is filled by the proceeding divine truth, is meant by the throne; when divine truth in the superior heaven is denoted by one sitting on a throne, then divine truth in the lower heaven and in the church is meant by the throne, 5313. In the history of Joseph the celestial spiritual in the natural is denoted by one sitting on a throne, because the celestial is from the Lord; in this case the natural which contains the celestial spiritual is meant by the throne, 5313. In the opposite sense a throne denotes the kingdom of the false, *br. sh.* 5313 end; the throne of Pharaoh in this sense, 7779. The throne of Jah denotes the Lord's spiritual kingdom, because it involves his royalty, or the dominion of divine truth; the priesthood, in like manner, denotes his celestial kingdom, because it involves divine good, 8625. The above passages are cited where it is said that a throne denotes the Lord's spiritual kingdom, but here it is said to denote the middle heaven, because the middle heaven is eminently spiritual, 9408. Note: a throne is representative of divine truth and judgment from truth, because thrones appear in the lower heaven when the angels in the superior discourse of truth and judgment, 5313. Heaven is called the throne of the Lord, and earth his footstool (*Isa.* lvi. 1), because celestial and spiritual principles are denoted by heaven, and their natural correspondences by earth, 2162; compare 9166, cited below (2).

2. *Harmony of Passages*.—Kings and princes sitting upon the throne of David (*Jer.* xvii. 25), denote truths and the primary doctrinals or precepts of truth, which form the kingdom of heaven, 5044. The likeness of a throne, and above it the likeness of a man (*Ezek.* i. 26; *x.* 1), denotes divine truth manifested from divine good, 9407. Thrones cast down (*Dan.* vii. 9), denotes complete vastation as to the truths of faith, 9473. Not to swear by heaven because it is the Lord's throne; nor by the earth because it is his footstool (*Matt.* v. 34, 35), denotes that divine truth in heaven and the church cannot be confirmed by man, but depends solely on the Lord in man, 9166; cited also 5313. The twelve apostles sitting on twelve thrones (*Matt.* xix. 28; *Luke* xxii. 30), denote

all truths in the complex from which judgment proceeds, 6397; see also 2129, 5313, 9039. The Son of Man on the throne of his glory (Matt. xxv. 31), denotes judgment from divine truth; here it is briefly stated that a throne denotes the Lord's kingdom, and that his kingdom is divine truth, 4809, 5313, 5922. The throne of David promised to the son born of Mary (in the annunciation, Luke i. 32), denotes divine truth, the proceeding of which is predicated of the Lord's government as king, 5313. A throne placed in heaven, and one sitting upon it, and a rainbow round about the throne, etc. (Rev. iv. 2, 3), denotes divine truth in heaven, and the Lord, and truth resplendent from good; lightnings and thunders and voices going out from the throne (ver. 5), the terrors manifested by divine truth to those who are not in good, 5313. Thrones upon which four and twenty elders were sitting (Rev. iv. 4), denote truths of intelligence from the good of wisdom, 6524, cited 6397; or all who are in good from truths, 9930; or the all of faith or truth in one complex, 5313.

3. *The Throne of Solomon especially* (1 Kings x. 1—20), denotes the royalty of the Lord, which is divine truth from him; its twelve lions, all divine truths in one complex, combating and conquering, 5313 end.

THRUST THROUGH, or **SLAIN** [*confossus*], is predicated of truth and good extinguished, *sh.* 4503. This signification applied to the particulars of the law in Deuteronomy (xxi. 1—10), concerning one found slain in a field, 9262. For other passages, and a more minute explanation, see to **SLAY**.

THUMB, **THE** [*pollex*], denotes truth in its power, and also intellectual truth; the thumb of the foot has the same signification, but in a lower degree, 10,062, 10,063; particulars in **HAND**, **FOOT**.

THUMMIM. See **URIM**, **BREASTPLATE**.

THUNDER [*tonitru*]. Lightnings and thunderings, and voices from the throne (Rev. iv. 5), denote terrors from divine truth to those who are not in good, 5313. Voices (where voices of thunders are understood, Exod. ix. 23), denote truth divine; here it is explained that truth divine is manifested by thunderings, mild in heaven, comparatively like thunder heard by those upon high mountains, but terrible in hell, like thunder heard upon the level earth; passages cited 7573, cited 7592, 8813; compare 8823. Specifically, voices or thunders denote truths divine; but the brightness of lightning, truths from the divine, which penetrate the internal sight of man, and give him illumination, *sh.* 8813, cited 8914. See **LIGHTNINGS**. Description of the lunar spirits, whose discourse, when many are together, is like a thundering, 1763, 9232.

THYMUS. See **GLAND**.

TIDAL [*Thideal*]. Tidal and other kings named together, denote so many kinds of apparent goods and truths predicated of the external man of the Lord, 1661. More particularly, Chedorlaomer denotes truth; Tidal good; and the other kings, goods and truth derived from these, 1685.

TIGERS. Description of some who are internally like tigers, though it does not appear in the outward character, 8622.

TILL, *to*. See to **CULTIVATE**.

TILLER OF THE GROUND, **A** [*coleus*]. See to **CULTIVATE**.

TIMBREL [*tympanum*]. See MUSIC.

TIME [*tempus*].—1. *Time and Space in the other Life*. The wonderful difference of circumstances in the other life is illustrated by examples: among other things, it is mentioned that angels have no idea of time, 1274, 1376. Thousands of years do not appear to angels as time, yea, hardly as if they had lived a minute, 1382; compare 3356, cited below. Though spaces and times do not exist in the other life, it appears otherwise to spirits recently from the body; nevertheless, they at length perceive that states as to esse are instead of place, and states as to existere instead of time, 2625. In the other life, all things appear, indeed, as in space, and succeed as in time, but in themselves they are changes of state, and this is well known to spirits even to evil ones, who make an evil use of their knowledge; of which a brief description is given, 3356. Even man is so far not in time as he is in his internal state; hence time cannot be predicated of the affection of genuine love, but it becomes manifest from reflection upon things not of that affection, thus when any impatience or solicitude is felt, 3927. When men leave the world they leave also the notion of space and time, and come into the notion of state, for which reason all times in the Word denote, in the internal sense, states, 4814. Times and spaces in the spiritual world are states of life, and the all of life is from the Lord; shewn by the Author's experience, 4882. Ideas of time cannot exist in the other life, because there is no apparent progress of the sun there to make time; the sun, in the other life, never sets, for it is the Lord, 4901; *ill.* 7381; further *ill.* 10,605. There are changes in the other life corresponding to the changes of the day, from morning to noon, and evening, and (in hell only) to the darkness of night, but these changes are from the proprium of angels and spirits, *ill.* 6110; see also 7218; passages cited, in which it is shewn that spaces and times do not exist in the other life, 8918, 10,133. Angels are eminently wise, beyond men, because their thoughts are not so finited by space and time, 10,133: as to the existence of light, and other appearances dependent on it, in the other life, see HEAVEN (10), LIGHT (3), PLACE (1, 3, 4), SPIRIT (11). As to the expression, "Time, and times, and half a time," see the Author's work, *Apocalypse Explained*, 761.

2. *That no ratio exists between Time and Eternity*, 1382.—Where this subject is again stated it is shewn that man can never think adequately of the Infinite and Eternal, because he thinks from space and time, but it is otherwise with angels, 3404. Where the signification of time and space are treated of, it is shewn that they do not even denote state in the supreme sense which treats of the Lord, but for time, what is eternal must be understood, and for space, what is infinite, 6983.

3. *Signification of Time in the Word*.—Time in general denotes state; hence I will return to thee at the stated time, said by Jehovah, denotes in the state treated of, 2212, *ill.* 2213; compare 2625; signification of time cited 3786; signification of stated time, 7508, 8070. Times denote states as to existere; but spaces or places, states as to esse, *ill.* 2625; further *ill.* 3938; see above (2), 6983. As times in general denote states, so all portions of time, as hours, days, months, years, etc., but with a difference; here the signification of the third day

is explained, 2788, 10,133. Times and spaces pertain to nature only; hence when the sense of the Word passes into heaven, all idea of space and time perishes, 2837. Spaces and times denote states, because the angels have no idea of space and time, nor, consequently, has the internal man; also, it is here explained that as no idea of time can be entertained in the internal sense of the Word, so there can be no idea derived from time, as of age, whether of infancy, youth, or manhood, or old age; but in place of all these things, differences of state, 3254, 3356 end. As shewn in the preceding passages, time denotes state; hence it came to pass, or was done, at this time, denotes the particular state of what follows in the series, *ill.* 4814, cited 4916. See PLACE (11).

TIMIDITY. See FEAR.

TIMNATH [*Thinnath*], where Judah went previous to the occurrence with Tamar (Gen. xxxviii. 12), denotes the state there treated of, namely, one of consultation as to the good of the church, 4855. See TRIBES (*Judah*).

TIRAS [*Thiras*]. See JAPHET (1151).

TO-DAY [*hodie*]. See DAY.

TOE. See FOOT.

TOGARMAH [*Thogarmath*]. See GOMER.

TOKEN OF A COVENANT. See SIGN.

TO-MORROW [*cras, crastinum*]. See MORROW.

TON [*tonna*]. Description of an infernal ton, 820, 947—948. See HELL (3).

TONE or SOUND. Angels and spirits distinguish sounds according to differences of good and truth, not only in the case of singing and of instruments, but also of the voice, 420 end. See MUSIC, SOUND, THUNDER, LANGUAGE.

TONGS AND SNUFFERS denote purificatory and evaculatory media in the natural, 9572.

TONGUE. See LANGUAGE (1).

TOOL, a GRAVER'S [*colum*]. A chisel, or sculptor's tool, denotes the faculty of self-intelligence; to form an idol with such a tool, denotes from the intellectual proprium, 8942, 10,406.

TOOTH [*dens*].—1. *Correspondence of the Teeth.* Teeth, in the Word, denote lowest natural truths; in the opposite sense, falses; gnashing of teeth, the collision of falses with truths, 4424. The correspondence of the teeth is treated of *seriatim*; the appearance of certain infernal spirits being described, 5565—5568; particulars cited below (3). In a good sense, those who correspond to the teeth are classed with such as correspond with the bones generally; they are those who have undergone vastation, and have but little spiritual life, 5561. The teeth, like other parts of the body, correspond to the natural; specifically, the lowest natural, 6380. Teeth denote the exterior of the intellectual part, and hence natural truth, *ill.* and *sh.* 9052, cited 9062. Teeth denote the corporeal proprium or lowest part of man, 10,283.

2. *Passages in the Word, where Teeth are mentioned.*—Teeth white with milk, predicated of Judah (Gen. xlix. 12), denote the good of truth, predicated of the divine natural, 2184, 6380, 9052. An eye for an eye and a tooth for a tooth, in the law of Moses, and afterwards in

the Lord's words (Lev. xxiv. 20; Matt. v. 38), denote the truth of faith interior and exterior respectively, 9048; particularly as to tooth, 9052. The tooth of a man or maid-servant knocked out (Exod. xxi. 27), denotes truth, or the affection of truth, destroyed in the sensual part, 9062. The people smitten with a plague while the flesh of the quails was yet between their teeth (Numb. xi. 33), denotes voluntary evil, or concupiscence and its consequences, 10,283. There shall be weeping and gnashing of teeth (Matt. viii. 12), denotes the collision of falses with the truths of faith in the case of those who conclude from the fallacies of the senses, and the falses derived from such fallacies, 4424 end, 9052. Teeth like the teeth of lions (Rev. ix. 8) denote the externals of the natural which are mere fallacies from sensuels destroying truths, 7643, 9052; the similar signification of other passages, 9052.

3. *Spirits whose State is represented by Teeth.*—Spirits are described who were robbers and pirates in the life of the body; they seemed to gnash their teeth audibly, at which the Author expresses his surprise, because they had no teeth, 820, 5387. The state of some who had been very rich in the life of the body, but had not been principled in any love of use, is described; their sphere is like the stench of rotten teeth, 1631. In general, evil spirits do not appear unhandsome in their own light, but they are hideous when seen in the light of heaven; instead of a face, some appear with a mere grate of teeth, or mere hair, 4533, 5565. Some who were invisible in a spiritual sphere, but visible in a natural one; their sphere is like the stench of teeth, and like that of burnt bone or horn, 4630, 5573. A spirit who had been a robber described; his horrible character, and endeavor to exercise magical arts against the Author; instead of a face, he had like the ravenous maw of a dog with frightful teeth, 5566. One of similar character is described, who was a scorner of the truth, though of an ingenious understanding (in this passage it is *John Conrad Dippel* to whom the Author alludes), 5567. Spirits were sometimes with the Author who gnashed with their teeth; they are such as had confirmed themselves against the divine, and traced all to nature, 5568. Where he treats of pains and diseases caused by infernal spirits, the Author mentions one in particular, who had been an adulterer, even in his old age; he caused pain in the teeth, etc., 5714. In the same series, he describes hypocritical spirits; one especially, who caused pain in the teeth and the left jaw, extending to the bone of the left temple, 5720. Note: the intense cold felt by infernal spirits on approaching heaven is indicated by the gnashing of teeth, 4175.

TOPAZ [*topazius*]. See PRECIOUS STONES.

TORCH [*fax*]. A torch of fire denotes the heat of the lusts; the state here represented (Gen. xv. 17) being the time of the Church's consummation, 1861. See ABRAHAM.

TORN [*discerptum*]. The torn of the flocks, in Jacob's words to Laban (Gen. xxxi. 39), denotes evil without guilt, mixed with good, because death occasioned by another is indicated, 4171. Joseph supposed to be torn to pieces [idiomatically, in *tearing he is torn*, Gen. xliv. 28], denotes apperception that internal good had perished by evils and falses, 5828.

TORPOR. The Author describes certain spirits who have only

cared to live in luxurious indolence; they induce torpor, 1509. A class of very subtle spirits described who infest the nerves and fibres with a deadly torpor, 4227.

TOUCH; TOUCH, *to* [*tactus, tangere*]. See *to* FEEL.

TOWER, *a* [*turris*]. Where the tower of Babel is treated of, it is *br. ill.* and *sh.* that a tower denotes the worship of self, 1306. Where the Chaldean towers, or look-out towers, are mentioned (Isa. xxiii. 13), they denote phantasies of this nature, 1368; compare 2572. Where mountains are treated of, it is *br.* stated that mountains and towers denote the love of self and the world, or their opposites; passage cited concerning the Lord being taken up into a high mountain, and on to the pinnacle of the temple, 1691 end. Where it is related that Israel pitched his tent from beyond the tower Eder (Gen. xxxv. 21), it is explained that towers, on account of their height, denote interiors, of which either truths or falses may be predicated according to the subject; hence also the towers of Zion (Ps. xlviii. 12) denote interior truths by which states of love and charity are defended, 4599. The Gammadims in the towers (predicated of Tyre, Ezek. xxvii. 17) denote knowledges of interior truth, 4599.

TRADING [*negotatio*]. See MERCHANT.

TRAMPLE or TREAD [*calcare*]. See FOOT.

TRANQUILLITY. See PEACE (3).

TRANSFIGURATION. See LORD (54).

TRANSLUX is a term by which the flowing in of the divine through heaven is sometimes alluded to; see especially 6720, 8899; particulars in INFLUX.

TRANSGRESSION [*prævaricatio*]. See EVIL (1), 9156, 6563.

TRAVEL, *to*. See *to* JOURNEY.

TREAD DOWN, *to* [*procalcare*]. See FOOT.

TREASURE [*thesaurus*]. In general, treasures denote knowledges of good and truth, 3048; particulars in RICHES.

TREASURIES [*thesauraria*]. Treasuries, from the riches stored in them, denote knowledges of good and truth; in the opposite sense, knowledges of evil and the false, 6660. See STORE-HOUSES.

TREE [*arbor*].—1. *Signification*. The regeneration of man is represented principally in the growth of trees, the flowers which precede the fruit representing his state when near regeneration, *ill.* 5116. When man is prepared to receive celestial seed from the Lord, and produce good and truth in some measure, that seed is caused to germinate, at first as the tender herb, and finally as the tree bearing fruit, 29. When the subject treated of is the spiritual man, his food is signified by the tree yielding seed, 56. When the celestial man is the subject, trees denote perceptions; when predicated of the spiritual man, knowledges, 103, 1443, 1616, 2163, 2722, 2972, 4013, 7584; compare the citation where the spiritual man is treated of, 2682; and see below, 8891. The trees of Eden generally denote perceptions; every tree pleasant to sight, the perception of truth; every tree good for food, the perception of good, 102; and in the opposite sense, 207, 209. The tree of lives in the midst of the garden, denotes love and faith in the will of the internal man; it is called the tree of lives when predicated of the celestial church, but otherwise the tree of life, 102, 105, 312. The tree of life is celestial love, thus the Lord himself, and to

eat of this tree is to be gifted with love and charity, 2187. The tree of the knowledge of good and evil denotes faith from sensual things, 102; its being in the midst of the garden, where the tree of lives was first said to be, indicates that such faith was now in the place of celestial love, 198—201; compare 125; see below, 8891. The celestial man as to his intellectual state is called a garden; in which his rational perceptions are as the cedars, and the similar stately trees of Lebanon; his scientific or exterior perceptions as oaks, 1443. An oak-grove, named in the singular, denotes first or exterior perception; oak-groves in the plural, increased or interior perception, 1016. When man is compared to a tree his intelligence is signified by leaves, wisdom by flowers, and the good of life by fruits; thus also, abstractly, leaves denote truths, 885, 3427, 9337, *ill.* 10,185. The fruit of a tree denotes all that is sensitive of good; its green leaves, all that is sensitive of truth, 7690—7692; see below (5), 7966. See LEAVES. Trees denote goods and truths according to their species; olives and vines, for example, those of the spiritual man; the poplar, the hazel, and the plane-tree, those of the natural man, 4013, 4552. A shrub or twig denotes a little of the perception of truth; hence to be cast under a shrub is to be desolated as to truth, 2682. Various species of trees denote goods and truths, interior and exterior, because goods and truths are the subjects of perceptions and knowledges, 4013. Paradise denotes the wisdom of the regenerate man; the tree of life, his will of the good; the tree of knowledge, his understanding of the truth; eating of the latter, his decline from good to mere knowledge, *ill.* 8891.

2. *That to plant, in the spiritual sense, is to Regenerate, ill.* 8326.

3. *Trees in Idolatrous Worship.*—The ancients celebrated holy worship on mountains and in groves, but it was forbidden when that worship became idolatrous, *sh.* 2722. Worship in groves and gardens was according to the species of trees under which it was celebrated, thus according to their signification, 2772, 4013, 4552. See GROVE, WORSHIP.

4. *Passages in the Word.*—Eating of the tree of science denotes the scrutiny of faith from self-intelligence, and the consequent denial of revealed truth, 204—209. The persuasion to eat coming from the serpent denotes the seduction by man's sensual nature, 194. The woman eating first denotes that the proprium or cupidity, phantasy, and pleasure are thus ministered to, 194, 207. The man persuaded to eat denotes that the rational mind is next allured to consent, 207, 265. The man and his wife hearing the voice of Jehovah, denotes the dictate remaining after the decline from good, 219. Their hiding themselves in the midst of the trees denotes a further aversion from the celestial state, and perception from natural good only, 222, 225. Their expulsion from Eden, denotes the loss of all celestial wisdom and intelligence, 305, 306. The tree of life now said to be guarded by cherubim, denotes the Providence of the Lord lest man should profane holy things and perish to eternity, 306, 308. The flame of a sword turning itself every way, denotes the insane lusts and persuasions of man which always turn him from the way of the tree of life to the way of death, 306, 309. See MAN (43). The angels under a tree with Abraham, denotes the celestial man in a state of perception, 2163, 2186. The boy Ishmael cast under a shrub, denotes the despair of the spiritual on

account of lost perception, 2682. The trees of Egypt broken by hail and devoured by locusts, denotes all the knowledges of good and truth in the natural mind destroyed by falses, 7583, 7647; and the sensitive perceptions of good and truth utterly lost, 7690—7692. The trees of Eden, where Pharaoh is treated of, denote scientifics and knowledges from the Word, understood to be profaned, 130, 2049. Cedar-trees, called the glory of Lebanon, denote the celestial spiritual state; the fir-tree, the pine, and the box, celestial natural, 2162, 9406. The garments of the people, and branches of trees strewn in the way of Jesus, represented all truths whatsoever as the substratum upon which the Lord proceeds to judgment, 9912.

5. *Trees seen in the other Life*.—Gardens and trees derive their signification from representatives which appear in the other life, 1069, 9841, 10,644; from experience, 3220. The immense extension of the paradisiacal gardens, the beauty and variety of the trees thus represented, are ineffable; from experience, 1622. A representation of conjugal love by trees, *br.* described, 5051. The men of the church at this day, thus the state of Europe, represented by a tree (understand the tree of science) with a viper ascending into it, 2125. The regeneration of the spiritual man is represented as a tree, the leaves of which denote truths, the fruits goods of truth, and the seeds goods themselves, 7966, 8326.

6. *The Spiritual Life of Trees, Plants, etc.*—There is an influx from the Lord, through heaven, into the subjects of the vegetable kingdom as well as into animals (previously treated of); and it is in virtue of the perpetuity of this influx that they live, 3648, 4322, 5116. See INFLUX (13), LIFE (2).

TREMOR. The Author mentions the tremor that he felt in the nerves and bones when invaded by evil spirits on a particular occasion, 3219. As to tremor generally, see TERROR, CONSTERNATION, FEAR.

TRESPASSES. See EVIL (1).

TRIBES.—1. *General Signification of the Twelve Tribes, or Twelve Sons of Jacob*. The twelve tribes denote so many universal divisions [*partitions*] of love and faith, *sh.* 3858, *br.* 3926; cited 4060. Every tribe denotes one of these universals, as explained hereafter, where the separate names are treated of, 3858. In general, the twelve tribes denote all the forms which the affections of love or charity assume, and all the thoughts of faith or truth; thus all together, when the Jewish Church was instituted, represented the Lord's kingdom, 3858. The signification of the tribes is shewn by their number being twelve; by the division of the land of Canaan; by the twelve gates of the New Jerusalem; by the order of encampment; by the stones in the breast-plate, and the two stones of the ephod, which bore their names; by the sealing of the tribes; by the twelve stones set up in Jordan; and finally, by the similar number of the Lord's apostles; passages cited under all these heads, 3858; as to the encampments, see below, 9642. The same word translated *tribes*, denotes in the original Hebrew a *sceptre* and a *staff*, which denotes power; it is here briefly stated, therefore, that all the power of the Lord resides in goods and truths, and angels are called powers from their reception of goods and truths, 3858. The order in which the tribes are named under various circumstances indicates a change in the signification in accordance with the quality of

the state represented; in general, the order begins either from love, which rules the signification of the series, or from faith; some examples given, 3862, 3939. When the name of any one of the tribes occurs in the Word, it indicates the quality of the state treated of; that is to say, the quality of those who are in the state there described, 3939, 6337, cited below. Where Simeon and Levi are treated of, it is repeated that every one of Jacob's sons, and the tribes descended from them, represented some common principle of faith and charity; passages cited also, concerning Reuben, Judah, Dan, Naphtali, Gad, Asher, Issachar, and Zebulon, 4503. Six names occur more frequently than others in the prophetic books where the church is treated of: these are Judah, Joseph, Benjamin, Ephraim, Israel, and Jacob; here, however, only the signification of Joseph and Benjamin is considered, 4592. When Jacob is named, he denotes the natural man as to the truth of faith and good of love in a general sense; his twelve sons, or the twelve tribes named from them, truths and goods in particular; here the arrangement of such truths and goods is treated of, 6335. The truths and goods represented by Jacob and his sons constitute the church, therefore Jacob alone, or the sons of Jacob, represent the church, 6337; further *ill.* and passages cited 6637. The goods and truths of the church are variously represented according to the order in which the tribes are named; hence they denote the quality of goods and truths in infinite variety, 6337; passages cited to this effect 6640. Judgment is predicated of Dan as one of the tribes of Israel, and of the apostles, because it is the especial office of truth, and tribes denote truths, *ill.* 6397. Heaven itself, with all its component societies, is represented by the tribes, families, and houses of the sons of Israel; and this in accordance with the correspondence of the Grand Man, 7836, 7891, 7996, 7997. The encampment of the tribes represented the arrangement of all things in heaven according to the truths of faith and goods of love, *ill.* and passages cited 9642. Note: to number the sons of Israel is to arrange the goods of love and truths of faith, and this is not in the power of any man; hence the sin of David, *ill.* 10,219. Further particulars in NUMBERS (*Twelve*), ORDER (26).

Tribes of the earth who shall mourn (Matt. xxiv. 30), denotes the grief of all who are in the good of love and the truth of faith, *ill.* 4060.

2. *The Conception and Nativity of Jacob's Sons*, denotes the conception and birth of so many states of love and faith, commencing from externals and proceeding to internals; hence Reuben, the first son born of Leah, denotes the truth of faith predicated of an external affection for truth, 3860. The names by which the twelve sons were called involve the quality of the state represented by each, every name some universal of faith or love, 3861, *ill.* 3862. The first three sons Reuben, Simeon, and Levi, denote in order the truth of faith in the understanding, in the will, and in the act; thus the successive state of regeneration from faith to charity, 3876, 3877. Where the birth of Judah is treated of as the completion of the ascent to the Lord, the signification of the first three births is repeated; and it is added that the fourth son born of Leah represents the state of good in which the Lord is present, 3882. In the introduction to the succeeding chapter it is briefly stated that the four sons of Leah denote the ascent from

the truth of faith to the good of love; and the succeeding births the conjunction of natural truth, by means provided, with spiritual good, 3902. In general, the first four births (Reuben, Simeon, Levi, and Judah, sons of Leah) represent in order the progress of the regeneration of the celestial man; the seven following, to Joseph, the progress of the regeneration of the spiritual man, cited 3921 end. The sons of the handmaids denote, in general, common truths, which are means serving to the conjunction of the internal man with the external, in order that the church may exist in man, 3939. By the nativity of the sons of Jacob is described in order the regeneration of man, or the states through which he passes before he becomes a church; thus all things of faith and love in one complex which make the church; in the supreme sense, the order in which the Lord made his human divine, 3939 end; see below, 4608. By the ten sons of Jacob, born of Leah and the handmaids, is represented the common truths which must be received and acknowledged before the external and internal man can be conjoined; *ill.* where the birth of Joseph is treated of, 3969; *br.* repeated, 3971. Where the divine natural of the Lord is treated of, and its conjunction with the divine rational, it is *br.* explained that the sons of Jacob represent all goods and truths collated in the natural prior to that conjunction; here, therefore, they are not named in the order of their birth, but the sons of the concubines are placed last, 4603. The sons of Leah thus named distinctly, viz., Reuben, Simeon, Levi, Judah, Issachar, and Zebulon, denote external divine goods and truths in their order, 4604. The sons of Rachel, viz., Joseph and Benjamin, mentioned next, denote interior goods and truths, 4607. The sons of Bilhah, Rachel's handmaid, viz., Dan and Naphtali, denote goods and truths ministering to the interior, and essentially necessary as means of conjunction, 4608. The sons of Zilpah, Leah's handmaid, viz., Gad and Asher, denote more exterior, but still ministering goods and truths, serving as mediums to the affection of exterior truth, 4609. All the sons of Jacob said to be born to him in Padan-Aram, denotes the origin of all the principles of love and faith, from knowledges of good and truth, 4610. See JACOB (5, 6), LOVE (25), MARRIAGE (33), NUMBERS (12), NATION (13), NATIVITY, LABAN, SYRIA, LEAH, RACHEL.

3. *Particular signification of each Son—first, Reuben.*—Reuben denotes faith, considered apart from charity, which has always been destructive of the church; hence the import of his transgression, 2435. Those who separate faith from charity cast themselves into falses and evils, as represented by Cain and Abel, by Ham and Canaan, by Reuben, and by the Egyptians, when their first-born were slain, 3325 near the end, 4601 cited below. Reuben was named from *seeing*, and he represents, in the internal sense, what is involved in seeing (3861); thus in the supreme sense, Prævidence; in the internal sense, faith; in the interior, understanding, 3863; passages cited 7231. In general, it is correct to say that Reuben denotes faith in the understanding, or doctrine, which is the first thing received by those who become regenerate; understand, the truth of doctrine, by which man may be led to the good of life, 3863, *br.* 3866. In the opposite sense, Reuben denotes faith without charity, and then Simeon and Levi named together denote the affection of evil contrary to charity, 3870. Where the transgression of Reuben is treated of, it is shewn that Reuben de-

notes faith separate from charity, and also profaned, 4601. Where the sons of Jacob are enumerated on his return to Isaac, it is explained that Reuben denotes the good of faith, because the state represented is that in which the truth of faith has become good, 4605. Where the sealing of the tribes is treated of (Rev. vii. 4, 5), Judah is named first for those in the Lord's kingdom who are in celestial good; Reuben second, for those who are in spiritual good, or the second heaven; and Gad, in the third place, for those who are in natural good, or the quality of good in the first heaven, 4605. Reuben denotes confession of faith, predicated of the church in general, because faith in the understanding is the beginning of regeneration, and faith is also the beginning of the church, *ill.* 4731, cited 4734; cited again 4761; particularly 6342, cited below. Reuben denotes faith in doctrine and understanding; Simeon, faith in the life and in the will, 5472, 5541; cited 6238. The two sons of Reuben denote respectively the doctrine of truth and the doctrine of good, 5542. Where Reuben is called his first-born by Jacob, it is explained that he denotes faith apparently in the first place; the remaining words of Jacob, and the profane state here represented, explained, 6342—6348; compare 6238, cited below (14); see MARRIAGE (35). The sons of Reuben and Simeon are recited in order where the genealogy of Levi was alone requisite for the history, because the spiritual church is treated of in the internal sense, and the spiritual church cannot be represented as beginning from charity, but from faith first received in the understanding, 7231. As to Reuben and Joseph, see to SMITE (2). As to Reuben, Simeon, and Levi, the correlatives of Peter, James, and John, see JOHN.

4. *Simeon*.—Simeon, the second son of Leah, denotes faith in the will, which succeeds faith in the understanding, in the course of regeneration, or in the procedure from exteriors to interiors, *br. ill.* 3868, passages cited 7231. Simeon was named from *hearing*, and he represents, in the supreme sense, Providence; in the internal sense, faith in the will; in the interior, obedience; in the complex, the will to do that which was first understood to be true, and in which, therefore, charity can be implanted as represented by the next birth, 3869, 3872; cited 4606; see HEARING. In the opposite sense, Simeon and Levi, named together, denote the affection of evil contrary to charity; this when Reuben represents faith without charity, *sh.* 3870, 4497, 4502, 4503, 4515, 6352; cited below. Notwithstanding what is said of Simeon and Levi, they were not cursed, for the tribe of Simeon dwelt in Israel with the others, and the priesthood was assumed by the tribe of Levi; it is here explained, therefore, that the things predicated are to be understood representatively, 4502 end. Simeon denotes faith in the will and in the life, otherwise called the good of faith and the good of truth, 5461, 5472, 5482, 5538, 5626, 5630, 6238. Simeon and Levi, called brothers, denote evil in act, and the false in faith conjoined; the remaining words of Jacob explained, "Instruments of violence are in their hands," etc., 6352—6361. As to the sons of Reuben and Simeon mentioned with the sons of Levi, see above (3); as to Simeon and the Canaanitish woman, see MARRIAGE (41).

5. *Levi*.—In the supreme sense, Levi denotes the Lord, thus love and charity; the same thing is signified by the priesthood, which the name of Levi indicates, 1038, 2826. Levi was named from *adhering*,

and he represents, in the supreme sense, love and mercy; in the internal sense, charity, or spiritual love; in the external, or proximate interior sense, conjunction, *sh.* 3875, 3877, cited 4606, 6716, passages cited 7231. In the genuine sense, Levi denotes the good of charity; in the opposite sense, evil opposed to charity, 4497, 4415, 6352; cited above (4). A man said to be of the house of Levi, denotes the origin of truth from good, 6716. A Levite (from Levi), denotes the doctrine of good and truth which is predicated of the church, and which ministers and serves to the priesthood, 6998. The genealogy of Levi is given to shew the nativity of Moses and Aaron, but it is preceded by the genealogy of Reuben and Simeon for reasons which can only appear from the internal sense, viz., because the nativity of the spiritual church is treated of, which does not begin from charity, represented by Levi, but from faith in the understanding, represented by Reuben, which next passes from the understanding into the will, represented by Simeon, and, finally, is the receptacle of charity, or the spiritual principle itself, 7231. The tribe of Levi was accepted in place of all the first-born of Israel, because Levi denotes the good of faith or charity, and the first-born is the truth of faith which cannot be attributed to the Lord; passages cited 8080. The priesthood of Aaron, of his sons, and of the Levites, represents the work of salvation in successive order; that of Aaron, the salvation of those who are in celestial good; that of his sons the salvation of those who are in spiritual good; that of the Levites, the salvation of those who are in natural good derived from spiritual, 10,017. The Levites, in particular, represent truths ministering to good, and the priesthood of Aaron the good to which they minister, 10,083; further *ill.* 10,093. The sons of Levi who answered the summons of Moses, after the worship of the golden calf, and slew the people in the camp, denote those who are in truths from good, and therefore in externals, 10,484—10,485. Note: the covenant of Jehovah with Levi (*Mal.* ii. 5), denotes the Lord's conjunction with man by love or charity, 1038, 2826. As to the Levites in the priesthood, see PRIEST (5); as to the connection of Moses with the house of LEVI, see MOSES (6, 11), MARRIAGE (39, 42); as to the birth of Levi, third in order, see LOVE (25).

6. *Judah.*—By Judah, so often named in the prophets, is to be understood the celestial church, and all good in general that can be referred to it, 768. Judah denotes the celestial church, in distinction from Israel, which denotes the spiritual, *sh.* 3654. A man of Judah [*vir Jehudæ*] denotes truth from the good of love to the Lord, which is called truth celestial, 3654. The name of Judah was derived from *confession*, and he represents, in the supreme sense, the Lord and his divine love; in the internal sense, the Word and the Lord's celestial kingdom; in the exterior, the doctrine of the celestial church from the Word, 3880, 3881. Judah represents the celestial man, and for this reason Jehovah is named, cited 3921 end. Judah and Israel denote, respectively, the celestial and spiritual church; hence the division of the kingdom, *ill.* 4292, 4750. In the genuine sense, Judah denotes the good of celestial love; in the opposite sense, evil opposed to that good, 4750, cited 4814, 4815, 4842, 4852, 4864. Judah denotes the good of the church, cited 5583, 5603, 5775. Judah denotes the good of celestial love, as stated above; but when associated with those who represent truths, or the goods of truth in the natural man, he then denotes the

good of love predicated of the church in the natural, 5782, cited 5794. Judah represents the good of the external church; Israel, the good of the internal church; the one corresponding to the other. 5833. Judah, in the blessing pronounced by Jacob, denotes the celestial church, which infernals and devils cannot assault; called a lion's whelp. denotes innocence and its inborn powers; particular explication of the blessing given, 6362—6381. By the curse of Reuben, Simeon, and Levi, the tribe of Judah became the first; the signification of this circumstance, and of Bezaleel, chosen from the tribe of Judah, to do the work for the tabernacle, in conjunction with Aholiab of the tribe of Dan, *ill.* 10,335, cited below (7). Passages cited from the prophecies concerning Judah, the waters of Judah, etc., 3654. As to the birth of Judah, and his part in the abduction of Joseph, see LOVE (25): as to Judah and Tamar, see MARRIAGE (36); as to Judah and Joseph, see SERVANT (17), and see JEW, REPRESENTATION.

7. *Dan*.—The part of Canaan called Dan was one of its last boundaries; it must be understood that Dan was within the border, *sh.* 1710. The first son of Bilhah, Rachel's handmaid, was called Dan, from *judging*; and he represents, in the supreme sense, justice and mercy; in the internal sense, the holy principle of faith; in the external, the good of life, 3920, *ill.* 3923, cited 4608. That which Dan represents is the indispensable and common need of the church in order that it may exist, for it involves the affirmation and first acknowledgment of truth, together with the good of life; it is here explained, that affirmation and acknowledgment are first in order with one about to be regenerated, but the last with one who is regenerated, 3923. The signification of Dan is repeated where the blessing of Jacob is treated of; here, he denotes those who are in some measure of good, but only from truth, not from good, as when regenerate, *ill.* 6396; particular explanation of the words of Jacob, 6397—6402. In general, Dan represents those who are in the ultimate of the Lord's kingdom, because they do good from truth only, *ill.* and *sh.* 6396. Dan is the last of the tribes, and Aholiab of this tribe was chosen for the associate of Bezaleel in the works of the tabernacle, because the last thing in order is the truth of faith, the office of which is to minister to the good of love, 10,335. See GOLD (Vol. I, p. 261), TENT (7, 20), SERPENT (8).

8. *Naphtali*.—The second son of Bilhah, Rachel's handmaid, was named from *struggling* and *prevailing* [in the sense of *wrestling*]; he represents, in the supreme sense, own power [*proprium potentiam*], predicated of the Lord; in the internal sense, temptations or the struggling of the internal man with the external; in the external sense, resistance from the external or natural man, 3927, cited 4608. Naphtali denotes the quality of temptations in which man overcomes; and by which, therefore, the internal man is united to the external, 3928. Naphtali also denotes the state of the natural man after temptations, in which the affection of truth is in freedom, as denoted by the words, "Naphtali is a hind let loose," 3928; particular explanation of the same words, where the blessing of Jacob is treated of, 6411—6414. For a brief explanation see DEER.

9. *Gad*.—Gad, the first son of Zilpah, Leah's handmaid, was so named from a *troop*, and he represents, in the supreme sense, Omnipotence and Omniscience; in the internal sense, the good of faith; in

the external, works, *ill.* and *sh.* 3934, cited 4609. Gad denotes the quality of the good of faith, and the quality of works; it is here explained that the good of the internal man, and the good of works of the external, form the third medium, which must be acknowledged in faith and act before the Church can exist, 3935. The signification of Gad is repeated where the blessing of Jacob is treated of; here it is explained, that he denotes those who are in external works from truth, but not from judgment concerning truths; hence a want of order in the natural; the particulars explained, 6403—6406. See Troop.

10. *Asher*.—The second son of Zilpah, Leah's handmaid, was named Asher, from *blessedness*, and he represents, in the supreme sense, eternity; in the internal sense, the happiness of eternal life; in the external, the delight of the affections, *br.* 3936, *ill.* 3938, further *ill.* 3939, cited 4609. The signification of Asher is repeated where the blessing of Jacob is treated of; here the particular signification of the words of Jacob is given, 6407—6410.

11. *Issachar*.—The fifth son, born of Leah herself, was named Issachar, from *reward* (*wages*, or *recompence*), and he represents, in the supreme sense, the divine good of truth, and the divine truth of good; in the internal sense, celestial conjugal love; in the external, mutual love, *ill.* 3956—3957, cited 4606. The signification of Issachar is repeated where the blessing of Jacob is treated of; here he denotes recompence for works, because those who are in a certain kind of mutual love are represented, who expect some reward for their good deeds; the particular words of the blessing explained, 6388—6394. See REWARD (2), LOVE (25).

12. *Zebulon*, the sixth son of Leah, named from *cohabiting*, represents, in the supreme sense, the divine itself, and the divine human in the Lord; in the internal sense, the celestial marriage; in the external, conjugal love, *br.* 3958, *ill.* 3960, *br.* 3961; cited 4606. The signification of Zebulon is repeated where the blessing of Jacob is treated of; here, also, it is explained, that he denotes those who form conclusions concerning spiritual truths from scientifics, and thus confirm them in themselves; the words of the blessing explained, 6382—6386; the signification cited 9755. See LOVE (25).

13. *Dinah*, the daughter of Leah, born after her six sons, was so named from *judgment* (in the feminine דִּינָה); she represents the affection of all things of faith or of truth, thus the spiritual church, 3962—3964. See DINAH, JEW (6), SHECHEM (3), MARRIAGE (34).

14. *Joseph*.—By the four sons born of Leah (Reuben, Simeon, Levi, and Judah), the procedure of the regeneration of the celestial man is represented; by the seven born afterwards (the last of whom was Joseph), the regeneration of the spiritual man, 3902, 3921 end. Joseph represents the spiritual man, cited 3921 end. Joseph represented the spiritual kingdom of the Lord, thus the heavenly marriage, 3952 end. Joseph, the first-born of Rachel, was named from *collecting* or *gathering together* and *adding*; he represents, in the supreme sense, the Lord as to the divine spiritual; in the internal sense, the spiritual kingdom or good of faith; in the external, salvation, together with fructification and multiplication, *br.* 3965, *ill.* 3969, cited 4607. Joseph and Benjamin together represent the two essentials of the spiritual man, or the Lord's spiritual kingdom, namely, good from which truth pro-

ceeds (Joseph), and truth in which is good (Benjamin), 3969. Joseph denotes the spiritual man, or the spiritual kingdom, cited 3971. In the external sense, Joseph denotes fructification and multiplication, fructification being predicated of good, multiplication of truth, cited 3971 end. Joseph denotes the celestial spiritual of the rational; Israel the celestial spiritual from the natural, 4286. Joseph denotes the exterior of the rational, called specifically the celestial spiritual from the rational, 4585 end. Joseph denotes celestial good, called the celestial of the spiritual; Benjamin, truth from that good, called the spiritual of the celestial, *ill.* 4592. Joseph and Benjamin both represent the intermediate between the celestial and spiritual man, but with a difference which is here explained, 4585, 4592, 4594. Joseph, in the supreme sense, denotes the divine human spiritual; in other words, the divine spiritual that proceeds from the divine human; and which is really divine truth from the Lord in heaven and the church, 4669, further *ill.* 4724. The divine spiritual represented by Joseph is the divine spiritual of the rational; in other words, divine truth from the Lord when it shines in the rational or internal man, 4675, 4963. Joseph represents the Lord as to divine truth; in other words, divine truth concerning the Lord's divine human, *br. ill.* 4723, further *ill.* 4724, 4766. Joseph denotes divine truth, cited 4762. Where the history of Joseph in Egypt is explained, it is shewn that he denotes the celestial spiritual from the rational initiated into the natural, 4963, 4969, 4973, 4974, 4975, 4980. In the course of this history, therefore, Joseph denotes natural spiritual good, 4989, 5031, 5035; or the celestial of the natural, 5086, 5087, cited 5106; or again, the celestial in the natural, 5121, 5142. Where the existence of the new natural is treated of after temptations, signified by the deliverance of Joseph from prison, etc., Joseph in company with Pharaoh denotes the celestial spiritual in the natural; briefly, Joseph denotes the Lord as to the celestial spiritual, 5249, 5251. Raised to the highest position in Egypt, and made the counsellor of Pharaoh, Joseph denotes the celestial of the spiritual now elevated from the natural (*ill.* 5307), thus apparently from the natural, 5313; see also 5315—5318, 5321, 5325—5329, 5331—5333. In that part of the history where he supplies the corn of Egypt to those who were famishing, Joseph denotes truth from the divine, thus from the Word (5402 end); it is explained also, that the celestial of the spiritual is the same thing as truth from the divine, and the same thing again as the internal human of the Lord, which was the receptacle of the divine, 5417. Joseph and Benjamin represented the internal of the church; the remaining ten sons of Jacob, the external, 5469. Joseph represented the celestial of the spiritual, or truth from the divine, which is the internal; Benjamin, the spiritual of the celestial, which is the medium thence proceeding between the internal and external; their ten brethren the truths of the external, 5469. Joseph denotes the celestial of the spiritual, which is the internal of the church, cited 5537. Joseph, where he is called a man [*vir*], denotes truth flowing in from the internal, thus from the divine, 5584, cited 5596. All that is related of Joseph and his brothers represents the manner in which the Lord made his human divine; and in this again we have an exemplar of man's regeneration, 5688, 5901. The celestial spiritual represented by Joseph is truth from the divine, or truth in

which is the divine, 5748. In a general sense Joseph denotes the internal, 5776, 5777, 5779, 5785. In general Joseph denotes internal good, or good from the rational; Israel, good from the natural, 5805, 5826, 5827. Joseph denotes internal good; Benjamin, internal truth, *ill.* 5826. As Joseph denotes internal good, he denotes likewise the celestial internal by which good from the Lord proceeds, 5869, cited 5877, 5902, particularly 5907, 5920. Glory is predicated of Joseph because he represented the Lord as to the divine spiritual or divine truth; in the internal sense, the Lord's spiritual kingdom and the good of faith; passages cited 5922 end. Joseph represents the internal, of which intuition in the truths of the external is predicated; in all these passages the natural man brought under the government of the internal is represented by the history of Joseph in Egypt, 6089, 6117, 6120, 6128, 6136, 6145, 6152, 6153, 6156, 6163, 6167, 6177, 6499, 6511, 6560, 6562, 6564. A distinction is made between the internal and celestial internal, represented by Joseph; relative to the exteriors of the natural (signified by Jacob and by Pharaoh), he represents the internal in a general sense; relative to the interiors of the natural (signified by Israel), he represents the celestial internal, or internal good, 6224. Celestial good represented by Joseph, is in the rational part; but spiritual good represented by Israel is in the interior natural, *ill.* 6240. The signification of Joseph is resumed where the blessing of Jacob is treated of; called the son of a fruitful bough, denotes the spiritual church, and, in the supreme sense, the divine spiritual predicated of the Lord; the remaining words of the blessing particularly explained, 6417—6438. When the whole house of Joseph in Egypt is mentioned, it is repeated that he denotes the celestial of the spiritual (see the signification of *house*), or celestial and spiritual things combined; his brothers, in this passage, truths from the celestial internal, which is Joseph, by spiritual good, which is Israel, 6526—6527. Joseph and Benjamin are not to be understood abstractly, but the celestial spiritual, or spiritual celestial, are really angelic societies, who constitute that uniting medium which was also represented by the vail; *ill.* and passages cited 9671. As to the expression *celestial spiritual*, and *spiritual celestial*, see SPIRITUAL (13). As to the signification of Joseph when sent to his brethren, see SHECHEM (4), JEW (6). As to the particulars of Joseph's sojourn in Egypt, see EGYPT (5), PHARAOH (3), NUMBERS (11), SERVANT (15—21), SILVER (2), KING (Vol. I., p. 480). As to the marriage, etc., of Joseph, see MARRIAGE (37, 38), SERVANT (15). As to the bones of Joseph, see MOSES (14).

The sons of Joseph, Ephraim and Manasseh, represent the church as to the intellectual part and the voluntary part respectively; comparison is here made with Reuben and Simeon, who lost the primogeniture, 6238. Ephraim denotes truth predicated of the intellectual part, and Manasseh good predicated of the voluntary part, both from the internal represented by Joseph, 6275. Ephraim and Manasseh are meant by Joseph (in the account of Jacob's blessing), because good and truth in the natural are really the internal itself in the natural, 6275; further *ill.* 6295; compare 6342. See PRIMOGENITURE.

15. *Benjamin*.—The distinction between Joseph and Benjamin is the same as between charity from which is faith, and faith in which is charity; the one is celestial spiritual, the other spiritual celestial, *ill.*

where Joseph, the celestial spiritual man, is especially treated of, 3969. The spiritual of the celestial represented by Benjamin is the intermediate between the internal of the natural and the external of the rational; the same is signified by Ephratah and Bethlehem here treated of, 4585. Benjamin called Benoni [*the son of my sorrow*] by his mother Rachel, denotes the quality of that state, which is one of temptation, 4591. The name of Benjamin signifying *a son of the right hand*, given to him by his father, denotes spiritual truth from celestial good, and hence power; here the specific distinction between Joseph and Benjamin is further *ill.* 4592. Where the signification of Bethlehem, in which Benjamin was born, is especially treated of, it is explained that the Lord alone was born a spiritual celestial man, as represented by Benjamin, 4594. Benjamin denotes the spiritual of the celestial, cited 4607. Benjamin denotes a medium, because the spiritual of the celestial is intermediate, viz., between the internal and external man, and partakes of both, 5411; further *ill.* 5413, cited 5443, 5539, 5583 end, 5685; further *ill.* 5469. The medium represented by Benjamin (between the internal and external man, or between the spiritual and natural man) is the truth of good which proceeds from truth from the divine (represented by Joseph), 5586; anticipated, 5469. Benjamin denotes the truth of good (cited 5596); in other words, interior truth, which is the medium between truth from the divine and truth in the natural, 5600, 5631. Benjamin is called a spiritual medium, and this is illustrated by shewing that truth from the divine (represented by Joseph) could only be conjoined with truths of the natural (represented by the ten brethren), when Benjamin was present, 5639. Benjamin as a medium derives from the celestial spiritual as a father, and from the natural as a mother; in other words, he is the internal elevated from the natural, 5685—5686. Benjamin was the younger brother, born after all the others, and this is the case also with the medium which he represents; for the rational or internal is regenerated first; the natural afterwards; and the medium between them must derive from the regenerate natural as well as from the rational, *ill.* 5688, 5822. Middle good represented by Benjamin is interior, and above the goods of truth in the natural, for which reason also it abounds more; hence the portion of Benjamin, when Joseph entertained his brethren, was greater than the portion of the others, 5707. By Benjamin as a medium, conjunction is effected between the truths of the church in the natural with spiritual good; and because truth is then received from the Lord, and this is a new state in man. Benjamin also denotes new truth, 5801, *ill.* 5804; the quality of the new truth, and what it effects, further *ill.* 5806, 5809, 5812, 5816, 5822, 5830, 5835, particularly 5843; especially as to clearer perception, 5920. The signification of Benjamin is resumed where the blessing of Jacob is treated of; here, it is explained that he denotes the truth of spiritual good, or of the spiritual church (signified by Joseph); called a wolf, etc., denotes the avidity of delivering the good from hell; the other particulars of the blessing explained, 6439—6443. Joseph and Benjamin together form the uniting medium represented by the vail; *ill.* and passages cited 9671, cited above (14).

16. *The order in which the Twelve Sons of Jacob, or the Twelve Tribes, are named.* See above (1), 3939; (2) 3921, 3939, 4603, 4604, 4607, 4608, 4609; particulars below (17).

17. *The States of Good and Truth represented by the Twelve Sons of Jacob and the Twelve Tribes, in the historical order of the circumstances.* Note: On account of the length to which this article would necessarily extend, and the bulk which the present volumes have already attained, the heading only is here given for future guidance; in the meanwhile, for some portions of the history, see JACOB (11, 12), ESAU (3), PHARAOH (3), MOSES (1, 4, 11, 13, 17, 25), MAN (44), Vol. I., pp. 674—680, NATURAL (25), NUMBERS (11, 12), SHECHEM (3), to SLAY (3), MANNA (Vol. I. p. 681), MIRACLES (6, 7), JEW (6), ORDER (26), REPRESENTATION (8, 9), SERVANT (14—17, 21, 25), SIGHT (10), SILVER (2), HAND (Vol. I., pp. 308—311), EGYPT (5—7), to JOURNEY (Vol. I., pp. 464, 465), and other articles suggested by the various subjects.

TRINITY. See LORD (3).

TROOP [*turma*]. A troop or multitude from which Gad was named denotes, in the supreme sense, omnipotence and omniscience; in the internal sense the good of faith; in the external, works, *ill.* 3934—3936. In the opposite sense, those are represented by Gad who are in hallucinations concerning truths, and yet do works, which are consequently without righteousness, 6405. See TRIBES (*Gad*), MULTITUDE, CROWD.

TROUGH [*canalis*]. See WATER-POT.

TRUE [*verum*]. See TRUTH.

TRUMPET [*tuba buccina*]. See MUSIC.

TRUST [*fiducia*]. See CONFIDENCE.

TRUTH.—1. *That Truths are Laws of Order.* Divine truth is the order itself of the Lord's kingdom; and divine good the essential of order, 1728. All the laws of order in the Lord's kingdom are truths, or external verities, 1728. There is nothing in heaven, or in man, or indeed in the whole universe, providing it is in order, but what has reference to good and truth; hence divine good and divine truth are predicated of the Lord, from whom, as the sun of heaven, they really proceed, as heat and light from the sun of the world, 2173, 2184, 2508, 3166, 3704, 4390, 4409, 4696, 4839, 5232, *br.* 7256, 9667, 10,122. Good is the first essential of order, truth the last, and all effect or production is from the marriage of good and truth, 3726, 3793. It is good that acts in all things, truth that reacts, and even that reaction is from the power of good, to which truth is adjoined, 4380, 4757, 5928. Though truth has no power in itself, its power from good is incredibly great, 6344, 6423, 8200. All that is effected by the divine is effected by divine truth proceeding from him, of which omnipotence, or power itself, is predicated, 7795, 8200. See POWER (2), HAND.

2. *The Substantiality of Truth.*—Divine truth, which proceeds from the divine human of the Lord, is the veriest reality in the universe, the cause of the existence and subsistence of all things, 6880, 7004, 8200, 8861 end. See SUBSTANCE, FORM, INFLUX (1), LIFE (2).

3. *Good and Truth not to be understood abstractly.*—When good and truth are predicated, their subjects are to be understood, viz., those who are in good and truth, 3305, 4380. They are spoken of in the abstract by the angels, because they are not willing to attribute good and truth to themselves, and because all heaven is filled therewith, 4380.

4. *That Truth and Good really make Man.*—Every man is his own

truth and good in form, and this is very manifest in the other life, *ill.* 10,298. See MAN, MARRIAGE, LOVE.

5. *That all Truth and Good are from the Lord.* 1614, 2011, 2016, 2882—2892, 2904, 2946, 2974. The Lord is good itself and truth itself, and the union in him of the human essence with the divine is like the union of truth with good, and the union of the divine with the human like that of good with truth: thus it is a reciprocal union, 2011. The Lord as to each essence, the divine and the human, is the divine good of divine love, and the proceeding of that divine good is divine truth, 3704, 3712, 4180, 4577, 6371—6373. Divine truth proceeds from the Lord, but in the Lord is only divine good, 4180. Divine truth before the coming of the Lord existed by the influx of the divine itself into heaven, but since his coming by influx of the divine human, 4180. See LORD (4), HEAVEN (6), INFLUX (3).

6. *The Lord as the Word or Divine Truth.*—For full particulars under this head also, as to the distinction between truth divine and divine truth, and in what sense truth was tempted in the Lord, see LORD (59, 60).

7. *Truth Divine distinguished from Divine Truth.* See LORD (60).

8. *Divine Truth in the Heavens.*—Divine truth from the Lord makes heaven, but divine good is contained in it, 8309, 9408, further *ill.* 9995. Divine good in the heavens is called divine truth, *ill.* 10,196: full particulars in HEAVEN (6).

9. *That although Good and Truth are not of man, the means are provided, and he is free to make them his own.*—Man of himself can think nothing true, and do nothing good, 874—876. Notwithstanding the fact that all good and truth are from the Lord, man ought to compel himself to think and speak what is true and do what is good, *ill.* 1937, further *ill.* 1947. The heavenly freedom of man consists in his affection for good and truth, and infernal freedom in the affection of what is evil and false, 2873. The affection of truth is really the recipient vessel in which the truth of doctrine or of faith is received, and the reception is of a quality corresponding to the affection, 2875. Man is introduced by the Lord into good and truth, by his affection for them, and his affection in acquiring truth takes its quality from various causes, *br. ill.* 2878. It is only by the freedom of the affections and thoughts of man that good and truth can take root in him, 2879. Nothing can appear to man as his own that does not flow from his freedom; hence, though good and truth flow in from the Lord, man ought to do good and think truth as from himself, that he may receive a heavenly proprium, and come into heavenly freedom, 2880—2883, 2891. (The doctrine of faith teaches that the all of faith, or all of truth, is from the Lord; and so far as any angel, spirit, or man, receives from him, and believes it is from him, so far he is in the Lord's kingdom, 2904. In their first state, those who become regenerate believe truth and good to be from themselves, and they are left in that opinion for reasons here stated; but in their second state, when regenerate, they believe that good and truth are from the Lord, and at length they perceive it to be so, 2946, 2960, 2974. No good and truth with any one is his own except apparently, for it all flows in from the Lord, both immediately and through the medium of angelic societies, *ill.* 4151. To claim to oneself good and truth is theft, spiritually understood, *ill.* 5747,

5759. See THEFT. When man bends to himself the goods and truths which are from the Lord, he perverts them to the loves of self and the world; hence they are properly said to be from the Lord with him when he applies them to good uses, either to the welfare of his neighbor, his country, or the Lord's kingdom, 7564. All good that a man receives from the Lord is imparted by truths, for which reason it is necessary that he learn truths from the Word, *ill.* 10,661. As to the *Reception of Truth*, see below (56).

10. *Scientifics and Knowledges distinguished from Truths.*—Scientifics are not truths, but the vessels of truth, 1469. The order of progression is from scientifics to rational truths; from rational to intellectual truths; and from intellectual to celestial truth, 1495. Scientifics, and also rational and intellectual truths, are but vessels, each in their degree receptive of the higher, and finally of celestial truth, which is one with good, 1495, 1496, 3068. By a miraculous adaptation, apparent truths are made the vessels of genuine truths, *ill.* 1832. No one can be in scientific truth (that is, in its affection and faith) unless he be in rational truth, into which the Lord flows by the medium of intellectual truth, 1904 end. Doctrinals are founded on scientific truths, and these again on sensual truths; hence without sensuels and scientifics no doctrinal idea can exist, 3310 end. Knowledges are defined as the truths of the natural man, 5276. The knowledges of good are truths, but they do not become truths until they are acknowledged both in understanding and will, 5276. Truths are distinguished from the scientifics of the church, into which they ought to be insinuated, and, unless truths are insinuated into scientifics, the conjunction of the internal man with the external cannot be effected, *ill.* 6004, 6023, 6052, 6071, 6077. There is a nusus or endeavor in all things, from inmost to outmost, to act the part of a cause in its effect, or to produce itself in something ulterior as a body; thus good seeks to live in truths, truths in scientifics, scientifics in sensuels, and the latter in the world, 6077. Scientifics regard truths as their end, and truths regard good; all truths, therefore, lead to good. *ill.* 6044. Scientifics are merely the vessels of truth and good; it is the affection of truth and good within scientifics that constitutes them the truths of faith, 7770. See SCIENTIFICS, KNOWLEDGES.

11. *To know, to acknowledge, and to have faith in Truths;* the distinction *ill.* 896. The knowledge of truths and goods is not wisdom, but to be true and good; the knowledge of truths, however, is a means to wisdom, and regeneration is really effected by them, *ill.* 1555. Doctrinals, and what are called truths of faith, are only vessels (formed by instruction) recipient of truth, and they may even be falses; yet these the Lord miraculously adapts to the reception of charity, *ill.* 1832. There are some who can be brought into the knowledge of faith and truths, some who cannot; the former are the spiritual, who become regenerate, 2689. The quality of those who are in faith or in the knowledge of truth, but not in the good of truth, is described, 3459, 3463. Few know what the good and the true really are, and none can know but the regenerate, *ill.* 3603. At this day there are no knowledges concerning good and truth, and the laws of representation; and hence it is with difficulty such things can be comprehended, 4136, 9186, 9995; particulars in REPRESENTATION.

12. *Truths of Faith; the Truth of Peace; Truths of the Church.*—Truths of faith are the interior truths or laws of charity, *ill.* and *sh.* 1038, 2049. Truths of faith are the interior truths of the Word, *br.* 1879. Truths of faith are not really divine truth, or pure intellectual truth, but they are appearances of truth, to which fallacies of the senses are adjoined, 2053. Truths of faith are not saving unless good be in them, *ill.* 2261. All who are in the truths of faith are saved if they shun evil, because then their truths become receptive of good, *ill.* 2388. Truth [*veritas*] is faith, and in the internal sense this truth and faith are the same as charity; hence all truth is from good, and all faith from charity, 3121. By mercy and truth [*veritas*] the celestial understand love and charity, which flow in from the Lord; the spiritual, by the same expressions, understand charity and faith, *sh.* 3122. Truths of faith without charity are dead, *ill.* 3849. The quality of some is described from experience who had understood the truths of faith, but lived in evil; these in the other life abuse the truths of faith, to obtain dominion, 4802. To set up truth or faith as the essential of the Church is attended with many errors, and produces infatuation, *ill.* 4925. The Word ought to be searched, to know whether the received doctrinals of faith are true, 5432, 6047. Truths of faith are only truths in the human understanding (the Author's words are, *When applied to their subject*, viz., to any man, spirit, or angel), and they are then truths, with a difference according to state, 5951. When first learned, the truths of faith are scientifics; when revered as holy, they are called truths of the Church; but when the man is really affected by them, and lives according to them, they are spiritual truths, because imbued with charity, 5951. Truth, to be genuine, must derive its essence and life from charity, and from innocence in charity, 6013. The truth of faith has its rise from the truth of peace; and the truth of peace is compared with the morning light, for it is divine truth in heaven, where it affects all with internal felicity, *ill.* 8455—8456. It is truth from the divine which flows into the truths of faith with every one that causes them really to be truths, 8595. Truths of faith, truths of the church, truths of heaven, are not really such without good, because they are then without life, 9603. Truths of faith are the light of life, but the good of love is the fire of that light; in this passage it is expressly said that every particular good has its truth, and every truth its good, 9637. Truths of faith, properly so called, are of man's very life; but there are secondary truths of faith, not of the life's love, but more or less confirmatory, 9841. See FAITH.

13. *That the Lord adapts and conjoins himself to man by Apparent Truths.*—The Lord miraculously adapts the apparent truths with which man is imbued by instruction to the reception of celestial truths, or the dictates of charity, from himself, 1832, further *ill.* 2715. Between the apparent truths appertaining to man and the Lord, there is no parallelism and correspondence, but only with good, 1832. Truths, according to man's understanding, are appearances imbued with fallacies, and even with falses; still the Lord conjoins himself with man in virtue of what he esteems truth, and thus forms his conscience, 2053. Truth divine from good divine flows into the rational mind, even though it be occupied with apparent truths and with fallacies, but it conjoins itself more closely with genuine truths, 2531, 2554.

Conjunction on the part of the Lord is by influx into the rational part of man, and by means of the rational into the natural, which it adapts to the reception of life; on the part of man, reciprocal conjunction is predicated by the acquisition of scientifics and knowledges receptive of life, 2004. Man cannot receive divine truth, but only apparent truths, to which are adjoined fallacies derived from the senses, 2053; compare 2069 end, 2719. No angel or man can be said to have pure truth, but appearances of truth are accepted, if they are receptive of good; some examples of apparent truths given, 3207. The spiritual (not having perception) are permitted to believe and acknowledge for truth what they apprehend; otherwise there would be no reception, 3385. As to the conjunction and influx of the Lord by goods and truths called remains, see REMAINS (1, 3).

14. *Truth in the procedure of Regeneration.*—Truths (scientific and rational) can only be regenerated by and from good, and the delights of good, 671. The order in which man is regenerated by intellectual truths, by which the necessary planes are formed, *ill.* 1555. Truth, thus received, is the beginning of temptation combats, 1685. In the process of regeneration by truths, the Lord miraculously adapts apparent truths and even fables to the reception of the good of charity, *ill.* 1832. Truth is implanted, and also the affection of truth from good, in order that man may become regenerate; but when regenerated, he acts from the affection of good, 1904. Truth is spoken of that tends to good, and is united to good; but this is not meant by truth that proceeds altogether from good (as when man is regenerated), 2063. During regeneration the Lord insinuates good into truths; hence truths become the vessels of good, 2063. It is explained that man is regenerated by the truths of faith, which are continually implanted in good or charity, so that truths become as the vestments of good, *ill.* 2189. In further explanation, it is shewn that regeneration is not really effected by truth, but by the good of truth; in fact, that it is good which manifests itself even as affection for truth, 2675, 2697. Before regeneration, truth and good are not genuine, but apparent goods and truths form what is called the first rational; after regeneration, there is a genuine affection for good and truth, or a new rational part given by the Lord, 2657. With those who become regenerate, fallacies, etc., derived from the senses, are bent to goods and truths which flow in from the Lord, 24, 25, 1832, 2657, 4364. Those who become regenerate are such as can be held in the affection for truth and good; their quality described, and also the quality of those who cannot be held in such affection, 2689. Redemption, or the reformation and regeneration of the man of the spiritual church, is effected by truth, by which, at length, man is led to will good, 2954. The reception of truth by the regenerate is treated of in two states, which succeed each other: the first, when they believe truth and good to be of themselves; the second, when they believe that all is from the Lord, 2946, 2960, 2974. According to the appearance and the procedure of regeneration with the spiritual man, truth is held to be prior and superior to good, or faith to charity; but this is only the case while he is regenerating, or while his inverted order endures; when regenerated, his state is changed, and it is good that assumes the first place; this law of man's regeneration variously *ill.* 3324, 3325, 3330, 3336, 3494, 3539,

3546—3548, 3563, 3570, 3576, 3601, 3603, 3610, 3701, 3863, 3995, 4247, 4256, 4337, 4925, 4926, 4928, 4930, 4977, 5351, 5354, 5747, 6247, 6256, 6269, 6272, 6273, 6396, 8516, 10,110. The priority of truth before regeneration, both as to time and degree, is a fallacy, owing to the deficiency of the spiritual in the perception of good, and to the fact that their affection for truth is imbued, more or less, with delights of the love of self and the world, 3325, 3330, 3336. In accordance with the law of regeneration by truth, the spiritual man proceeds from doctrinals to the good of doctrinals, from this to the good of truth, and from the latter to the good of life; when regenerated, this order is inverted, and he proceeds from good to truth, 3332. It is explained how good is adjoined to truths in the natural during man's regeneration,—viz., that affection always adjoins itself to that which agrees with it in the memory; and this being the case, the affection and the idea are reproduced together; in a similar manner, the affection of good is adjoined to doctrinals of truth (by the Lord in man), and, this being done, the affection of good and the truth are reproduced together, and thus falses and evils are removed, 3336, 5893. During man's regeneration, he is led by the Lord first as an infant, next as a boy, afterwards as a youth, and at length as an adult; when he is led as an infant boy, he has knowledges of external or corporeal truth, which are such as the knowledges of historical things and of rituals in the world, 3665, 3690, 3982, 3986. Knowledges of truth here spoken of are such as admit successively spiritual and celestial truths, for which reason they are said to contain inmostly the divine, *ill.* 3665, 3701. In reference to the same law, explained in the numerous passages cited above, good is called the first essential of order, truth the last, *ill.* 8726. In reference to the same general law again, regeneration is described in two courses of ascent and descent; ascent from truth to good, or from externals to internals; descent from good to truth, or from internals to externals, as represented by angels ascending and descending in the dream of Jacob, and by the successive birth of his sons, 3882. In the procedure of regeneration, good and truth not genuine serve to introduce genuine truths and goods; the latter remain, but the former are relinquished, 3972—3974, 3982, 3986, 4063, 4145; see also 3665, 3690. During regeneration there is an influx from the Lord into the good of the spiritual or internal man, and further, through truths of that degree into the natural man; to this influx of truth power is attributed, to which is due the arrangement or regeneration of the natural, 4015. In the man who is regenerating falses are mixed with truths, which are arranged into order when he is regenerated and acts from good; in this order, truths occupy the midst and falses are rejected to the circumference; with the evil, on the contrary, falses make the centre, and truths are rejected, 4551, 4552, 3993, 4005. In the arrangement of truths under good, by regeneration they assume the form of good, which is the truly human or heavenly form, 5704, 5709, 8370; see below, 6028, 10,303; when a man has been led by truth to good, he not only sees from that good the truths which he knew before, but new truths; thus good fructifies and forms itself in the natural man, and ever produces new truths, which are called truths from good, 5804, 5806, 5816. All good is attributed to the will, and all truth to the understanding; it is here *ill.* also how close the conjunction is between good and truth.

5807, 5835. Without truths in the natural mind, good cannot operate; but in order to their conjunction, truths must be introduced by affection; it then follows, that where the truth of faith is reproduced, its affection is also reproduced, and contrariwise, 5893. When good, by regeneration, has obtained the dominion, it produces truths continually, and every truth is like a star, luminous from good in the midst, 5912. When goods and truths are arranged in a heavenly form by regeneration, they are disposed according to the degree of goodness, the best in the midst; with the evil, on the contrary, the worst occupy the midst, and the better are driven to the peripheries, *br.* 6028. Those who combat with falses, for the most part combat from truth not genuine, but from what they hold to be true, every one according to his own church; nevertheless, if there be innocence, by which such truths are conjoined with good, they overcome falses, 6765. Truth prevails over the false with immense power, for the false is opposed to the divine, and divine truth is the veriest reality in the universe, 6784, 6880, 7004. The arrangement of truths in man, when regenerated, is in series corresponding to the arrangement of angelic societies in the heavens, 10,303. See *SERIES, HEAVEN, GOOD.*

15. *The Regeneration of Truths.* See above (14).

16. *Affections of Good and Truth.*—There are two affections, one of good, the other of truth; and these two the ancients regarded as one in a heavenly marriage, the affection of good being as the husband, and the affection of truth as the wife, 1904. The affection of truth takes precedence before regeneration, but the affection of good afterwards, *ill.* 1904; see below, 5827. The affection of good and affection of truth are briefly described; the one is to do good for the sake of good, the other to do good for the sake of truth; the one is proper to the will and to the celestial man, the other to the understanding and to the spiritual man, 1997, cited 2422. The quality of those who are in the affection of good and of truth respectively is described, *br.* 2422, 2430. With those who are in the affection of truth there is also the affection of good, but it only comes to their perception obscurely, 2425. There is an affection of rational truth, and an affection of scientific truth—the one internal, the other external, 2503. Those who are in the affection of truth have but little truth compared with those who are in the affection of good, 2429. There are some who can be held in the affection of good and truth, some who cannot, 2689. The affection of truth is good which first manifests itself as affection, in order to acquire and appropriate truths to itself, *ill.* 3316, further *ill.* 4247. Truths of doctrine and scientifics are nothing without affections, *ill.* 3849. The church consists of those who are in the affection of truth from good, or the affection of good from truth; not of those who are in the affection of truth without good, or in the affection of good from which no truth is derived, 3963; see also 4301, cited below (17). A truth that enters with any affection is reproduced whenever that affection recurs, and the good or affection is reproduced when the truth recurs, for they cohere together, 4205, *ill.* 4301, 7967 cited below. The affection of truth appears to derive its origin from truth, but it is from good flowing into truth, 4368, *ill.* 4373. It is by affection or desire that truth is conjoined to good, 4301, 5365. Those who are in the affection of truth do not remain in doctrinals, but search the Word whether they be true, 5432,

6047. In several passages cited above it is shewn that the affection of truth takes the precedence before regeneration is effected; here it is explained that truths are first manifested because they are nearer the sensuous of the body, but good is more in the spirit and in the light of heaven, *ill.* 5827; compare 8648. The delights of the affections must adhere to truths that they may be alive; for truths are excited by the angels, by influx into the affections, 7967. The affection of truth is from good, and the one is conjoined with the other, 8349, 8352. When there is no good, the affection of truth is undelightful; and where there is good, there is delight in truth, for good and truth mutually affect one another, and proceed from one another, 8349, 8352, 8356. An illustration is given of the affection of truth when genuine and when not genuine; the former when truth is loved for any selfish end, the latter when it is loved for the sake of life and good use, 8993. Truth ought to be such as can subsist together under one common affection, otherwise they conflict with each other, and perish, *ill.* 9094; for which reason, truths in series under their affections, are as families which correspond to angelic societies, 9079. Further particulars in GOOD (16); see also HANDMAID, AFFECTION, AFFINITY, FAMILY.

17. *The Marriage of Good and Truth.*—Truth of itself does not enter into a marriage with good, but good with truth, 725. Truths are vessels recipient of good (but observe that the recipiency of good in externals does not constitute the marriage of good and truth), 1900, 2063, 2261, 2269. The marriage between good and truth is first treated of where intellectual truth adjoined to good is represented, 1895, 1901, 1904, 2173. The marriage of good and truth is continually represented in the historical parts of the Word, because it prevails everywhere in the Lord's kingdom, both in heaven and earth; all nature likewise subsists from this marriage, 2173, 2184, 2508, 3166, 3704, 4390, 5232, 7256, 10,122. The marriage of good and truth is so universal, that every particular good is united to its corresponding truth in the regenerate man, and from this law are derived consanguinities and affinities like those of families, 917, 2556, 2739, 3665. (The marriage of good and truth is the real origin of every human love, and above all, of conjugal love, *ill.* 2728—2739.) The heavenly marriage of good and truth, in its essence, exists in the Lord alone, and in others so far as they derive from him, who, from this marriage, are called his sons and daughters, and are related to each other as brothers and sisters, 2508, fully *ill.* 2588. The heavenly marriage of good and truth is derived from the divine marriage of divine good and truth, *ill.* 2803. Good and truth are so united, that although interior truths may be known, they can never be received except by those who are in good, 2531. Truth can only be conjoined to good by its affection, because in the affection is the life by which conjunction takes place, 3024, 3066, cited 3095. As the affections of good and truth constitute a marriage, so the affections of evil and the false; hence the false cannot be conjoined with good, nor truth with evil, 3033; see below, 3110, 3116. The marriage of good and truth is effected by influx, by which truths from the natural man are continually called forth, elevated, and implanted in good, which is in the rational, 3085, 3086. The first affection of truth which is to be initiated into good, is impure, but it is successively purified, 3089. There is a reciprocity, called the consent, of truth, when

it is to be conjoined to good, as in marriage, 3090. Power is also predicated of truth, about to be conjoined, as denoted by hands, arms, shoulders, 3091. The illustration of truth about to be conjoined is from good, and such illustration by truth penetrates even farther, and produces the lower affection for truth, 3094. Good flows in by an internal way, and truth by an external way, in the natural principle, but they are conjoined in the rational, 3098. To recite the preceding in a summary, the conjunction of good and truth can take place when the natural man is illustrated by the influx of good from the rational, for then good sees and acknowledges its own truth, and truth its own good; thus there is mutual acknowledgment and consent, 3101, 3102, 3141, 3166, 3167, 3179, 3180, 4358, 9079, 9495, 10,555. When truth is thus conjoined with good in the rational, it is appropriated to man, and vanishes out of the external memory, 3108. In effecting this conjunction, a most exquisite exploration and precaution is exercised to prevent truth being conjoined with evil, and the false with good, 3110, 3116.* [In order that truth may be received in this conjunction, there must be innocence and charity in it, 3110, 3111.] Truth is really formed first in the natural man by the influx of good through the rational, 3128. It is further explained that truths are formed if there be correspondence, if not, falses are formed instead of truths, 3128, 3138. First truths, however, are appearances of truth, afterwards appearances are put off, and they become truth in essence, examples given, 3131. The influx of good is so regulated, that truth is initiated and conjoined in the rational according to degrees of instruction, *ill.* 3141. The truth of faith, unless conjoined with the good of love in the manner here described, can neither receive life nor produce fruit, as light without heat can produce nothing, 3146. To the intent that truth may be conjoined with good, there must be consent on the part of the understanding and the will; when there is consent on the part of the will, then there is conjunction, 3157, 3158. Consent being essential, truth cannot be conjoined with good except in freedom, 3158. In further explanation of this conjunction, the affection of good and the affection of truth in the natural man are as brother and sister; but the affection of truth called forth from the natural man into the rational is as a married woman, 3160. The same thing is illustrated thus: good from the rational does not flow in immediately into natural truth, but first into good; were it otherwise, man would be born rational, which is not the case; here it is shewn also that the rational as to truth is formed by knowledges, 3160, 3161. Knowledges and scientific truths are predicated of the memory only; to be appropriated they must be conjoined with good, in which case they are of the will, and regarded for the sake of life, 3161. By adoption for the sake of life, good makes to itself truth, to which it may be conjoined, because it acknowledges nothing else for truth but what is in agreement with it, 3161. It is with difficulty that truth can be elevated out of the natural into the rational, on account of the lusts of evil and the persuasions of what is false, and the fallacies thence derived, thus on account of reasonings and doubts whether it be so; it is added, that truth is elevated into the rational principle when man begins to be averse to reasonings

* That truth cannot be conjoined to evil, but to good only, was *ill.* from experience in the other life, by representative lights appearing, 4416.

against truth. and to reject doubts as ridiculous. 3175. Where the adoption of truth is again illustrated, it is repeated that good acknowledges its own truth, and truth its own good; also that truth perceives in itself an image of good, and from good the very effigy of itself in which it originates, 3179, 3180. An illustration is given of what is practically meant by truth being elevated out of the natural into the rational: it is shewn also that it then passes from the light of the world into the light of heaven, thus from what is obscure into what is clear, whereby man comes into wisdom, 3182, 3190. Divine truth natural and divine good natural, as two wings, elevate the truth which is to be initiated into good in the rational, 3192. Truth is not initiated and conjoined with good at once, but initiation and conjunction goes on continually through the whole life, and even in the other life, 3200. The separation of truth from scientifics, its elevation thence, and conjunction to good, is briefly explained; especially, that it now comes to the perception of rational good, 3203. The acquisition of truth, and its procedure till it becomes of the life by regeneration, is compared to the growth of knowledge in a child, who first learns to walk, to speak, etc., but afterwards all this knowledge becomes habitual, and flows spontaneously from the life, 3203. Pure truths are not given either with men or angels, but exist in the Lord alone; but appearances of truth appertaining to an angel and to a man who is in good, are received by the Lord as truths, 3207; some examples of such appearances, 3207 end. Between the good of the Lord's rational and truth from the natural there is not a marriage, but a covenant resembling that of marriage, for which reason Rebekah is called the woman, and not the wife of Isaac; the real marriage is the union of the divine essence with the human and of the human with the divine, 3211. Where the conjunction of good and truth is again treated of (as *ill.* in several passages cited above), it is remarked that the means provided for such conjunction, by influx from the rational part of man into the natural, are innumerable, and are discovered in the internal sense of the Word, 3573. Truths are conjoined with good when they are learned and acknowledged for the sake of uses of life, 3824. Truths are conjoined so far as the man is in the affection of good, not so far as they are known, because in reality truths are the vessels of good, 3834. The conjunction of good and truth, or the heavenly marriage, is not effected between good and truth in one and the same degree, but between a superior and inferior, being ruled by influx, 3952, 8516; see above, 3098. Goods and truths in man correspond to angelic societies, and the influx of good from the Lord is by the medium of angels; here it is also *ill.* how good conjoins truths by influx into knowledges, 4067, 4096, 4097, 4099; see below, 9079. Before good and truth are conjoined the former is as lord and master, and the latter as a servant; after conjunction they are as brethren, 4267, 5510. Truths are insinuated and conjoined to good by affection or delight, and they are necessary to make it good, *ill.* 4301, 5365. Truths cannot be conjoined to good until they are arranged in the order of heaven; in other words, when truths are conjoined to good, this order prevails among them, 4302, further *ill.* 5704. The conjunction of good and truth takes place when good, flowing in from the Lord, meets with the good of truth, which is truth in the will and act, 4337, 4353, 4904, 4984; compare

7056. The conjunction of truth commences with the more general or common affections, and makes progress to the less common or more and more particular affections, *ill.* 4345; compare 4353. In this conjunction, all truths have respect to love and charity as the beginning and end for which they are given, and are implanted therein, 4353; see above, 3101, etc. (including 4358). Truths cannot be accepted, and therefore cannot be conjoined with good, except with those who are in the good of charity and love, *ill.* 4368, 5340 end, 5342. Before truths can be implanted and conjoined to good, they must be freely received and confirmed, for there is no influx from heaven beyond the means which exist with man, and no conjunction of good and truth except in liberty, *ill.* 4364 and citations. When good conjoins truth, it is good that acts, and truth that suffers itself to be acted upon; the apparent reaction of truth is also from good conjoined thereto, 4380, 4757; further *ill.* 5928. Truths are adjoined to good when the man finds his delight in doing good to others for the sake of good and truth; and when so adjoined they are preserved in the interiors, to be produced as spiritual nourishment, especially in times of temptation, 5340, 5342, 5733, 5820. When good is willed, it is insinuated into the understanding, and assumes a quality and form there which is called truth; between good and truth, the conjunction is then close and strong, like that of a father and son, 5807, *ill.* 5835. The conjunction of good and truth, or of charity and faith, is briefly treated of in series with the doctrine of charity; these few passages contain in a summary the doctrine of good and truth, 7623—7627. It is explained that good adopts truth when they are conjoined, because truth is subjacent, and influx is always from what is superior to what is beneath, not from what is inferior to what is above, *ill.* 8516; compare 8778. An illustration is given of the quality of truths to which good can be conjoined, or the quality that truths must be to become goods, 8725; the same described as pure truths, 8711. In further explanation of their conjunction it is shewn that truths received into the exterior memory are subject to the intuition of the internal man, who elects therefrom such as concord with good flowing in from the Lord; such elected truths are called spiritual, and the good to which they are conjoined is called spiritual, because it is formed by them, 9034; compare 3161, 3570. The election of truth and its association with good in the heavenly marriage is from their mutual love for one another, which is derived from the angels of the corresponding societies in heaven, 9079. Goods and truths which subsist together are compared above (4067) to angelic societies; here it is further shewn that interior good and truth are really as parents, from which goods and truths are born in the exterior as offspring; hence that truths mutually acknowledge each other, and that this is derived from the societies of angels, who mutually know and love each other, 9079. Truth ever desires good, that is, to be good and to do good; thus good and truth are in the perpetual endeavor to conjoin themselves, 9206, 9207; *ill.* by comparison with the heart and lungs, 9495. The desire to conjunction is in truth, because its esse is really good, from which it is derived, and to which it serves as the body to life; wherefore of one without the other nothing can be predicated, for they are nothing, *ill.* 10,555. The mutuality of good and truth is *br. ill.* 10,555 end, and is further explained by action and reaction,

10,720. Further particulars concerning the connection of good with truths, in *GOOD* (21). *MARRIAGE* (13, 20).

18. *The Sphere of Truth*.—Every truth has a sphere of extension according to the quality and quantity of good, *br. ill.* 8063. See *SPHERE, RING*.

19. *Distinction between the Celestial Man and Spiritual Man as to Good and Truth*.—Good and truth are predicated of both classes (or churches), celestial and spiritual, but with this difference, that with the celestial it is the good and truth of love: with the spiritual, the good and truth of faith, *ill.* 3240. The celestial have the perception of truth, the spiritual knowledges of truth, from which they reason, etc., 3241, 3246, 3069. The reception of truth by the spiritual is obscure, because it is learnt, not perceived: yet in truth thus acquired the Lord implants good, 2715, cited 2718, further *ill.* 2935, 3833, 10,661. By truth, when the spiritual man is treated of, is to be understood what he believes to be truth, though it may be a fallacy, 2718, 2719. The truths of faith with the spiritual are implicated in the scientifics of the natural man, because the spiritual have not perception like the celestial; for this reason the Lord assumed the human, by which they are delivered, 2831, 2833, 2834, 2836, 2841; read also 2716. In each kingdom, or class, the celestial and spiritual, good and truth are implanted, but in a different manner; with the celestial they are implanted in the voluntary part; with the spiritual in the intellectual part, 2831, 10,124. See *SPIRITUAL* (5, 11, 13, 15).

20. *That specifically Truth is called Spiritual; Good Celestial*, *ill.* 880. Intellectual truth is the spiritual principle itself, *ill.* 1901. The celestial and spiritual are distinguished as good and truth, *br. ill.* 2069 end. See *SPIRITUAL* (12, 14).

21. *That Truth itself is nevertheless distinguished as Celestial and Spiritual*.—Truth from a celestial origin, thus from good, is perceived by the angels simply as happiness and delight: it is happiness in the internal man, and delight in the external, 1470. Celestial truth is happiness itself, and beauty itself; here it is represented by Sarai, the wife of Abram, 1470. Celestial truth is distinguished from truth celestial, *br. ill.* 1545 end. Celestial truths flow in from the divine good of the Lord; spiritual truths from his divine truth, 2069 end. Celestial truth is influx from the Lord received by the celestial man; spiritual truth is his influx received by the spiritual man, 2069 end. The celestial is predicated of good, or of love to the Lord; the spiritual of truth, or of the faith of love, 2507. Whether we say spiritual truth and celestial good, or the Lord, it is the same thing, because he is good itself and truth itself, 2588. Spiritual truths are defined as truths of faith, when derived from charity, 5951.

22. *That Spiritual Good is Truth*.—It is really truth that is called the good of the spiritual church, 5733, 7957, 8042, 8458, 8521, 9404, particularly *sh.* 10,336. See *GOOD* (16).

23. *That all Truth is predicated of the intellectual part; all Good of the voluntary part*, 2781.—Both good and truth, when the spiritual man is treated of, are predicated of the intellectual part, and implanted therein; but when the celestial man is treated of, they are to be understood as implanted in the voluntary part, *ill.* 2831, 10,124; see also 4493, cited in *GOOD* (20). The influx of good from the Lord is re-

ceived in the voluntary part, and the influx of truth in the intellectual part, but the one cannot be received without the other, 5147. Truth without good cannot be given, because truth is variation of form, and good is the harmony and delight of such variations, 5147, 5807; further *ill.* 9206, 9207. Good and truth have a definite relation to all things in the universe, and in man this relation is to the will and understanding; to the will as the receptacle of good, and to the understanding as the receptacle of truth, 3166, *ill.* 3704, 4390, 5232, 7256, 10,122. There is the same difficulty in distinguishing between good and truth as between willing and thinking, because good belongs to the will, and truth to the understanding, 9995.

24. *That Goods are qualified and matured by Truths.*—Goods are born and brought to maturity by the truths of faith, and consequently they derive their quality from the quantity and quality of such truths, 2190. Good continually differs everywhere and in all, according to the truths implanted in it, and from which it receives its quality, *ill.* 3804. Good considered in itself is one, but it is made various by truths; comparatively as life flowing in from the soul is varied in the body by the variously composed fibres, 4149. The truth of one cannot subsist in the good of another—if transferred, therefore, it passes into the form of him who receives it, and puts on another appearance, 4149. Truth is confirmative of good, but one truth is not sufficient,—there must be several, 4197. Truths make the quality of good, because they become goods when they are lived, 6917. The good of every one is enriched and qualified by the affections of good and truth that are in affinity with it, 6917, *ill.* 7236. The varieties of good, which are perpetual (for no one good similar to another can be given to eternity), are from the truths adjoined to it, *ill.* 7236. He who knows what the formation of good from truths is, knows the veriest arcana of heaven, for he knows the secrets of man's creation anew, and the formation of heaven within him, 8772. It is with good and truth as with blood, and the vessels which contain it, or with spirit, and the fibre which carries it; for as the spirit assumes a form according to the fibres, so good is qualified by truths, 9154. It is with good as with all delight, and sweetness, and consent, and harmony, which are not such from themselves, but from what is contained in them; thus good is made goods by truths, and he is not in good who does not desire truths, *ill.* and *sh.* 9206, 9207. See Good (21).

25. *That Truth proceeds and derives its vitality from Good.*—At this day few understand what truth is in its genuine essence, because it is not known what good is, when yet all truth is born from good, and all good exists by truth, 3603, 4136, 9186, 9995. No truth can germinate or be produced except from good, 668. Truth is the form of good, 668. Truth is actually formed according to the quality of every man's good, 668, 2261. Goods and their delights constitute the life of man, and they communicate their life to his truths, 678. There is no truth but what is produced from good, 725. If good be abstracted from truth, there remain but words, 725. The truth of faith is nothing without the good of charity, and can only taken root in virtue of good, *ill.* 880. Truth is but a vessel receptive of good; and it is called celestial when good is received, 1496; particularly 1900, 2063, 2261, 2269. The arrangement of truths derived from good, by which the life of the

good of love is within truth, is according to affinities in heaven, *ill.* 1900, 1928. Good and truth considered in themselves have no life, but are instrumental to life, which they derive from the affection of love; hence the quality of good and truth is according to the quality of the love or life, 1904. Truth without good is morose and combative, but when derived from good mild and clement, and yet it overcomes all, 1950. Truth is esteemed more genuine and pure in the degree that it is adapted to receive good, *ill.* 2269; see below, 2429. Truth introduces and leads to good, 2385. Good cannot flow into truth so long as man is in evil, 2388. Truth, not conjoined, is yet said to be in affinity with good, 2428. Truth really proceeds *pari passu* with good, or exists in every one in the same ratio and degree that good does, *ill.* 2429. The fact that good is in truth, and that there is really no truth but what is from good, is *ill.* by examples; it is here remarked also that man is more blessed in the degree that there is more of good in his truth, 2434. The same truths with one are really truths, with another are less true, and with some are false; this according to the affection of charity, or good, 2439. Truths that are such in appearance only, and even fallacies, are receptive of good from the Lord; but when such truths are conjoined they obscure good, 2715; further *ill.* 2718, 2719. Good so formed as to be intellectually perceived is called truth; hence truth is the form of good, and in its real essence is good, 3049, 3121; see also 3316, 4247, cited above (16). Truth derives all its order from good, viz., when good is received in the natural mind by the regenerate, *ill.* 3316. It is repeated that truths are vessels recipient of good; in other words, they are perceptions of the variations of form as determined by state, 3318. Spiritual good is formed by truths, and truths are as fibres which form good, but which are led and applied into form by interior good, *ill.* 3470, 3579, 4149. In the production of good and truth, good is the first-born or elder son, truth the younger; the prior existence of good is here illustrated by what is generally regarded as natural to the state of infancy, 3494. The true life of man consists in good and truth, for it is only in good and truth that there can be life from the Lord, 3623. Where the life of good and truth in conjunction is treated of, *lives*, in the plural, is often expressed; this because there are two faculties of life, the will of which good is predicated, and the understanding of which truth is predicated; these make one life when the understanding is the procedure of the will, or truth the procedure of good, 3623; see above (23). By the living force in good (because the Lord himself is in it) it arranges truths into the order of heaven; as evil, on the contrary, arranges falses in the form of hell, 5704. The application of truths is made by good, and is in subjection to good, 5704, *br.* 5709; further *ill.* 8370. The reciprocity and reaction of truth is from good, for truths with good in them are like blood vessels containing blood, and without good they are empty and lifeless, 5928; *ill.* again by this and other comparisons, 8530, 9154, 10,555; and by the conjunction of the heart with the lungs, 9495. Truths are not truths without good, because they are without life, 9603. Truth without good cannot exist, and good without truth cannot appear, the one is the form, the other the esse of life, 9637. See Good (21), and some passages in Form.

26. Truths that are called living and not living.—Scientific and

rational truths are not living truths, unless good be received in them, 671. Truths have no life except from good and the delights of good, 678. There is no parallelism and correspondence between the Lord and man as to truths, but as to goods; thus not as to things spiritual, but as to celestial, 1832. Truths received by instruction, which in themselves are not truths, serve as vessels for the reception of truths, which flow in from the Lord, and which are the dictates of charity, 1832. Truths derived from scientifics are without life, until they receive truth flowing in by the internal way, which is infilled with the good of love, 1928. Neither good nor truth have life in themselves, but they derive life from love or affection, 1904. The apparent life of truth is spoken of, the deprivation of which appears at first like the extinction of truth; it is shewn, however, that when truth is deprived of the life derived from self, it is then conjoined with good and receives essential life, 3607, 3610. Truth is said to have life from self, so long as those who are in the affection of truth do not live according to the truth they know, because so long as this is the case some pleasure of the love of self or of the world is adjoined to the affection of truth, 3610. This description applies to the quality of the state when truth is held prior and superior to good; the quality of that state, and of the succeeding one is briefly described, and it is further explained that there is a continual endeavor in good to restore the state of order, that truth may be subordinate, 3610. The quality of truth with and without good is described; without good it is like hard, fragile threads, but with good it is like the soft living fibres from the brain, filled with spirit, 5951, 6350, 7068, 7601. Those who are in truth without good are in fallacies, 6400. Truth derives its life from the affection associated with it, 4205, 4301, 7967. There are truths (so called) not from the Lord, but from the proprium, and these are truths only in the external form; genuine truths, which are such in the internal form, have life from the Lord in them, 8868; further as to truths genuine and not genuine, 8993.

27. *Truth called the Good of Truth.*—In its essence or first existence the good of truth is really truth itself; thus it is truth appearing as good, 3295. The good of truth and the truth of good are inverse in respect to each other, the former is good from truth such as exists with those who become regenerate before their regeneration; the latter is good from which truth proceeds, such as exists with the regenerate, 3669; *ill.* by an example, 3688. The good of truth is described as truth that has passed into the will and act, 4337, 4353, 4390, *ill.* 5526, 7835. The good of truth is *br.* defined as use, 4984; as to which see 4973, cited below (37). Truth that has been adopted in the will and life, and which for that reason is called the good of truth, is also meant in general by good, and by truth that has become good, 5595, 7835. The good of truth is properly called spiritual, 5733, etc., cited below (28); particulars in Good (11).

28. *Truth from Good called the Truth of Good.*—Truth derived from good in the genuine sense is spiritual good, which is love towards the neighbor, 2227. Good flowing in by the internal man brings along with it truths, which, for this reason, are called the truths of good, 4385. Power is predicated of truth from good, 4757. Truths derived from good are called the forms of good, because they are goods formed, *ill.* 4574, *ill.* 4926. Truths derived from good are predicated of the intel-

tellectual mind, which sees in the light of heaven; but truth does not become the truth of intelligence until it is conjoined to good, [*ducitur per bonum*] when it passes from the will into act, *ill.* 4884. The truth of good is that truth that is from good, or that faith which is from charity, 4925. The truth of good is properly celestial, because the celestial have their perception of truth from good; on the other hand, the good of truth is properly spiritual, because it is by truth the spiritual are led to good, 5733, 7957, 8458, 8521, 9404. An illustration is given of the two states, viz., that in which man looks from truth to good, and that in which he looks from good to truth; it is in the latter state that he is in the order of heaven, 8505, 8506, 8510.

29. *The multiplication of Truth; the connection and affinity of Truths.*—The multiplication of truth from good, with those who are in the good of charity, thus who are in the heavenly marriage, is so immense as to be inexpressible, 1941, 1997. When truths are thus multiplied they also assume an order, in which order every truth may be regarded in connection and affinity with all others, 2863. The Author, accordingly, speaks of the genera and species of good and truth; and these are innumerable, even when they appear and are expressed as one, 3519, 3677, 4005. Every truth has its own good, and every good its own truth, from every conjunction of which proceed goods and truths in series, 3540, 3599, 4005, 5355, 5365. Truths are multiplied when, and so far, as heavenly influences predominate over worldly ones; and they are diminished so far as worldly influences predominate, 4099. If truths be multiplied by their association with anything but good, they are not truths, and instead of the heavenly marriage there is adultery, *ill.* 5345, 6090. The multiplication of truths and their connection in a brotherhood cannot take place without good; first, because there is no end to which they all alike tend, and no origin from which they all alike come; secondly, because if good be not present among truths the falses of evil enter and separate them, 5440; see also 40. There is no limit to the multiplication of truths from good after the heavenly marriage, because the infinite is in them, 5355. The multiplication of truth precedes and the fructification of good follows; hence there are states of spiritual indigence or hunger, and hence the conjunction of truth and good is according to affection or desire, *ill.* 5365. By the fructification of truth from good with those who become regenerate is meant their continually increasing power of perceiving truths, and they enjoy this faculty because the influx of good brings along with it the wisdom of the angelic society with which it communicates, 5527. The multiplication of truth goes on in both parts of the natural mind, interior and exterior, 5276. Good, when it rules continually, multiplies truths about itself, and every truth becomes like a little star lucent from good, 5912. Good implanted from the Lord by truths, is like the prolific principle secreted in the interior of fruits by their fibres; when good is thus formed it produces itself by truths with a continual conatus to a new good, comparatively as the fibres afterwards carry juice from the seed, and as the seed produces a new tree, which again bears fruit, 9258. Further, as to the production of goods and truths, their affinity, etc., see 4067, 9079, and other passages, cited above (17).

30. *Truths and Goods distinguished into Degrees.*—Goods and truths exist in three distinct degrees, and in each degree they are in-

ternal and external, corresponding to the three heavens, 4154, 9891; their correspondence more particularly described, 9670, 9673, 9680, 9682, 9741, 9812, 9873, 10,270; compare 9473, 9683. There are six degrees of divine truth, two of which are above angelic intelligence, 8443, 8603; compare 9435. See DEGREE.

31. *Truths Distinguished as Intellectual, Rational, and Scientific*; the same *ill.* as internal, middle, and external, 1904. See REASON (8).

32. *Intellectual Truth defined*, viz., that it is conjoined with internal perception, and is in order above rational truth, 1496 end. Intellectual truth is truth adjoined to good in the internal man; but rational truth is from the scientifics and knowledges of the external, 1895, 1904. Intellectual truth cannot flow into the external without rational truth as a medium, 1901; compare 1902. Truths called intellectual, rational, and scientific, are related as internal, middle, and external, *ill.* 1904. Pure intellectual truth, or divine truth, cannot be predicated of man, 2053.

33. *Rational Truth*.—By rational truth is to be understood that which appears as truth to the understanding, because the spiritual man cannot receive pure truths, 3386; compare 3385, 3387, and other passages cited below (56). Rational truths are not knowledges, but they are contained in knowledges; the same thing is meant whether called rational truths, appearances of truth, or spiritual truths, 3391.

34. *The Rational Mind as to Truth*.—The rational part exists from the influx of intellectual truth, but it is not genuine rationality unless goods and truths be conjoined, 1901, 2072, 2180, 2189, 3030. The rational is the medium between intellectual truth and scientific truth, *ill.* 1904. Intellectual truth brings the discernment that all good and truth are from the Lord; but the rational when first formed cannot receive this, and makes light of intellectual truth, 1911, 1936, 2654. Truth only in the rational, even though it be the truth of faith, is morose, impatient, unmerciful, and unyielding; but otherwise when it proceeds from good, *ill.* 1949—1951, 1964. The true rational consists of good and truth, good being its soul or life, and truth accepting its life from good, and being actually formed by good, 1950, 2189. Rational truth, or the human rational, which is such as to truth only, cannot apprehend divine truth, 2196, 2203, 2209, 2520. Rational good to which truth is adjoined has much in it derived from worldly delights, because it is not formed from truths alone, but also from sensual and other delights into which spiritual good is insinuated by the Lord, 2204. Rational good is formed by reflection on good and truth, 2280. All that is really good and true in the rational is from the divine; but of the rational itself there can only be predicated appearances of truth, 2519, 2520, 2554. Rational truths are as the veillings and clothings of spiritual truths, or they may be compared to the body, while spiritual truths are as the soul, *ill.* 2576. Even the first rational of the Lord was in appearances of truth, because it was born from sciences and knowledges as in other men; the rational, therefore, was made divine in him by the dispersion of appearances, *ill.* 2654. A first and second rational is also predicated of every man who becomes regenerate; the first formed by the experiences of the senses, and by reflection thereon; the second, or new rational, given by the Lord, 2657. The first rational, which exists before regeneration, is formed

only of apparent goods and truths, 2657. From the first rational or proprium man imagines that the truth he thinks, and the good he does, are his own, 2657. Good flows into the rational by an internal way; truth by the way of sciences and knowledges in the external, *ill.* and passages cited 3030, 3098. Rational good in the internal is the ground itself; truth is the seed inseminated in this ground, 3030. The conjunction between good and truth is not where their first confluence takes place in the natural mind, but in the rational, to which truth must be first elevated, 3098; further *ill.* 3952. Only those truths are received when they are elevated into the rational sphere, which agree with rational good, and by insertion and insemination therein can act as one with it, 3101. It is good that elects to itself, and forms the truth to which it may be conjoined; for it acknowledges nothing for truth but what agrees with itself, 3161, 3570, 9034, 9079. Good and truth conjoined in the rational are as husband and wife, but in the natural they are as brother and sister, 3160. The marriage of good and truth in the rational is barren, as regards the production of truth, except in so far as it can flow in and regenerate the natural, 3286. Good of the rational flows into the good of the natural immediately, but into the truth of the natural mediately; this was signified by Isaac loving Esau, and Rebecca loving Jacob, 3314, 3513, *ill.* 3563, *ill.* 3570, *ill.* 3573, 4563 end, *br.* 3616. The rational receives truth before the natural, for it is the medium by which the natural man is reduced to order by the Lord, 3321. Divine truths flow into rational truths, and by rational into natural; here it is explained that rational truths are appearances of truth, 3391. See REASON (5, 12, 29).

35. *Truth and Good predicated of the Natural.*—Good predicated of the natural man is the delight that is perceived from charity, or the friendship of charity; truth predicated of the natural is the scientific that favors that delight, 2184 end; further *ill.* 3293, 3114. After the illustration of the natural man by influx from the spiritual, his good consists in the delight and pleasure of serving his neighbor, still more in promoting the public weal, and further still in serving the Lord and his kingdom; his truths consist of such doctrines and scientifics as further these uses, and tend to wisdom, 3167. Man is not born into natural truth, still less into spiritual truth, but he has everything to learn, and were not this the case he would be worse than a brute, *ill.* 3175. The affection of truth in the natural man exists by the influx of the affection of good out of the rational; at first, that affection in the natural is not genuine, but the genuine affection of truth gradually takes its place, 3040. In accordance with this fact, it is explained that good and truth in the natural are both interior and exterior, *ill.* 3294. Good and truth (properly so called) in the natural are conceived together, from rational good as a father, and from rational truth as a mother, 3286, 3288, particularly 3299; further *ill.* 3314. Good and truth, like offspring, are conceived, are carried in the womb, are born, and grow up, etc.; it is further explained that although they are conceived together, it is good that imparts life as essential and by truth as instrumental, and that each is called soul, 3298, 3299, 3308. Good is connate with man, but not truth conjoined with good, on account of hereditary evil; nevertheless, truth adheres to good with some potency, 3304. The truths of the natural man are sensual, scientific,

and doctrinal, which succeed in order; thus doctrinals are founded on scientific truths, and these again on sensual truths, without which (sensuals and scientifics) no idea of doctrinals can be given, 3309, 3310. The affection of good and the affection of truth are both produced in the natural, from the influx of the rational, and are called sons, the affection of good being the elder, the affection of truth the younger, 3494. The natural man cannot accept life from the rational, except by doctrinals or knowledges of good and truth, and such knowledges can only be communicated by suitable pleasantnesses and delights, 3502, 3512. Influx from the rational, by which good and truth are produced in the natural, is both immediate and mediate; immediate influx being that of rational good into natural good; mediate influx that of the same good by truth which is adjoined to it, 3314, 3573, 3575, 3616; see also 4015, cited below. The media of influx by which the conjunction of the rational with the natural is effected are innumerable, and are treated of in the internal sense of the Word, 3573. When rational good flows in, it exists in the inmost of the natural, and thus rules natural goods and truths from inmost to outmost, 3576. Good from the rational produces truths in the natural almost as life produces fibres in the body, 3579. Good from the rational presents itself in a common (or more general) form in the natural, and produces truths there, which it disposes in celestial order, and thus forms another good, from which truths again proceed in series, and so on successively, 3579, *ill.* 4005. Goods and truths thus existing in the natural man form a society, and even a state [*civitas*], and this in correspondence with the form of heaven, and influx thence, 3584, 3612, 4067, 4263. Interior good is like a seed capable of producing itself in good ground, and the natural man (his good and truth) is as the ground; thus seeds are from the rational, ground in the natural, 3671. Goods and truths in the natural man occupy the midst, evils and falses being in the circumference, 3993, 4005, 4551, 4552. Truth in the natural man flows in from truth in the internal adjoined to good, and primarily from the Lord, 4015. All truth is born from good, 4070. Scientific truths appropriated to good in the natural man are as water to bread, or drink to meat, in nourishment, *ill.* 4976. Natural good and truth are each of two kinds, spiritual and not spiritual; natural good not spiritual is hereditary, but natural spiritual good and truth are from doctrine, *ill.* 4988; *br. ill.* by examples, 4992. Spiritual truth and natural truth agree in ultimates, yet there is not conjunction but only affinity between them, *ill.* 5008, *ill.* 5028. Abstract spiritual truths have nothing by which to defend themselves against the merely natural man, and his truths, *ill.* 5008, 5009, 5028. See NATURAL (5).

36. *Sensual Truth and Scientifics.*—Truth as first insinuated, or apprehended in boyhood, is called sensual truth, *br. ill.* 1434.

37. *Interior Truths.*—Interior natural truths are described as conclusions from exterior, 4748. Interior goods and truths predicated of the natural man are those which correspond to the goods and truths of the rational; in general, they are uses, and the means of application, 4973. Interior truths are those which are implanted in the life, as distinguished from those which are only in the memory, *ill.* 10,199.

38. *Mediate Goods and Truths.*—There are mediate goods and truths, or goods and truths not genuine, which are nevertheless ser-

viceable as means for the introduction of genuine, and are afterwards relinquished, 3665, 3690, 3974, 3982, 3986, 4145.

39. *Internal and External Goods and Truths*; the distinction made, where it is also shewn that the internal and external ought to correspond together and act as one, 1577, 1581. The difference between external and internal truths and their affections is *ill.*; it is shewn that those who are only in external truths are weak, wavering, and changeable, but those who are at the same time in internal truths are firm, 3820. Those who are in external truths, and at the same time in simple good, easily receive internal truths in the other life, 3820 end. Interior truths are not received at first, because they are contrary to appearances, but they succeed in order to the reception of exterior truths, *ill.* 3857. Exterior natural truths (and goods) are easily drawn down to evils and falses; hence the Author describes the two states, in which truths and goods look upward, and in which they look downward, 7604, 7607.

40. *Goods and Truths in the Natural Man mixed with Evils and Falses*.—When genuine goods and truths are introduced into the natural man they are in the midst of evils and falses, but so disposed that absolute contraries are rejected; goods and truths being in the midst, and evils and falses according to their quality rejected more and more remotely to the circumference, 3993. See RELATIVES.

41. *Good and Truth perverted*.—With the evil, good and truth which flow in from heaven are turned into evil and the false; the contrary also takes place, ideas of evil and the false being purified, and presented as good and truth, 3607.

42. *Truth Falsified*.—Truth is said to be extinguished by falsification, *ill.* by examples of the manner in which it may be falsified, 7318. There is no truth given that cannot be falsified, and the falsification of which may not be confirmed by reasonings, 7318 end. Truth profaned by falsification emits a stench, which is perceived in the other life, and is signified by the rivers of Egypt that stank, 7319. The Author explains why those who are in falses in the other life are allowed to falsify truths; briefly, it is to prevent them from holding communication both with heaven and hell, 7332. The means by which truths and falses are applied and conjoined (though they are opposites) are the fallacies of the external senses, and the appearances of truth in the letter of the Word, *ill.* 7344; how easily such external truths are bent to evils and falses, 7601, 7604, 7607. Truths are falsified by those who are in evil, because they are brought down to evil; as falses, on the other hand, are made true by their adjunction to good, 8149. There are three ways in which truths are falsified, which are here specifically described; here also it is shewn that the falsification of truth is signified by whoredom, and the adulteration of good by adultery, 10,648. Further particulars in FALSE.

43. *Truth Vastated*.—Truth is said to be vastated when there is no longer any good in it, 2455. See VASTATION.

44. *Truths and Falses Opposed*.—As cited above (1), there is nothing in the universe but what has reference to good and truth, or to their opposites, evil and the false, 2173, 2184, 2508, 3166, 3704, 4390, 4409, 4696, 4839, 5232, 7256, 9667, 10,122. Such is the opposition between truths and falses that they cannot subsist together;

accordingly, either truths destroy falses, or if the latter remain, they destroy truths, 5207, 5217. Truths cannot be conjoined and form a brotherhood without good; for if good be not present, the falses of evil enter and separate them, 5440. Truth has power from good, by which it opposes evil and the false, 6344, 6423, 8200, 8304. The evil cannot assault good, because in good the Lord is present; but they are permitted to make assault on truth, which is in power from good, 6677. So great is the power of truth over evils and falses, that he who is in truths is safe even in the midst of the hells, 6769. Even truth that is not genuine has power to combat against falses, if there be good in it; that is to say, if it be conjoined with good by innocence, 6765. Scientific truth of the Church prevails with immense power over the false of evil, because the false is weak from its opposition to the divine, 6784. Divine truth from the Lord is not combative but pacific, and it only becomes truth combative by influx into those who are in fiery zeal, *ill.* 8595. In considering the opposition between falses and truths, it must be remembered that there are falses which are not such in internal form, and that angels regard truths and falses from internals, not from externals, 10,648; it must also be remembered that evils and falses have no power at all, because separate from the divine, 10,481.

45. *Truth Purified from the False.*—Pure truth cannot be given with any one, but it is said to be purified when man can be held in the good of innocence by the Lord, *ill.* 7902. As to the special meaning of the expression, truth of the good of innocence, see 7877.

46. *That Purification is effected by Truths*, namely, by the truths of faith, 5954 near the end, 7044, 7918, *ill.* and passages cited 9088, 9959, 10,028, 10,229, 10,237, 10,238. See REFORMATION, REGENERATION.

47. *The Confirmation of Truth* is by illustration, and illustration is from the Lord when the Word is studied for the sake of learning truths, and is diverse according to state, 7012. In connection with the subject of illustration and illumination is the Author's statement concerning truth that proceeds immediately from the Lord, and truth that is given mediately, which are conjoined with those who are in good, *ill.* 7055, 7056, 7058. See ILLUSTRATION.

48. *The Deprivation of Truth.*—This is spoken of when goods and truths are taken from the evil and given to the good, *sh.* 7770. There is also an apparent deprivation of truth, called a state of desolation, but this occurs to those who are regenerating, *ill.* 2689.

49. *Persuasive Truth.* See 7298, cited below (56).

50. *Judgment from Truth and from Good.*—Truths, which are laws of order, condemn all to hell, but good elevates from hell to heaven, 1728, 2258, 2335, 2447. It is the pleasure of the Lord that man should be ruled by genuine truth derived from good, not by truth alone, which condemns, 2015 end. Truth is predicated when temptation and damnation are treated of; good, when the subject is salvation or deliverance, 2769. The laws of truth separate from good are laws of order, to which man subjects himself when he is not ruled by good, *ill.* 2447. Judgment from truth damns, because good is rejected; but judgment from good saves, 2335.

51. *Signification of Mercy and Truth, Doing Truth, etc.*—To do

mercy and truth, was a customary form of speaking in ancient times, and was derived from the close conjunction of good and truth : passages cited where mercy and truth denote the good of love and truth of faith, 6180, 10,577. Men of truth, where Moses is instructed to choose such from among the people, denote pure truths; that is, truths not defiled by the false from evil, 8711; further *ill.* 8725. To do good and truth for the sake of good and truth, is to love the Lord above all things, and the neighbor as oneself, because good is from the Lord, 10,336. Man is led by truths to good, and truth becomes good when it becomes of the will or love, by a regenerate life; in the same passage it is shewn that those who are in truth, and yet in their own evils instead of good, cannot be regenerated, 10,367. Those who are in the internal of the Word, of the church, and of worship, love to do truth, and to think truth; so do those who are in the external containing the internal, but with a difference; but those who are in the external without the internal do truth for the sake of themselves and of gain, 10,683.

52. *Goods and Truths called Foods*, *ill.* and *sh.* 680.—Truth is to good as bread to water, or as drink to meat, by which it is resolved and distributed to the body; indeed, food in the other life is good, and drink is truth, 4976. In the further illustration of this subject it is shewn that good does not appropriate to itself truth, but the good of truth, or use; passages cited concerning bread, etc., 4984.

53. *The Correspondence of Truths with Sight*, etc., seriatim passages, 4403—4421, 4523—4533. The correspondence of sight and of the eye is with the understanding and with truths, 4409—4526. The sight of the left eye corresponds to the truths of faith; the sight of the right eye to the goods of faith, *ill.* 4410. The sight of the eye corresponds to intellectual sight, and to the goods and truths of faith, because the light of the world corresponds to the light of heaven, which flows into it by the human understanding, 4526. For particulars see EYE, LIGHT (6), SENSE (7, 8, 16, 18, 24), SIGHT.

54. *The Correspondence of Truth with Light*.—Truths are described as succenturiate lights, and in the other life their lucidity is apparent, 5219. See LIGHT (5), HEAVEN (10), INFLUX (2).

55. *Other Correspondences and Significatives of Truth*.—The truth of faith is signified and also represented by precious stones, *sh.* 114. Truth is compared to light proceeding from good as its flame, 668. Truths are denoted by sons; goods, by daughters and by wives, 668, 1434. Truth is signified by a man, and a male; good, by a wife and a female, 725. Truth implanted is described as seed, 880. Truths of faith are compared to garments, because they invest the good of charity, 1073. Truth is denoted by a son; the truth of faith by a brother, 1434. Sensual truth was represented by Lot, 1434. Celestial truth was represented by Sarah, as the wife of Abraham; intellectual truth by Sarah, as his sister, 1470, 1495, 1496. Truth adjoined to good, and the affection of truth, is denoted by Sarai, 1904. The affection of rational truth is denoted by Kadesh; the affection of scientific truth by Shur, 2503. Truths arranged in series under good are signified by families, etc., 1900, 1928. Truths are denoted by kings, 2015, 2069, 2826. Truth about to be conjoined to divine good is represented by Sarai; truth conjoined, thus divine truth, by Sarah, 2063, 2069. Truth is denoted by a door, because it introduces to good, 2385. Truth

is denoted by a city, 2428, 2439. Truth vastated of good is denoted by a statue of salt, 2455. Intellectual truth conjoined to divine good, or spiritual truth conjoined to celestial good, is denoted by Sarah, as a wife; rational truth by Sarah, as a sister, 2507, 2508, 2554, 2558, 2588. Rational and natural truths, and their affections, are denoted by men-servants and maid-servants, 2567. Truth of the first rational is denoted by a son, 2657, 3263. Divine truth is denoted by Son; divine good by Father, 2803. The truth of faith is denoted by a knife; at the end of this article it is explained that truth is represented by swords and other sharp instruments, because truth combating appears pointed, etc., 2799. Natural truth is denoted by an ass; rational truth by a mule, 2781. Truth by which man is redeemed is denoted by silver, 2954, 2966. Truth is denoted by seed; good which receives truth by ground, 2971. Scientific truths are denoted by straw, 3114. The perversion and adulteration of truth is signified by lying with a woman, 3399. Purifications effected by the truths of faith are denoted by the washings of which mention is made in the Word, 5954 end. Truth in the exterior natural is denoted by flax, and hence by linen garments, 7601. Truth, as containing good, is denoted by urns and other vessels, 8530. Truth, and good in truth, are signified by light and heat, 8530. Truths impressed on the memory are denoted by engravings, as of seals, etc., 9841. Truth and good conjoined are denoted by a man and his neighbor, a man and his companion, etc., 10,555. The rational man, who is such as to truth only without good, is represented by Ishmael and his history; but the rational from the marriage of good and truth by Isaac; passages cited in Good (16), at the end (Vol. I., p. 277).

56. *The Reception of Truth.*—No rational or scientific truth can be communicated except by good, or by delight, which is predicated of good, 678. Interior truths may be known, but they can never be received except by those who are in good, 2531. Divine good, in its proceeding, flows into every man, but its reception is according to the rational apprehension of truths; on this account it is of the greatest moment that truths be genuine, 2531, 7759; compare, by way of further illustration, 7887, 7975 and citations. Those who are in the good of doctrine, which is love and charity, are in the truth of doctrine, which is faith, *ill.* 2572; see below, 3033. The spiritual, who have no perception of good, are brought to good by truth, *ill.* 2937. The reception of truth (by the spiritual who become regenerate) is treated of in two states, which succeed each other; the first when they believe good and truth to be of themselves, the second when they acknowledge that they are from the Lord, 2946, 2960, 2974. Those who are in the affection of good are receptive of all truth, according to the quantity and quality of their good, 3033. The spiritual can only acknowledge for truth what they apprehend; wherefore, unless apparent truths were accepted by the Lord, there would be no reception, 3385. Unless truths are received (or appearances accepted as truth) good cannot flow in so as to become rational or human good, thus spiritual life cannot be imparted, because truths are the recipient vessels of good, 3387. The spiritual who have no perception of truth receive many things as true, if only they are called divine by those who teach authoritatively; the utility of this reception is allowed, but truths thus received need confirmation, 3388. Truth cannot be interiorly received (or acknowledged) when incredulity

prevails as a ruling principle, because incredulity limits and repels, 3399. Truth merely known is not possessed, but to have truth is to be in the knowledge and affection of it from the heart, 3402. It is of the Divine Providence that no one is admitted into such knowledge and affection further than he can remain in them; also that good and truth are removed from man into the interior, so far as he comes into evil and the false, 3402. It is according to order that exterior truths be first received, but that they become as means by which interior truths may be received afterwards, 3857. The reception of exterior truth is further described as the ascent from truth to good, or from externals to internals, which is the first course in the regenerate life; next succeeds the series from good to truth, or from internals to externals, as represented in the dream of Jacob by descent, 3882. The evil can receive divine truth, but not divine good, and their reception is external not internal; this is *ill.* by the light of the sun received in various objects; it is also explained that divine truth is lucent, not divine good, and that it proceeds from the divine human of the Lord as light in heaven, 4180. A doctrine may be true in itself, yet it is not true with him who receives it without good; and contrariwise, falses are accepted as truths if there be good in them, more especially if it be the good of innocence, 4736.* Truth ought not to be believed in a moment, for the quality of truth thus received hardly admits of good; *ill.* from experience in the other life, 7298. See DOUBT.

57. *Men Classified as to the Reception of Truth.*—The Author comprehends all men as regards the reception or non-reception of truth in four great classes. 1. Those who are in falses; some in falses from evil, some not from evil. 2. Those who are in truths without good. 3. Those who are in truths, with a tendency to good. 4. Those who are in truths from good.

Class 1. Those who are in falses. See FALSE.

Class 2. Those who are in truths without good. See the numerous passages cited above (11, 12, 25, 26, 50).

Class 3. Those who are in truths with a tendency to good. See the passages cited above (14, 16, 25, 27).

Class 4. Those who are in truths from good. See the passages cited above (17, 24, 28, 29).

A general digest of passages under each of the above heads may be referred to in the Author's treatise *On the New Jerusalem and its Heavenly Doctrine*, subjoined to the article "On Good and Truth." From this digest the following summary is cited (58).

58. *Summary of Doctrine concerning Truth.*—Truths give existence and birth to faith, 4353, 4997, 7178, 10,367. Truths prepare man to receive charity, 4368, 7623, 7624, 8034. By truths man is prepared to receive the influx of love to the Lord, from the Lord, 10,143, 10,153, 10,310, 10,578, 10,648. By truths he receives a conscience, 1077, 2053, 9113. By truths he receives innocence, 3183, 3495, 6013. By truths he is purified from evils, 2799, 5954, 7044, 7918, 9089, 10,229, 10,237. By the medium of truths his regeneration is accomplished, 1555, 1904, 2046, 2189, 9088, 9959, 10,028. By truths the mind is opened to the reception of intelligence and wisdom from the Lord, 3182,

* The Author, in his Index, states this even more positively, "Quod verum non sit verum nisi a bono, et quod falsum, cum a bono recipitur, sit verum."

3190, 3387, 10,064. Truths of faith (from love) give form to angelic beauty, and to the interiors of men, 553, 3080, 4983, 5199. By truths power is given against evils and falses, 3091, 4015, 10,485. By the arrangement of truths the order of heaven is instituted, 3316, 3417, 3570, 4704, 5339, 5343, 6028, 10,303. By truths the Church exists, 1798, 1799, 3963, 4468, 4672. By truths heaven is opened in man, 1690, 9832, 9931, 10,303. By the reception of truths man really becomes a man, 3175, 3387, 8370, 10,298. All this is to be understood as effected by truths from good, and not by truths without good, which good is from the Lord, 2434, 4070, 4736, 5147.

TUBAL [*Thubal*]. Tubal and Javan are called islands because they denote those who are in external worship, 1158 end. See JAPHET, TARSHISH, PUL, LUD.

TUBAL-CAIN [*Thubal-Cain*]. See LAMECH.

TUBERCLES, in the pleura and other membranes, the spirits who correspond to them, 5188.

TUMULT. See CROWD.

TUN, INFERNAL [*tonna infernalis*]. See HELL (3), 947, 948.

TURBAN [*tiara*]. See MITRE.

TURN, to [*vertere*]. To turn truths into good is to will and do them, 5820 end. To turn is predicated of the conversion of thought; viz., to the interior natural or to the exterior, according to the subject, 6226. Truths which flow down into the natural mind when occupied by falses are turned into phantasies or into falses, *ill.* 7442. Falses, on the other hand, with those who are in good, are easily turned into truths, and therefore the Lord accepts them as truths, 10,302. Those who are elevated to himself by the Lord continually turn their faces to him, 9517, 9828, 9864 end. Whichever way the angels turn themselves, they have the Lord continually before them, whilst all in hell have their backs continually turned to the Lord; this because every angel and spirit is his own love in form, and turns himself according to his love, 10,189, *ill.* and *sh.* 10,420, 10,579 end. The interiors of all who love the Lord are really turned to him, thus to heaven; whilst the interiors of those who love themselves are turned to hell, 10,702 end. See LOVE (23).

TURN ASIDE [*declinare*]. The angels who came to Lot are said to turn aside to go in (Gen. xix. 2, 3); here their dwelling in the good of charity is signified, 2330, 2339. The same word is used by the Author [but not in the original Hebrew], where the servant of Abraham requires Rebecca to *let down* her pitcher (Gen. xxiv. 14); here the submission of scientifics of the external to the internal is represented, 3068. To turn aside, like to go down, denotes entrance into a perverse condition; thus it is predicated of a removal [*elongatione*] from good to evil, and from truth to the false, 4816. To turn aside is predicated when the false is treated of, cited 4867. To turn aside (literally to decline) after many, to pervert (Exod. xxiii. 2), denotes consociation with those who turn goods and truths into evils and falses, 9252. To turn aside judgment (Exod. xxiii. 6), denotes to pervert, and even to destroy, 9260. See to RETURN.

TURPENTINE-NUT [*terebinthina*]. See NUT.

TURTLE [*turtur*]. See DOVE.

TWELVE. See NUMBERS.

TWENTY. See NUMBERS.

TWILIGHT [*crepusculum, diluculum*]. The twilight of the morning [*crepusculum matutini*] is the state which succeeds temptation when the truths of faith begin to appear, like the first dawning of light; some obscurity of the night still remaining, 865. The twilight before the morning [*diluculum ante mane*], which is meant by evening, signifies that state of regeneration in which the goods and truths of faith begin to appear, 883; concerning which states, 880, 10,134, 10,135. The evening, by which is expressed both the evening and the morning twilight, signifies the beginning of charity with a new church, and also the decline of the former to its night, 2323. The morning twilight, or day-dawn, is when the good are separated from the evil, and the Lord's kingdom approaches like the morning redness, 2405, 8211; the same applied to the regenerate, 10,134, 10,135. Concerning the state signified by twilight in the spiritual world, 5579, 6110. See MORNING, EVENING, DAY-DAWN.

TWINS [*gemini*]. Twins in the womb denote good and truth conceived together, 3299, 4918. See ISAAC (2), JACOB (2), PHAREZ.

TWO. See NUMBERS.

TYRANT. The true king and the tyrant contrasted, in series, with remarks on ecclesiastical and civil power, 10,805.

TYRE. See PHILISTINES (3).

TYTHES. See NUMBERS (*Ten*).

U.

ULCER [*ulcus*]. Ulcers and various kinds of sores which are named, denote blasphemies and filthinesses from evil, *sh.* 7524. See BRUISE, DISEASE.

ULTIMATE [*ultimum*]. See EXTERNAL, EXTREME.

UNBOUND. See DISSOLUTE.

UNCIRCUMCISED. See CIRCUMCISION (2049, 2056, 7225, 7245).

UNCLEAN [*immundus*]. An unclean spirit (Matt. xii. 43), denotes the uncleanness of man's life, and also the spirit that dwells in such uncleanness; dry place (*ibid.*), denotes where no truths are, 4744. As to the spirits who correspond to unclean excretions, 5390.

UNCLOTHED. See NAKEDNESS.

UNCONNECTED. There is no unconnected or independent thing in existence, *ill.* 5377. See CONNECTION, ORDER, INFLUX.

UNCOVERED. See NAKEDNESS.

UNCTION. See OIL (3).

UNDER. That which is under [*subter*] is to be understood as without, thus as external relatively, 4564. See INFERIOR, ORDER, SUBMISSION, SUBORDINATION.

UNDERSTANDING, INTELLIGENCE, etc.—1. *That man is constituted by Will and Understanding*; and that these two parts, will and understanding, are most distinct from each other, 35, 641, 644, 3623, 10,122, 10,283. The faculties of will and understanding make the man himself, *ill.* 10,044, 10,076, 10,110, 10,264. The quality of the will and understanding determines the quality of the man; for the

will is formed either by good or evil, and the understanding either by the true or false, and that which rules universally in man rules in every particular of his nature, from inmost to outmost, 6159, 6571, 6626, 6872, 7342, 8885, 9282, 10,264, 10,284. Will and understanding are the faculties by which man is distinguished from brute animals; because it is by the understanding that he receives the capacity of seeing divine truths and of being elevated to the Lord, and by the will he is capable of receiving divine goods, thus of being conjoined to the Lord; variously *ill.* 4525, 5114, 5302, 6323, 9231. The will and understanding from natural birth are receptive of what is evil and false only; but when a man is regenerated or born anew from the Lord he receives a new will receptive of good, and a new understanding receptive of truth; the formation of which are *ill.* 863, 875, 897, 927, 928, 987, 1023, 1043, 1555, 5072, *sqq.*, 9296, 9297, 10,122. The will and understanding are common to each part of man, internal and external, 6125. The formation of the whole man by the will and understanding is manifest in the case of spirits, who are nothing but the truths and goods which they had received in the world, and still are in human form, 8885 end, 8911, 10,298. See MAN (17, 18), INFLUX (5), LIFE (15).

2. *That Good and Truth are referrible to the Will and Understanding respectively.*—Just as all things in the universe have reference to good and truth, so all things in man have reference to will and understanding; to the will, as the receptacle of good, and to the understanding as the receptacle of truth, 803, 3623, 6065, 9300, 9930, 10,122. See GOOD (21), TRUTH (23), MARRIAGE (13).

3. *That the relation between Will and Understanding is represented in Marriage.* Will and understanding which compose the human mind ought not to be separated but act as one, *br.* 35, 111. In the most ancient times the understanding of the spiritual man was called male, and the will female; and their acting together as one was called a marriage, 54. Whatever of good proceeded from the marriage of the will and understanding was called fructification; whatever of truth, multiplication; also, by fructifications were understood daughters, and by multiplications sons, 55, 568. The marriage of man and wife actually resembles the marriage of will and understanding, both in the quality of mind and in the organic parts of the body, 568, 718, *ill.* 917, 1432. See MARRIAGE (16, 17).

4. *On the Separation of the Understanding from the Will.*—When the will of man became mere cupidity, it was miraculously separated from the understanding, and the medium by which it is separated is called conscience, 863; further *ill.* 875. Truths of faith received in the intellectual part form the conscience, but in order that it might be so the intellectual part was miraculously separated from the voluntary part; passages cited 2053. The will, or voluntary part of man is separated by a conscience from the Lord from the intellectual part, because it has utterly perished, 2256. The depravity of the will and the miraculous separation of the understanding in which the Lord forms a new will is briefly shewn in a summary, with reference to passages which treat of the separation of the understanding from the will in ancient times; a representation of the two states by colors and lights in the other life is also briefly described, 4328; further *ill.* and passages cited *seriatim*, 4493, 10,296, cited in SPIRITUAL (6). The separation of

the will from the understanding is the cause of the feeble perception of the spiritual, 6854; 7233, cited below (7). See SPIRITUAL (5, 6), PROPRIUM (8), INFLUX (10).

5. *The new Will and new Understanding formed by the Lord by Regeneration.*—It is explained that no one can have any understanding of truth or will of good as his own, though indeed it appears the contrary, 633—634. The understanding of truth and will of good are received from the Lord by regeneration; by whose influx truths are arranged in order and bent to good, etc., 634, 671, 675. In the regenerate spiritual man, the intellectual part or understanding is separated from the will, and this by means of conscience, which is formed in the intellectual part, and is made to receive charity from the Lord, 863, 875, and other passages cited below (7); particularly 4493, 5113, 6854, 7233. The formation of conscience in the intellectual part is the formation of the new will, which is done by the Lord; in the same passages it is shewn that the will proprium of man must be separated in order that the Lord may be present, because falses flow in from the proprium, 1023, 1043, 1044, 1047. In general terms, it is shewn that the regenerate man is gifted by the Lord with a new understanding and a new will; and that it is really in virtue of a new understanding from the Lord that he thinks what is true, 928, 1023, 1043, 1044. Regeneration proceeds by the formation of a new understanding, not at once, but by successive planes of intelligence and wisdom, commencing from infancy, *ill.* 1555, 9103; cited below, where the difference between intelligence and wisdom is explained (9). It is because the voluntary part of man is utterly lost [*prorsus deperdita*] that the Lord separates it from the intellectual part, and in this implants the good of charity, by which, with those who become regenerate, a new will is formed, 2256. In the spiritual regenerate man the new will receives divine good from the Lord, and the new understanding divine truth; thus all good and truth flow in from the Lord, 3394. In the procedure of regeneration goods and truths from the prior state of the will and understanding conduce to the formation of the new will and new understanding by the reception of interior truths, *ill.* 3701; see below, 4005. The arcana of man's regeneration by the formation of a new will can never be known to those who merely reason on the subject from the knowledge of the will being radically depraved; those who reason and indulge in doubts cannot arrive even at the first threshold of intelligence and wisdom, 3833. In the state before regeneration truths mixed with evils are predicated of the understanding, and good mixed with evils of the will; the separation of these is part of the work of regeneration, 4005. The cupidities derived from the love of self and the world are conjoined to the rational mind as formed before regeneration by external sensuous, and on this account the state of man is opposed to heavenly order, 4612. Before regeneration, that which proceeds from the will is called evil, and that which proceeds from the understanding, false; after regeneration, that which proceeds from the will is called good, and that which proceeds from the understanding, true; it is added, that the understanding is the will formed or thus presented to sense, 5351. The new will and new understanding (denoted by Manasseh and Ephraim), are the same, in other words, as spiritual good and spiritual truth produced in the natural

man; and they are produced as evils are removed, 5351, 5354; their quality further *ill.* 6222. The regenerate do not attribute merit to themselves on account of good works, knowing that they are the works of the new will, which is really the will of the Lord in man, 6392. It is the good of the will and truth of the understanding that become good works when they pass into act, that is, into external form, 6406. The Lord continually flows into the will with a conatus tending to give the desire to desist from evils, and to do good, and hence every one is able to abstain from evil; he also gives to every one the faculty of understanding truth, and if any do not understand, it is because they do not desire it, 8307, further *ill.* 8513. The beginning made of the new will in infancy is treated of, the presence of the Lord in the regenerate life, the reception of good and truth, and their successive states, 9296, 9297. Where the difference between the celestial and spiritual is treated of, it is repeated that the new will of good with the spiritual is implanted in the intellectual part, and that the intellectual is first made new by the reception of the truths of faith, 9596; as to the latter point, 9300. The new intellectual principle, containing in itself the new will, forms the very heaven of the spiritual man in which the Lord dwells with him, 9596. The new understanding and new will (here called the understanding of truth and will of good) are treated of in series with the doctrine of charity; the understanding of truth is to see truths by illustration from the Lord, and the will of good is from affection to will those truths, 9799. Those are in the understanding of truth and will of good who are principled in love to the Lord and charity to the neighbor, 9800. Those who are in the Lord's celestial kingdom are as the will in the man, and those who are in the spiritual kingdom as the understanding; thus there is a correspondence between heaven and man, 9835, 9858, 9993. When the Lord regenerates man he insinuates the truths of faith into the intellectual part, and the good of love into the voluntary part, and therein conjoins them; but when conjoined, the truths of faith derive their life from the good of love, and the good of love its quality from the truths of faith; thus they are reciprocally conjoined, and this conjunction is the heavenly marriage, or heaven itself in man, 10,067. The understanding really does make one with the will, if not in the heavenly marriage of good and truth, yet in evil and the false; for what a man wills he also thinks, when left to himself, *ill.* 10,367; compare 10,555. To him who is illustrated by the Lord (because regenerated) it is given to understand the truths that are to be believed; thus to all who admit the Lord into their life, *ill.* 10,659. See REGENERATION.

6. *On the Will and Understanding; on Good and Truth; on Charity and Faith, taken together.*—The will is the esse of man's life, because it is the receptacle of good, and the understanding is the existere of his life, because the receptacle of truth, 3619, 5002, 9282. The life of the will is the principal or essential of man's life, and the life of the understanding is its procedure; variously *ill.*, especially by the procedure of light from fire or flame, 585, 590, 2231, 3619, 6032, 6314, 7342, 8885, 9282, 10,076, 10,109, 10,110. That which comes into the understanding, and also into the will, is appropriated to man; not that which comes into the understanding alone, 9009, 9069, 9071, 9182, 9386, 9393, 10,076, 10,109, 10,110. That also becomes of the

life of man which is received first in the will and accepted thence in the understanding, but not that which comes into the will alone, 8911, 9069, 9071, 10,076, 10,109, 10,110. It is from the will that man is called man, because it is from will that he has understanding, 585, and other passages cited above. In every idea of man's thought there is somewhat from the will as well as from the understanding; thus every idea is a composite of innumerable particulars, 590, 803. It is not generally known what the understanding of truth and the will of good are; here it is *br.* shewn that the understanding and will, in this sense, are quite distinct from the mere thoughts and lusts of which every one is conscious; also that the human mind is constituted in three degrees corresponding to the three heavens, 634. The understanding of truth and the will of good can only be given to the regenerate; the unregenerate have rational truths and scientifics which are not living, and apparent goods which are not living, 671. The difference between understanding and will is cited to illustrate the difference between charity and faith; because charity is to will good, and faith is to think good, etc., 2231. The union of will and understanding, and the union of good and truth, are equally illustrated by the influx of the one into the other; when one wills well, it flows into his thought and causes him to think well, etc., 3033. The difference between will and understanding before regeneration and afterwards is illustrated; before regeneration a man can apprehend goods and truths with his understanding which he cannot do with his will; but, after regeneration, will and understanding make one, 3539. The separation of the intellectual part from the voluntary part before regeneration, is only the separation of the external from the internal; interiorly it is manifest that the understanding is from the will, and that the will flows with it as its very life, 3619. In the Hebrew tongue, *lives* in the plural occur instead of *life*, because of the two faculties of understanding and will, or of good and truth; it is added that these make one life when the understanding is the flowing of the will, or truth the procedure of good, 3623. The state attained by regeneration, when the will and understanding make one mind, or when the conjunction of truth with good is effected, is illustrated by comparisons; truths, however, are still referred distinctly to the understanding, and goods to the will, 4301. It is repeated that truths are proper to the understanding and goods to the will, but here it is shewn that truths are the forms of good, and hence again that the understanding is but the form of the will, or the will formed, 4574. Good is said to be produced by truth, and it is so produced when truth passes by the understanding into the will, and from the will into act, 4904. The conjunction of truth and good is continually represented in things spiritual and natural, and especially by heat and light; the will, indeed, is formed to receive spiritual heat, which is the good of charity; and the understanding to receive spiritual light, which is the truth of faith, 5194, 5835. It is necessary for man's salvation that the understanding and will make one mind, and they are made one by regeneration, effected by the implantation of the truths of faith in the good of charity, *ill.* 5835. It is one thing to act from truth, or from the understanding, and another to act from good, or the will, and only that which becomes of the will is the man's own, 8988. To do is predicated of the will; to know, to

understand, to acknowledge, and to believe, of the understanding, 9282. *Esse* is predicated of the will; *existere* of the understanding, *br. ill.* 9282. The *esse* of thought is will, and the form of will is thought; also the *esse* of truth is good, and the form of good is truth; hence the understanding depends from the will, and truth from good, *ill.* 9995. The understanding derives its quality from the truths which form it, or, contrariwise, from falses; the will also derives its quality from the goods which are predicable of the life's love, or, contrariwise, from evils; thus the whole man is but the resemblance of his will and understanding, as *ill.* by end, cause, and effect, 10,064, 10,076, 10,298.

7. *On the Will distinct from the Understanding.*—As cited above, the will is most distinct from the understanding, and it is from the will that man has the power of understanding; the will therefore is the real man, or the very essential of man's life, 585, 590, 641. The will is the very substance of man, from which all that belongs to him takes its rise, 808. The will for good has utterly perished, and hence all that appears such is given every moment from the Lord by means of the intellectual part in which he forms the conscience and infuses charity; hence man is regenerated as to the intellectual part only, not as to the will; and when a regenerate man does good it is from the Lord by the new will, 863, 875, 895, 897, 928, 987, 1023, 1043, 1044, 2124, 2256, 4328; passages cited 4493, 5113, 6854, 7233. In the man of the most ancient church, truths and goods were implanted in the will part; but in the man of the ancient church, and in the spiritual generally, they are implanted in the intellectual part, 895, 927, especially 5113; see also below, 9835. With the antediluvians (the posterity of the most ancient church) voluntary good perished; at this day intellectual good is perishing, 2124. See SPIRITUAL (16). Notwithstanding what is here said, it is not wise to reason from the radical depravity of the will that man cannot be in good, because a new will is formed by the Lord, etc., 3833. It is shewn organically how the will, or voluntary part of man, is really depraved or lost, and consequently that the sensuous subject to the voluntary part are rejected and damned, while the sensuous subject to the intellectual part are capable of being regenerated, 5145. See SENSE (16). Where the new will and new understanding are treated of, it is explained, generally, that the will presents itself by the understanding; in other words, the understanding is the will formed to the sense, 5351, 5946 end; further *ill.* 8885, 9915, 9996, the two latter numbers cited below. Life predicated of the will takes precedence of life predicated of the understanding, because the understanding derives its life from the will, 5969. The separation of the will causes the feeble perception of the spiritual, for the new will is only so far affected with good as it is conjoined with the received truth of the church, *ill.* 7233. It is the will that governs man, not the understanding, unless inclined by the will, for the understanding is nothing but the form of the will, and the will is nothing but the affection of the love, or the very life, 7342. It is the quality of the will that makes the quality of the man, for the will is the love itself, or end of the life, and according to this the man is judged and his quality remains after death, 8911. The will without the light of the understanding is blind, and the light of the understanding is given to check the evil of the will, 9069, 9071. It is shewn how the will communicates like a fire with

the understanding, where it breaks forth into flame or light; the state in this case, according as good or evil rules, *br. ill.* 9144. Truths that are received in the will, and thence pass into act, are said to be impressed on the life, and whatever is impressed on the life remains to eternity; hence the interior memory on which whatever pertains to the will or the life's love is inscribed, is called the book of life, 9386; further *ill.* 9393. Those who are in the Lord's celestial kingdom correspond to the will principle in man, and those who are in his spiritual kingdom to the intellectual principle; thus heaven is the same in its constitution as man, 9835, 9858, *ill.* 9993. In further illustration of the passages cited above (5351, etc.), it is shewn that what the will or voluntary part of man determines into form, appears to the sight in the intellectual part, which sight is thought; here also it is explained how the voluntary, the intellectual, and the scientific, succeed each other in order, 9915, further *ill.* 9916. After passages which shew that the understanding is the procedure and form of the will, as truth is the procedure and form of good (9942, 9995), it is shewn that man can hardly distinguish between truth and good, because it is hard to distinguish between thought and will, 9995. It is shewn that the quality and the very form of man is according to his will, or the affections of his life's love, and to his understanding as derived from and ruled by his will or life's love; this is philosophically *ill.* by end, cause, and effect, 10,076. Where the implantation of good in the will is treated of, it is explained that its appropriation is not hindered by hereditary evil, and that it is not appropriated until it is really willed and done, 10,109, 10,110, 10,683. All things in the universe and in man have reference to will and understanding, because to good and truth, or, contrariwise, to evil and the false, and these two must eventually make one, *ill.* 10,122, and other passages cited above (2). See PROPRIUM (1, 8, 15), LIFE (1, 3), LIBERTY.

8. *On the Understanding distinct from the Will.*—The understanding, or intellectual part, is distinguished into three degrees discrete from each other: first, the scientific; secondly, the rational; thirdly, the intellectual part; it is here added, that the influx of life from the Lord is first into the voluntary part, from the voluntary into the intellectual, from the intellectual into the rational, and from the rational into the scientifics of the memory, 657—658. Intellectual truths are referred to the inmost; rational truths to the interiors, and scientifics to the exteriors; all together when in order are called spiritual things, as distinguished from celestial, 1443. Intellectual, rational, and scientific truths, are described in order as most distinct; intellectual truth in the inmost makes one with good, and until the rational mind is formed it has no medium by which it can flow into the natural, 1904. The existence of the rational is from the influx of intellectual truth into the affection of scientifics from the external, by which as it were a body is given; in other words, intellectual truth continually flows down into knowledges, in order that the rational may exist, 1901, 1910, 3030. It appears to man that he has a rational understanding of his own and not from influx, but in this he is much deceived (2701); the first conceived rational, therefore, makes light of intellectual truth, for the interior comprehends the exterior, but not contrariwise, 1911, 1914, 1936. The intellectual part is predicated of the man of the

spiritual church, because it alone is regenerated and made a church; hence, where the spiritual church is in question, it is the intellectual principle that is especially treated of, *ill.* and *sh.* 5113. The formation of the intellectual mind commences from sensuels, from which reasons and truths are successively eliminated until immaterial or intellectual ideas, as they are called, are elicited by a mode of extraction; nevertheless, the understanding does not come into the light of heaven until good is received from the Lord, 5497. Scientifics which enter by the senses, open the way to interior truths; thus the exterior sensuels are first opened, then the interiors, then intellectuals, which are conclusions or extracts from sensuels; all this is wrought by influx from the Lord through heaven, 5580. The intellectual principle consists chiefly in the intuition of things derived from experience and science, the intuition of causes from effects, and of consequences from the connection of causes; thus it consists in the comprehension of such things as pertain to civil and moral life, 6125. Every one is capable of being perfected as to the intellectual part, and this in order that he may be regenerated, for it exists in virtue of influx from the light of heaven, and is enjoyed by every one according to application and life, and according to his genius, 6125. It is the intellectual part of man that receives the spiritual, namely, spiritual truth and spiritual good; hence no one is regenerated until he attains adult age, 6125. The intellectual principle of the church (which is Ephraim) is born from the internal, and it consists in illustration of the intellectual part, which gives perception of what is true and good from the Word, 6222, cited 6269.* In the further treatment of this subject it is shewn that man is not truly rational without perception; in the same passage it is explained that the intellectual predicated of the internal man is called rational, and predicated of the external man, natural, 6240. They whose understandings are illustrated, perceive the internal truths of the Word, and discern between apparent and genuine truths, but the understanding cannot be illustrated, except love to the Lord and charity to the neighbor be accepted as essentials of the church, 7233; see below, 9128. The intellectual part is the receptacle of the truths of faith, for the understanding is internal sight, which is illustrated by the light of heaven, and so far as it is illustrated it apperceives and acknowledges truths, 7503; see below, 9930, 10,064. The form of the understanding and of thought is clear in the midst, where the love flows in, verging to obscurity in proportion to remoteness from the love, while opposites tend downwards, or contrary, 8885. Those things in the thought which reign there universally occupy the midst, and they are such as the will itself insinuates; here, also, it is explained that the understanding is but the form of the will, and from the will flows love or affection into the intellectual ideas, and vivifies and moves them as by inspiration, 8885. The understanding is described generally as internal sight; but here it is explained that to see from the interior is to see from the Lord, and that it is the internal man which sees in the external, not contrariwise, 9128. See LIGHT (5, 6), SENSE, SIGHT. The understanding, here called specifically the intellectual (principle), is the recipient subject of

* Perception is an illumination of the understanding from the light of heaven, as shewn by the Author's experience, 6608. See ILLUMINATION, ILLUSTRATION, but especially PERCEPTION.

truth divine, 9930. The understanding is *br.* described as the proceeding of the will, but it is especially the affection of truth in the understanding that is meant, 9942; see below, 10,332. The understanding is of such a quality as are the truths that form it, and the will of such a quality as are the goods of love; so if falses form the understanding, and evils the will, 10,064, 10,298. The understanding is formed by truths, and when united to the will, those truths derive life from the good of love, and reciprocally give quality to that life, 10,067, 10,298. If the understanding be not the procedure of the will it is not the understanding of the man himself, but of another in him, for the will only is the man, 10,332 end. In addition to what is said above (1443, 6222, 7503, 9930), it is specifically affirmed that the term *intellectual* cannot be applied when falses derived from evil form the understanding, but only to truths derived from good; thus no one can be said to have the intellectual faculty opened in virtue of his ability to reason, etc., 10,675. See SENSE (7, 24), SCIENCE (5).

9. *On Intelligence predicated of the Understanding, and Wisdom predicated of the Will*, which however ought to constitute one mind, 111, 1555. Briefly, all intelligence and wisdom are from the Lord, 109, 112, 121, 124, 9943. No intelligence can be given except from faith, thus from the Lord, and no wisdom except from love, thus from the Lord, 112; compare 546 end, cited below (11). Wisdom is received along with charity, when this is accepted from the Lord; thus all genuine wisdom, intelligence, and science are called sons of charity, 1226; see below, 2500, 2572. In the other life wisdom is predicated of love and charity, and intelligence of faith; it is added that intelligence and wisdom are there apparent as light, and this is the very light in which angels and spirits live, 1458, 1524, 3862; see below, 4405. In the passage cited above (1555) it is shewn what intelligence and wisdom are, distinctly understood; here it is further explained that holiness may also dwell in ignorance, that is, if there be innocence in it, 1557. The quality of good is *ill.* in three degrees, as the good of infancy, the good of ignorance, and the good of intelligence; it is further explained that in all charity or good there is wisdom *in posse*, 2280, 3033 end. In all love there is intelligence and wisdom, according to the quality of the love; in the Lord there was divine wisdom because from the direct influx of divine love, 2500. Intelligence is briefly alluded to as the derivative procedure of wisdom, and wisdom is predicated of the life itself, 2592; see below, 9943. The angels have so great intelligence and wisdom, because they are principled in love to the Lord, and in mutual love, 2572. Intelligence and wisdom grow immensely in the other life with all who are in charity; hence the angels have science, intelligence, and wisdom to a degree that was ineffable to their understandings when men, 1941. As an example of this fact, a wise Gentile is mentioned who lived at a remote period, and with whom the Author discoursed concerning wisdom, intelligence, and order, and concerning the Word, etc., 2592. It is briefly shewn in what the wisdom of the ancient church consisted, that by natural things they understood spiritual, which wisdom at this day is lost, 3179 end. It is briefly shewn also, that the angels apprehend innumerable things in the Word, of which man (having lost the wisdom of ancient times) fails to perceive the most general principles; some examples given, 3314, 3316. Those who received the divine gifts

of love and charity from the Lord while they lived in the body, are endowed with ineffable wisdom and happiness in the other life, for they become angels; those who do not receive, but cherish the loves of self and the world, lose their intelligence and become grossly corporeal, so that they are stupidity itself in effigy; from experience, 4220, 4221; see below, 5527, 5859, 10,133. The affection of growing intelligent and wise, in general terms the understanding, is represented in the sense of sight, and the correspondence between them is manifest from expressions in common discourse, 4405, 4406. Intelligence and wisdom are absolutely but a modification of celestial light from the Lord, etc., hence the differences of light in heaven are as manifold as the difference of societies, thus of the receptivity of good and truth, 4414. Progression towards interiors, thus towards heaven and the Lord, manifestly appears in the other life as a progress from mist into light, 4598. The understanding (here called the intellectual mind) comes into the light of heaven when receptive of the truths of good, and such truth is alone properly called the truth of intelligence, 4884. Wisdom is defined as the reception of good from the Lord, and the will to do good; and intelligence as the reception of truth from the Lord, and belief in the true, 5070. The proceeding divine love is the heat of heaven, and the proceeding divine intelligence its light; it is that heat which makes the vital heat and the voluntary part of man, and that light which makes the intellectual part, 5097, 5194. In the Word a distinction is always made between wisdom, intelligence, and science; by wisdom is meant that which is from good; by intelligence, that which is from truth; by science, that which is of both in the natural man, 5287. A distinction is also made between magicians and wise ones; magicians denote interior scientifics, wise ones exterior scientifics: here it is explained in what the Egyptian wisdom consisted, 5223; cited in MAGIC. In general, a man [*vir*] described as a man intelligent and wise, denotes abstractly from the person, intelligence, and wisdom, and derivatively truth and good, 5287, cited 5288, 5310. Those who have lived in the good of charity come into all wisdom in the other life, because wisdom is in that good, *ill.* 5527, 5859. The Egyptians and Chaldeans called science wisdom, viz., the science of spiritual things and their correspondence with natural, though abused to evil ends, 7296. Intelligence and wisdom are given to man after temptation combats, in which he overcomes, 8967. The growth of the mind in intelligence and wisdom is *ill.* in the passage cited above (1555); here the same subject is further *ill.*, how, from the age of infancy upwards, intelligence is born and grows, 9103. Intelligence and wisdom consist in understanding and willing the things of heaven, not in those of the world, 9803; further *ill.* 10,201. The wise in heaven denote those who are in the good of love from the Lord, because wisdom is predicated of the light of heaven in man, 9817. Intelligence and wisdom in heaven are from the illustration of the interiors by divine truth proceeding from the Lord; and this holy illustration was represented by the plate of gold upon the forehead of Aaron, 9930. All intelligence and wisdom take their origin from divine truth of the Lord's divine good; it is also *br.* stated that intelligence is to know and understand divine truths, and afterwards to have faith in them, and that wisdom is to will and to love those truths, thus to live according

to them, 9943. Where the pure truths of the internal sense of the Word are spoken of, it is observed how eminent are the angels in intelligence and wisdom beyond man, whose ideas are limited by space and time, 10,133. Where the signification of the gifts for the tabernacle is explained, it is shewn that all alike have the faculty of becoming intelligent and wise, and if some do not grow in wisdom like others, it is because they do not attribute all intelligence and wisdom, all truth and good, to the Lord, 10,227. Where the signification of Bezaleel, who was chosen to perform the works of the tabernacle, is explained, it is stated that with those who are principled in love to the Lord, wisdom, intelligence, science, and work, succeed in order from inmost to outermost, and are one; the special quality of each *br.* explained, 10,331. See LOVE (20), LIGHT (5, 6).

10. *That Man has an Interior as well as an Exterior Understanding.*—In addition to what is stated above (8, 6240), observe that the understanding is discretely interior and exterior; the exterior understanding is the subject of thought which comes to man's perception; the interior, of thought that does not come to his perception, but to the perception of angels, 9051, cited 9052.

11. *Self-Intelligence, as distinguished from Intelligence and Wisdom from the Lord.*—The appearance which those present in heaven who desire to be intelligent from themselves, not from faith in the Lord, 546. Man believes that he has understanding from himself, or engrafted in him, but he is much deceived by the appearance, as all understanding flows in from the Lord, 2701, 5288. To illustrate the fact that man has not an innate understanding, read the passages which shew how the rational mind is conceived and born; for example, where it is shewn that intellectual or spiritual truths flow down to meet scientifics and adapt them to themselves, 1495. The quality of intelligence from the proprium, compared with intelligence from the divine, is shewn by the Author's experience of spirits and of spiritual light in the other life; this in connection with the correspondence of the eye and of light, 4419. Truths which are from man's own intelligence have no life in them, but truths from the Word have eternal life for their end, and are vivified by life from the Lord, 8941, further *ill.* 8944; see below (12). The spiritual state of those who are in the love of self and in the persuasion of their own intelligence and wisdom is one of cold and darkness, 9802. See SENSE, SCIENCE, PHILOSOPHY.

12. *Evils of Self-Intelligence and of Self-Will.*—A distinction is made between acting from truths or from the intellect, and from good or the will; in like manner, between evils of the understanding and of the will, 8988, 9009. Evils which proceed from the will and from foresight, are much worse than those which proceed from the will only; generally, evils of the will are confirmed and rooted in the mind when seen to be evils and yet not put away as such, 9009, 9069, 9071, 9125. An understanding, or interior sight, is given to man that he may know and resist evil, hence he incurs guilt if in understanding as well as in his depraved will he accepts evil, or if by the action of the understanding he does not check the evil of the will, 9069, 9071, particularly 9144, 9175. See PROPRIUM (1).

13. *Will and Understanding with reference to the Organization.*—The right hemisphere of the brain corresponds to the voluntary part of

man; the left, to the intellectual part, 644. The very substance of man is the will, from which all that can be predicated of him really exists and subsists, 808. Sense in common is distinguished into voluntary and involuntary; the voluntary is proper to the cerebrum, the involuntary to the cerebellum; the fibres from which are conjoined in the medulla oblongata and medulla spinalis, and are hence distributed to the body, with a difference of function which is briefly explained, 4325. Where the correspondence of the eye and of light with the understanding and with truths is treated of, it is observed that the eye communicates more directly than any other of the senses with the understanding; in the same passage the important remark is made that in man the sight depends on the understanding, while in animals the understanding depends on sight, 4407. Where the lost state of the voluntary part of man is treated of, it is remarked that the head denotes the interiors, especially of the will; and that in the head are all substances and forms in their beginnings [*in principijs*]; a little further on it is added that the faculties of the mind are contained in the head, and that they are those of the understanding and will, 5145; cited below (14). See INFLUX (7), LIFE (4).

14. *The Will and Understanding with reference to Sense.*—Where the correspondence of the senses and the exquisite sensation enjoyed by spirits are treated of, it is remarked that the intellectual faculty is really an exquisite sense, conversant with interior things, and more interiorly with spiritual things, 4622. Where the correspondence between external and internal sensuous is treated of, it is explained that sensuous are of two kinds, those corresponding to the voluntary part and those corresponding to the intellectual part, 5077, 9094. In further explanation of this correspondence it is shewn that the sensual of sight is really derived from the intellectual; here the successive derivations of the intellectual, or its composition in discrete degrees till it extends into the sensual, are treated of; briefly stated, the intellectual sees from the light of heaven and gives life to the sense of sight, 5114. In the same series the successive derivations of the voluntary part are treated of, or again, their extension to sensuous; but, unlike the derivations of the intellectual part, there is no termination in degrees, and hence the voluntary part is damned, 5144, 5145. See INFLUX (7, 9), LIFE (4), SENSE (10).

15. *The Correspondence of the Will and Understanding with the Heart and Lungs.*—The heart corresponds to the will, which is the subject of good; the respiration to the understanding, which is the subject of truth, 3888, 9050, 9018; seriatim passages on this subject, 3883—3896. The heart has reference to whatever proceeds from the will, and hence to good; the lungs, or the respiration, to the understanding and hence to truth or faith, 4112, 5887, 6578, 9818. The heart denotes the will or the love, which makes the life itself, 6578, *ill.* 7542. The reciprocal communication of truth and good, thus of the understanding and will, is like the communication of the heart with the lungs; here, also, it is explained that the understanding is the receptacle of truths of faith and the will of the good of charity, *ill.* 9300, *br. ill.* 9495. As to the relation between the motion of the heart and the will, see 9683, cited with numerous other passages on this subject in HEART; see also LIFE (4), INFLUX (7), RESPIRATION (3).

16. *The Correspondence of the Will and Understanding to the Celestial and Spiritual Kingdom, respectively ill.* 9835, 9858, *ill.* 9993, cited above (7). See MAN (31, 32), HEAVEN (7), INFLUX (7).

17. *Will and Understanding represented in the Word*; the affections of the will denoted by the living soul; those of the understanding by reptiles produced from the waters, 44. The will and understanding denoted by Eden and its rivers, 107—121, 658. The will denoted by earth, 585. The will and understanding, respectively, denoted by the two mansions of the ark, and the intellectual part by the windows especially, 644, 655, 863. The three degrees of the understanding or intellectual part, denoted by the windows of the several stories in the temple, and by windows generally, 658, 3391. The affections of the understanding and will respectively, denoted by birds and beasts of all kinds, 675. The intellectual state of the celestial man is denoted by gardens; his rational mind by forests of cedars and similar trees; his scientifics by oak-groves, 1443. Intelligence and wisdom are denoted by light, for they make the very light in which angels dwell, 1458, 1524, 4405 and following passages. Things of intelligence or the understanding, and things voluntary, make up the life of man, and both classes are denoted by beasts of various kinds; the former by horses, mules, camels, asses, etc., the latter by sheep, lambs, oxen, and other animals of the flock or herd, 2781; as to horses in particular, 3217, 6125, 7503. The sight of the understanding is denoted by the sight of the eye, because light in the other life really contains in itself intelligence and wisdom from the Lord; passages cited, 3862, 3863 end, 9051; *seriatim* passages on this subject, 4403—4421, 4523—4533; particulars in LIGHT (6), SENSE (7, 8, 16, 18, 24), SIGHT (10). Truths which make the understanding are denoted by garments, and intelligence which is predicated of understanding, by garments of widowhood, 4884. The intellectual part predicated of the man of the spiritual church, is denoted by the vine, because it is this part that is regenerated, *ill.* and *sh.* 5113. The successive derivations of the intellectual part are denoted by the three branches of the vine in the dream of Pharaoh's butler; those of the voluntary part in the three baskets (or perforated vessels) in the dream of the baker, 5114, 5145, 5146. Intellectual truths are denoted by cups; goods, predicated of the voluntary part, by baskets or similar vessels for food, 5120, 5144, 9557, 9996. Thoughts, ideas, reasonings, truths, falses, etc., being all predicated of the intellectual part, are denoted by birds, *sh.* 5149, 7441, 8764. The new will and new understanding produced in the natural man are denoted by Manasseh and Ephraim (born to Joseph in Egypt), 5348, 5351, 5354, 6222. Faith in the will, or the will to do the truth of faith, is denoted by Simeon, 5665. The primary truths of intelligence are denoted by princes; the chief things of wisdom by elders, 6524. Truths of intelligence derived from good are denoted by thrones; goods of wisdom by crowns, 6424, 9930. The intellectual proprium is denoted by a graven image; the voluntary proprium by a molten image, *sh.* 8869. That which reigns universally and perpetually in the thought (being insinuated by the will itself) is denoted by remembrance, 8885. That which is from man's own intelligence is denoted, in the directions concerning the altar, by hewn stones which were not to be used, 8941. Those who are in the intelligence of truth

and the wisdom of good are denoted by the just who shall shine like stars, 9263. The intellectual part or new understanding of the spiritual man, is denoted by the fine twined linen [*byssinum contextum*] ordered for the curtains of the tabernacle, 9596. The contexture of scientific truths which serve to intellectual truths as their objects, is denoted by the needlework ordered for the tabernacle, 9688. Intelligence, when man is treated of, and wisdom, when the Lord is treated of, are denoted by the mitre of Aaron made of fine linen, 9943. The faculty of the understanding is signified by such terms as to understand, to see, and to believe; that of the will by the expression to perceive, because all perception is predicable of good, 10,155. For further particulars on this subject, generally, see REPRESENTATION.

18. *Will predicated of the Lord.*—Where the government of all things by the Lord is spoken of, it is explained that some things are ruled by his will, viz., such as flow from laws of order as to good, 2447, 9940. See LORD (4—6, 9): see also PROVIDENCE, GOVERNMENT.

19. *The Intellectual and Rational [principles] predicated of the Lord.*—The divine rational or intellectual is represented by Isaac, and to its influx all truth is referred, 5998, 6003. See LORD (35, 36, 44), SPIRITUAL (14).

20. *The Intellectual [principle] of the Church.*—See above (6), 6222.

UNION. There is an union of the divine essence with the human, and of the human with the divine in the Lord; but between the Lord and man there is not properly union, but conjunction, 2021. Full particulars in CONJUNCTION, and in LORD (29).

UNIVERSAL.—1. *That nothing Universal or General can be conceived in which Particulars and Singulars do not enter*; hence such as man is in the general, such he is in the most singular forms of his affection and thought, 917, 1040, 1316; *ill.* 6159, 6483, 8865. To predicate the universal, and separate singulars, would be like predicating the whole, and denying the parts; hence no real idea can be formed of a universal providence, without admitting a particular providence, which extends to the veriest minutæ of things, 1919 end, 4329 end, 6482—6483, 9407, end. A brief explanation is given of what is meant by a principle that reigns universally in the mind, for example, to have the Lord always before one, 5949 end; see also 6483. It cannot be said that anything universal flows in from God without singulars, *ill.* 6338.

2. *That a Universal Providence necessarily implies a Particular Providence.* Besides the passages cited above (1), see PROVIDENCE.

3. *That there are Two Universal kinds of Good*; viz., the good of faith and the good of love, which are respectively spiritual and celestial, *ill.* 4581. See GOOD (16).

4. *Universals of the Church.*—There are two universals from which all that constitutes the church depends. 1. That the human of the Lord is one with the divine, and that their union secures peace and salvation to man. 2. That man must be conjoined to the Lord by regeneration in order to obtain that peace and salvation, 10,730. The universals of faith and charity which form the church are represented by the sons of Jacob; the universal of all, which is the good of truth,

by Jacob himself, when he returned to Canaan; the latter briefly, 4346. See TRIBES.

5. *Universal Language and Thought*; that it prevails in the other life, especially in heaven, because they think abstractly, 5287, 5434, 6987. See LANGUAGE.

6. *Universal Incredulity*.—At the end of the church, when incredulity prevails universally concerning the Lord, concerning the life after death, and concerning the internal man, the truths of faith cannot be received interiorly, 3399.

UNIVERSE.—1. *Correspondence of the Natural Universe with the Spiritual*. See REPRESENTATION (20), INFLUX (13), LIFE (2), LIGHT (2), MAN (7), NATURAL (1). Note: the phantasy of certain infernal spirits concerning the universe is briefly described, how they imagine that they trample it under foot, their situation in an infernal ton, etc., 947.

2. *The Earth or World; other Earths in the Universe*. [Note: by the earth, generally, is to be understood all the earths in our solar system, and in the starry heavens, or the universe at large; the earths *Mercury, Venus, Mars, Jupiter, Saturn*, and the *Moon*, also several earths among the stars, are treated of separately below; here, such passages as relate generally to a plurality of earths and specifically to our earth]. Where the correspondence of all the organs and members of man with the Grand Man, or heaven, is treated of, it is briefly remarked that heaven is so immense as to exceed all belief, and that the inhabitants of our earth are but few respectively, 3631, 6698 end; see below, 6807. The inhabitants of other earths are described from the Author's experience in the other life; introductory remarks in seriatim passages, 6695—6701. The Author particularly mentions that he did not speak with the actual inhabitants of other earths, but with spirits who had been their inhabitants, and that he was told from heaven whence they came, 6695. He remarks that the spirits of Mercury are permitted to pass beyond the limits of our solar system, and to acquire a knowledge of things in the universe; and that he was assured by these spirits that the number of earths in the universe, upon which there are men, is immense, 6696; some hundreds of thousands they said, 6927. The same thing was often a subject of discourse with spirits, and all agreed that even the rational mind may conclude in favor of a plurality of earths; for it is inconceivable that such masses as the planets should be created merely to revolve round the sun, but rather that the human race, and thence a heaven may exist; we know also that the planets in our system are material, similar to our earth, with changes of seasons, days and years, etc., 6697. The same conclusion may be formed from the immensity of the starry heavens, which (considered as means to an end) cannot have been created for an end so limited as one inhabited earth; even myriads of earths, and all filled with inhabitants, hardly amount to anything when an idea of the Infinite is formed, 6698; see below, 9237. The myriads of men that pass daily into the other life afford a proof that there are other earths, for so large a number do not pass from our earth; the Author declares from experience, that their number forms like a great river continually flowing, 6699; see also 6807. The inhabitants of other planets (except idolaters) worship the Lord as the only God; only a few indeed know that the human was

assumed in our earth, but they regard the divine as comprehensible in human form, not as incomprehensible, 6700; read also 7396, 9361. The spirits and angels from various earths do not appear in one place, but are associated according to the earths from which they come; the only exception to this is in the inmost or third heaven, where spirits from all the earths are most intimately conjoined, 6701; see below, 9968. As reasoned above (3631), there must be a plurality of earths to constitute the Grand Man; it is added here, that the Lord provides against any deficiency in the quality or quantity of correspondence, by instantly procuring from some earth those who can supply the want [*illico ex aliqua tellure arcessantur, qui impleant*], 6807. Spirits and angels form an idea of the sun and the several planets in our solar system as situated at certain distances and in certain places relative to each other, which are briefly described, 7171. Spirits appear about their own earths because they are of a similar genius to the inhabitants, and in order that they may be present with them, because men can only live by the association of spirits with them, 9968. With reference to the view taken above (6698), viz., that the existence of men and finally of a heaven from men, and not of desolate worlds, is the end of creation, it is here added that an earth without the human race cannot subsist; consequently that where there is an earth there are also inhabitants, 9237. As to the signification of earth in the Word, see EARTH.

3. *Our Earth: additional observations.*—Where the spirits of Saturn are described, it is explained that they are in collision with the spirits of our earth, because these correspond to the natural and corporeal sense, but those to the intermediate between spiritual and natural sense, 9107. The inhabitants, spirits, and angels of our earth, in the Grand Man, have reference to external and corporeal sense, in which all the interiors of life close together and rest, as in their common receptacle, cited 9360. For this reason it pleased the Lord to be born on our earth rather than any other; especially for the sake of the Word, because here it could be written and published, etc., 9350—9362: particulars in Word.

4. *Our Sun.*—The sun of the world does not appear to any spirit, neither any light from it, but is thought of as somewhat black, at a considerable distance behind, and in altitude above the plane of the head, 7171. For further particulars, see SUN (5).

5. *Our Moon;* passages concerning its inhabitants, 5564, 9232—9238. The spirits from the moon are briefly described as of short stature; they correspond to the scutiform cartilage, 5564. Their chief peculiarity consists in the sound of their voices, which is like thunderings; this is explained by the fact that the moon has not an atmosphere like other earths, and that the inhabitants do not speak from the lungs, but from air collected in the abdomen, 9232—9235. It is repeated that they are little of stature, not taller than a boy of seven years, but robust, 9233. There are not only inhabitants in our moon, but in the moons of Jupiter, and in a word wherever there is an earth there are men, because all creation is for the sake of the human race, 9237, cited above (1).

6. *The Planet Mercury.*—The spirits from the planet Mercury are briefly alluded to and their correspondence with the interior memory stated, 2491, 6696. Seriatim passages concerning the spirits of Mercury, 6807—6817, 6921—6932, 7069—7079, 7170, 7177. The Author

spoke with those spirits for several weeks, and it was discovered to him that they correspond to the memory of abstract things, that is, abstracted from merely material and terrestrial things, 6808, 7069. On coming to the Author, they explored his memory, and he observed that they cared nothing for the cities, temples, palaces, houses, etc., where he had been, but only for things done in them, or for real things, 6809. It is the same with the inhabitants of Mercury; they care nothing about terrestrial and corporeal things, but for knowledges of spiritual things, which they acquire from discourse with spirits, 6810. Their desire and quickness to acquire knowledge is exemplified by the Author's experience, whose memory they read like a book; they were very angry also because he concealed from them somewhat that he wrote concerning the future, 6811. They are better acquainted than other spirits with knowledges of things in the universe, not only in our solar world, but in the starry heavens; the knowledge they acquire they also perfectly retain, 6812. When they come to other societies they explore what they know; here it is explained that societies communicate all they know by influx to those who are accepted and loved, 6813. On account of their great knowledge the spirits of Mercury are conceited; being reproved for this, they excused themselves in the manner stated, 6813. They are not willing to use vocal discourse, but usually speak by a kind of active thought, 6814. They take no pleasure in judgment, or in forming conclusions from thought, but are delighted with the naked knowledges, 6814. Being told that their delight in knowledges is insufficient without regard to use, and that they ought to do uses, they replied that their knowledges are uses, 6815; see below, 9106. The difference between them and the spirits of our earth is very great, insomuch that they cannot endure being together; the inhabitants of our earth being in the love of worldly and material things, rather than abstract knowledges, 6816. This difference in their character gives to the spirits of Mercury greater clearness and quickness in thought, so that they are more prompt, etc., as proved to the Author by the exceeding quickness with which they ran over his whole memory, 6921, 6922. On account of their surprising quickness in communicating thought, even when many joined in one and the same communication, they discoursed with the Author by intermediate spirits, and, what appeared wonderful, their speech fell towards the left eye, though they themselves were to the right, which is explained by correspondence, 6923. An example is given of their quickness in perceiving the affectation of elegance and erudition, and in detecting whether the words really express things and add anything to their previous knowledge, 6924. As stated above (6812), they do not limit themselves to the sphere of the spirits of one world, but wander [*vagantur*] through the universe in troops and phalanxes, which form as it were, a globe; they do not know, in these wanderings, whither they go, but are led by the divine auspices, 6925—6926. In their wanderings they shun spirits who love corporeal and terrestrial things; from this also it appears that their minds are elevated above sensuous, and that they are in interior lumen, 6925. The Author discoursed with them concerning the knowledge acquired in their wanderings, and they told him of hundreds of thousands of earths in the starry heavens, which they still regarded as nothing compared with the Infinite, 6927. The exceeding difference between them and the spirits of our earth is again

mentioned, and the fact is added, that the latter require to be vastated of their worldly desires in the lower earth before they can be initiated into interiors, 6928. The Author mentions that they were with him while he wrote in explication of the Word, and they called his explication coarse, and his expressions material; but he replied that the men of our earth, on the contrary, would regard what he wrote as too subtle and elevated; the spirits of Mercury wondered that men of this character could ever become angels, 6929. They shewed their knowledge of the fact that knowledges in this earth are printed by exhibiting sheets of paper apparently impressed by type; it was also detected that they undervalued us on this account [*subsannabant apud se*] as if our knowledges of things were not in the mind itself, but outside of it, 6930. It is stated above (6812), that they perfectly retain what they see and hear, and this is again repeated with the additional remark that they increase in knowledges to eternity but not in wisdom, because they have no love for use, 6931. Because of their love for abstract knowledges they are not willing to hear of things terrestrial and material, and if such things are presented to them against their will, they instantly change them into something else, and often into the very contraries; for example, when the Author presented to them meadows, gardens, forests, rivers, etc., they instantly obscured and blackened them, 7071. When birds were presented they at first wished to transmute them also, but immediately were delighted with them because birds signify knowledges; also, with lamps and lights, because these denote truths from good; sheep and lambs they were not willing to hear of, and when told that a lamb denotes innocence they only received it as a word, and this because they are not in the love of use, 7073. In explanation of their reason for obscuring the forms of material things, they explained that they do so when speaking with the men of their own earth, and that it is not for the sake of deceiving but to inspire the desire of knowing, and to instruct by opposites, etc., 7074, 7075. Being conceited of their knowledge, as mentioned above (6813), they were reproved by angelic spirits from our earth, who recited many things which they did not know, on which account the whole body of Mercurial spirits humbled themselves, and the appearance presented by their humiliation is described; afterwards, because they had doubted whether the men of our earth could ever become angels (see above, 6929), they were told that the angelic spirits who rebuked them and the angel speaking were from our earth, 7077. It is remarked that they do not tell to others what they know, but in their own society each spirit has the knowledge of all freely communicated, and all of each, 7077. Their situation is not fixed in any certain quarter, and at any particular distance, relative to the spirits of our earth, because (as stated above) they are permitted to wander through the universe, while other spirits remain with the inhabitants of their own particular earth; their planet, however, and also the sun, appears to spirits at the back when thought of, 7078, *ill.* 7171. The Author observed their progression in a globe, and afterwards in an extended volume, towards the planet Venus, first to the side turned from the sun, which they declared evil, and then to the side facing the sun, which agreed with their own state; the Author now felt their influence very powerful on his brain, producing a remarkable change, 7170. On one occasion certain spirits from our earth insisted on discoursing with the

spirits of Mercury, and it came to a question of their belief in God; the spirits of Mercury said that they believe in God, but that many from our earth do not so, 7172. A wonderful manifestation of the Lord is described, not only to the spirits of Mercury, but to spirits from our earth who had seen him when in the world, and to spirits from Jupiter who also acknowledged him; the profound humiliation of the spirits of Mercury at this sight is mentioned; afterwards some perceived a light clearer and purer than ever before, 7173, 7174. The Author was shewn a woman, and afterwards a man, inhabitants of Mercury; and he gives a brief description of their appearance and dress; he adds how little they care about the body; insomuch that they do not care to appear as men when they pass into the other life, but rather as crystalline globes, 7175. He saw their oxen and cows, which, he says, were similar to those of our earth, but smaller, and tending a little to the form of deer, 7176. On speaking with the spirits of Mercury concerning the appearance of the sun, they represented it as large, compared with its appearance to the other earths; they also described their temperature as neither hot nor cold, because heat is not occasioned by nearness to the sun, but is proportioned to the altitude and density of the atmosphere, and from the right or oblique incidence of the sun's rays, 7177. The spirits of Saturn speak of spirits who frequently come to them endeavoring by all means to elicit knowledges; the Author adds that these spirits are from Mercury, who love science and intelligence, but not use, unless in the use itself there is science for them, 9106.

7. *Venus*.—See what is stated above as to the correspondence of state between the spirits on the other side of Venus and the spirits of Mercury, and their joint influence felt by the Author on his brain (6), 7170. In the planet Venus there are two kinds of men, evil and good; the evil on this side of the planet, the good on the other, 7246. When thought of by spirits, the planet Venus appears to the left, a little backwards; it is here explained that the planets only appear thus when thought of, and that the appearance is constantly the same, 7247. The evil inhabitants of Venus take delight in rapine similar to the Canaanites and Jews of old, but not with the same cruelty; they are also giants in stature, and very stupid, only caring for their cattle, etc., 7248—7249. When they come into the other life they are greatly infested by evils and falses, which are different from the evils and falses of our earth, their hells also are quite separate, and near their own planet, 7250. Those of the number who can be saved, are kept in places of vastation, where they are tempted even to despair, but the Lord moderates their despair and they are saved, though with difficulty, 7250. Those who are thus saved receive faith in the Lord as alone God, Saviour, and Mediator; their belief in the world having been in a great Creator, without a Mediator; the Author mentions having seen some of them elevated to heaven after extreme suffering, and the tenderness of their delight brought tears into his eyes, 7251. The good inhabitants and spirits of Venus, from the other side of the planet were also seen by the Author; they told him that they know and acknowledge the Lord, and had seen him while they were men on their earth, walking among them, in a manner which they represented, 7252. These spirits refer, in the Grand Man, to the memory of material things corresponding to the memory of immaterial things constituted by the spirits of Mercury, 7253.

8. *Mars*.—The spirits and inhabitants of the planet Mars are treated of in seriatim passages, 7358—7365, 7475—7486, 7620—7622, 7743—7747. In the idea of spirits and angels Mars, like the other planets, appears in one place constantly, namely, in the plane of the breast, some distance forwards to the left, and without the sphere of the spirits of our earth, 7358. The Author mentions that the spirits of Mars came to him, and breathed very softly their speech, which was internal, and penetrated by way of the Eustachian tube into the brain, 7359—7360. This kind of speech is fuller of ideas, and more perfect than the speech of our earth, which, however, was of the same quality in the most ancient times; with the spirits of Mars also, affection and thought correspond with the expression of the face and the eyes; thus they have no hypocrisy, 7360—7361. Like the men of the most ancient church, they have internal respiration, and hence are of a celestial genius; a brief account is here given of the quality of that respiration and speech, 7361; from experience 7362. The inhabitants of Mars being of this genius, are not the subjects of empires, but live in societies greater or smaller, according to agreement of mind and delight therefrom, 7363. All such in these societies as begin to think and will evilly, are cast out, so that the lust of dominion and self-aggrandisement cannot find place among them, 7364. The spirits from Mars find little difference between their life after death and before, but appear to themselves and to each other like men; this because they accustom themselves to think of the spirit as man, etc., 7475; compare 7175, cited above (6). The spirits from Mars are among the very best of our solar system, being for the most part celestial men; their quality is represented as with their face in heaven, and their body in the world of spirits, 7476. They surpass other spirits in the acknowledgment and adoration of our Lord, who (they said) often appears to them in their earth, and leads them, 7477. Once when the Lord was named, the Author observed their humiliation, which was inmost and profound; and their love and joy were proportionately great when the Lord elevated them, 7478. Some discoursed with the Author concerning their faith, and acknowledged that of themselves they are altogether vile and infernal, and that all good is of the Lord; they were surprised by the number of evil spirits who surrounded the Author, 7479. Speaking of their interior character, he remarks that they correspond to the medium between the intellectual and the voluntary part, thus between thought derived from affection and the affection of thought, 7480. With reference to organization, their correspondence is with the medium between the cerebrum and cerebellum, and on this account they cannot dissemble, for when the cerebrum and cerebellum are conjoined in their operations the face and the thought also act in conjunction, 7481. The spirits of our earth are of such a contrary character that they become, as it were, insane in the sphere of the spirits of Mars; the Author's experience, 7482. The inhabitants of Mars have no beard, but the lower part of the face, extending under the ears, is black; the upper part is not unlike those faces of our earth which are not quite fair, viz. yellowish [*flavescens*]; this from correspondence, 7483. Their food consists of the fruits of trees, especially a round kind of fruit that grows out of the earth, besides pulse, 7484. They are clothed with garments made of fibres obtained from the bark

of a tree, and woven together, 7485. They also told the Author that they are acquainted with the art of making fluid fires, from which they have light at evening time and night, 7486.*

The state of the inhabitants of Mars as to celestial and spiritual love, and its change in some of them, is treated of, *seriatim*, 7620—7622, 7742—7750. There was represented a kind of flame, beautiful with various colors, which sparkled with brightness, and this flame was shewn adhering to a hand; the changes in the appearance of the flame and the hand are described; at length the flame was changed into a beautiful bird of similar colors, which also changed until it became of stone; by this was represented celestial and spiritual love successively with such of the inhabitants of Mars as had receded from love, 7620, 7622. When the bird was in its full vigor and beauty it flew about the Author's head, and then a spirit was seen rising from beneath, who endeavored to take away the bird, and professed to act from the Lord; but at that instant there was an influx from heaven, and he set it at liberty again; this circumstance was to represent the state of the inhabitants who are in evil and yet believe they are in the Lord, 7621, 7622. This representation is again alluded to, and its signification repeated in a summary (7742—7743); then a subject spirit, who communicated with the Author in a peculiar state of sleep, is mentioned (7744); and other spirits from Mars who took his place (7745); the latter were those whose state was represented by the bird when it became stone; they are those who invented the art of speaking by the lips, and hiding the affection, etc., 7745 end. These spirits have reference to the internal membrane of the skull become bony; other observations concerning their quality, and generally of those who are in knowledges and not in the life of love, 7748—7750.

9. *Jupiter*.—*Seriatim* passages concerning the spirits and inhabitants of this planet, 7799—7813, 8021—8031, 8111—8118, 8242—8250, 8371—8385, 8541—8546, 8627—8633, 8733—8740, 8846—8851. Where an especial manifestation of the Lord is described, the spirits of Jupiter are mentioned among those who witnessed it, and who knew him for the same that had appeared to them in their earth, 7173 end, cited above (6). Having been permitted to associate with the spirits and angels of Jupiter much longer than with others, the Author is able to relate much more concerning their state and concerning the inhabitants of the planet, 7799. They appear in one place and situation constantly, like the other planets; the planet Jupiter in front towards the left, at some distance, 7800. The spirits of Jupiter with whom the Author discoursed were of three kinds, chastisers, instructors, and holy angelic spirits who have bright faces, 7801. It is common for the spirits of Jupiter to speak with the inhabitants of that planet, 7802. The chastising spirits who come to the inhabitants of Jupiter strike them with terror; they are described as to their quality, 7803. The instructing spirits who also come to them are briefly described, 7804. The angelic spirits are present at the head at the same time as the former, and rule them, 7805. The spirits see two signs when they are with men, an old man with a white face, for a sign that they should say nothing but what is true, and a face in a window for a sign to de-

* The volume in which this fact is mentioned was written before A.D. 1750.

part, 7806. When the spirits are present the face of the man of that earth is kept cheerful and smiling, with an open mouth, the region of the lips being prominent; from the Author's experience, 7807. If the man who has been chastised and instructed again commits evils, he is again more severely punished, but his punishment is moderated by the angels, according to the end sought in the evil, 7808. Although spirits speak with men the latter do not speak in return, except a few words, and no one is permitted to tell another that a spirit has spoken with him, 7809. The kinds of punishment inflicted by the chastising spirits are briefly described; it is added that the angels at the head exercise a species of judication, but only to appearance, 7811. Spirits who come afterwards are also described, who suggest persuasions contrary to the instruction given, and grounded in evil, 7812. The chastising spirits of Jupiter came to the Author, and applied themselves under the left elbow; they spoke hoarsely; they are sent before the angels when they come to man, 8021. Afterwards the angels of that earth came to him, and he describes the quality of their speech, as at first comparatively gross, then purer, and still purer, 8022—8026. After describing the quality of this angelic influx and speech, the Author adds that the chastising spirits would sometimes interrupt his discourse with them, and admonish him to behave modestly, 8027. From these circumstances, the Author concludes that it is according to the order of heaven that spirits should be sent before the coming of angels, as John the Baptist before the Lord, 8028. It is according to order also that spirits should not at once be elevated to heaven; so with the spirits of Jupiter, who, when they become angels, seem to be conveyed by bright horses as of fire like Elias, 8029. Angels in the first or ultimate heaven of Jupiter appear clothed in blue, and that color is loved by them, 8030. The spirits of Jupiter cannot have consort with the spirits of our earth but regard them as prompt to evil, and astute in accomplishing their purposes, caring little for good, 8031. The spirits of Jupiter are more upright than the spirits of many other earths; their approach and influx are described as very gentle and sweet, 8111. Visible signs appear when any disagreement exists among them, perhaps a bright irradiation like lightning, or a little swath in which there are sparkling stars, 8112. The Author was not only made sensible of their presence by the sweetness of their influx, but they kept his face smiling and cheerful, and they enjoy great tranquillity and delight in so doing, 8113. They have interior felicity, and are capable of receiving more, because their interiors are open to the Lord; in this the spirits of our earth differ greatly from these, 8114, 8115. They were greatly delighted by the angelic choirs which came from the angels of our earth, and appeared as if they were rapt into heaven, 8115. They stated that in their planet the multitude of men is very great, because the planet is fertile, and no one desires more than is sufficient for the necessities of life, 8116. They related also that they live distinctly, in nations, families, and houses, and have no ambition to bear rule, or to possess the goods of others; the Author adds that the case was the same in ancient times on our earth, concerning which 8118. The faces of the inhabitants of Jupiter are beautiful, for although the Author did not see the inhabitants themselves, he saw spirits with similar faces, 8242. They believe that after their decease their faces will become larger, and

that then the fire of heaven will glow in their faces, etc. (8242, 8244); on this account they wash and wipe the face much, and are very careful to guard themselves from the heat of the sun; for the body they do not so much care, 8245. The faces of the inhabitants of our earth did not please them; they wondered much that any should be blotched, etc., 8246. They love smiling and cheerful faces, like their own, devoid of anxiety and care about worldly things, 8246, 8247. They love faces which are prominent about the lips, because the greater part of them speak by the face, not dissimulating or drawing in, but allowing the fibres to emit themselves freely, 8246, 8247. Their manner of speech by the face was shewn; but they have also a language of expression; it is added that the most ancient people of our earth discoursed in the former manner, and its excellence above the language of words is *ill.* 8248—8249. The inhabitants of Jupiter do not walk erect, but as it were hop, helping themselves along with their hands; and being always careful to keep the face advanced, 8371, 8373. In sitting, they resemble the inhabitants of our earth, and take especial care not to be seen from behind, in like manner as when they walk, 8373. From these circumstances, the spirits of Jupiter do not appear to walk erect like others, but almost as if they were swimming, 8374. In the hot zone of Jupiter, the inhabitants are naked, and do not blush at it, because their minds are chaste, 8375. When they lie down, the inhabitants of Jupiter turn their faces to the chamber, believing that they face the Lord, 8376. They sit long at their meals for the sake of discourse at the time, not on forms or seats, but on leaves like fig-leaves, 8377. They do not prepare their food for the taste but for use; remarks on this subject, 8378. Their habitations are of wood, lined inside with a kind of blue bark, and dotted as with stars like the heavens; they have tents also adorned in a similar manner, 8379. They care for nothing beyond the necessities of life, and the education of their children whom they tenderly love, 8380. They have large horses, but in forests, and they have a natural dread of them, though they do no hurt, 8381. The spirits of Jupiter (the emissary or subject spirits that were with the Author) are infested by the spirits of our earth, 8382, 8383. The spirits of Jupiter discourse sweetly and prudently, weighing well what they say, as was their habit in the world, 8384. They perceived the Author's intent to publish what he knew concerning them, and would not have had it so; but they were informed concerning writing and printing, and that the Word and doctrinals are thus published, 8385. As to worship they acknowledge our Lord, whom they call the only Lord; they said also that he manifests himself in their earth and instructs them, 8541. The doctrine of faith is there handed down from parents to children, and the greatest care is taken to prevent wrong thoughts concerning the Lord, 8541, 8542. They knew not and did not care to know that he was born a man in our world; but it is briefly shewn that he is the same, 8543, 8544. They do not attend to scandals against the Lord, injected by the spirits of our earth; an instance in point, 8545. In discourse with the Author they spoke of good as done by themselves, but acknowledge that all good is from the Lord, 8546. They were affected with gladness when they heard that the Lord is alone man, and that men are only so far men as they are his images, 8547. Their wisdom consists in thinking well and justly

concerning whatever happens or is to be done in life, and this wisdom is transferred from parents to children successively, 8627. They have no concern about the sciences, because they say they are as clouds before the sun, and cause blindness; their notion of sciences was derived from what they observed in the spirits of our earth, with whom they cannot abide, 8627, 8628, 8630. They are distinguished from others (and this is the case with all spirits) by their spheres; theirs being the imaginative flowing of thought [*imaginativum cogitationis*], 8630, 8733. An example is given of their clear perception and intelligence, from a representation how the Lord turns evil into good, 8631. They were instructed that the Lord does evil to no one, but they were not willing to admit this until they were reminded that even their own angels do no evil, but always act to moderate their punishments, etc., 8632. As they have no sciences, so they have no artificial wants, 8633. They have no festival days, but perform worship at sun-rising and setting in their tents, 8633. The spirits of Jupiter do not speak much, and when they speak it is a kind of thought-speech, closing in a soft murmur, 8733, 8734; particulars in LANGUAGE (5).

Another class of the spirits and inhabitants of Jupiter call themselves saints, or holy ones, who are treated of 8735—8740. These call themselves mediatory lords, and they call the Lord the supreme, not the only one, 8735. They say that the habitation of the supreme Lord is in the sun, and therefore they adore the sun; the other inhabitants of Jupiter (who are not their associates) shun them, and even the instructing and chastising spirits do not come to them because they cannot be amended by discipline, 8736, 8737. One singularity is that they wear a towering cap, 8738. In the other life they sit as idols, and their faces shine as by the light of a fire, nevertheless they are cold, 8739. They appear to cut wood, because they attribute merit to themselves, 8740. There are spirits from Jupiter likewise, who, because of their appearance and dress, are called chimney-sweepers; they have reference to the seminal vessels, and ardently desire to be admitted into heaven; they are conscientious even on occasion of slight evil, from experience, 8846—8849.

Reverting to the inhabitants of Jupiter generally, the Author observes that he saw a bony baldness, and that such a sight is presented to them when they are about to die, 8850. He adds, that they are not concerned about death, because they know that they are to live afterwards, 8850; also that they do not live more than thirty years, because of the too great abundance of men on that earth, 8851; and that they enter into the married state in the first flower of youth, 8851.

10. *Saturn.*—The planet Saturn, because so very far distant from the sun [*quia longissime a Sole distat*], has a great lunar belt which gives it much light, 6697; see also 9104 cited below. The spirits and inhabitants of Saturn are treated of seriatim, 8947—8957, 9104—9110. The spirits of Saturn, and the planet itself, in the ideas of spirits, appear in the plane of the lower part of the knee, at a considerable distance in front; when the eye is opened in this plane a multitude of spirits come into view who are all from that earth, 8947. They are described as upright and modest in character, and because they esteem themselves of small account, they appear of short stature, 8948. They worship our Lord most humbly, and acknowledge him for the

God of the Universe; also he occasionally appears to them in form as a man, 8949. When the inhabitants of Saturn come of age they speak with spirits, by whom they are instructed concerning the Lord, and in what manner he is to be worshiped, 8949. When any try to seduce them from the worship of the Lord, or from the probity of their lives, they appear with little knives in their hands, with which they would rather kill themselves than be led astray; the spirits of our earth delight to provoke them in this way, 8950, 9108. Some in that earth call their nocturnal light the Lord, but they are not tolerated by the other inhabitants; that light is from the great belt and the moons of Saturn, 8951. The Author states that he questioned them concerning the belt, and they told him that it appears to them only as a snowy whiteness [*solum ut niveum*] in the heavens, 8952. The inhabitants and spirits of Saturn have reference to the medium between the spiritual and natural sense, but they recede from the natural, and accede to the spiritual; on this account those spirits often appear to be rapt into heaven, and alternately let back again into the natural, 8953; 9107 cited below. They dwell together in families, not in cities, or in subjection to kingdoms; the family consists only of the man and his wife, with their children, who, when they marry, leave their parental home and no longer care for it; on this account the spirits of Saturn appear two and two together, 8954. All in that earth know that they live after death, and make light of their bodies, which they do not even bury, but cast forth, and merely cover with the branches of trees, 8955. They are little solicitous about food and clothing, but eat fruits and pulse of various kinds; their clothing is slight, because their skins are so coarse or thick [*crass*] as to repel cold, 8956. As mentioned above (8950), certain spirits from our earth pass over to the spirits of Saturn, which is accomplished in a moment by conjunction of state; it is here remarked that the spirits of Saturn appear at the limit of our solar world, 9104. After a visit of this kind, the spirits of Saturn once spoke with the Author, by intermediate spirits, and expressed their surprise that the spirits of our earth should so often come to them inquiring what God they worship, which they deemed a mark of insanity, since they acknowledge the Lord as the only God, 9105. They spoke also of other spirits who come to them, inquiring out all they know, and this they deemed another mark of insanity, so far as the knowledge was sought without regard to use; these spirits, the Author adds, were from Mercury, 9106. The Author was instructed by manifest experience in the difference between the spirits of our earth and those of Saturn, and at the same time in the strife that exists between the spiritual or internal man, and the natural or external when the latter is not in faith and charity; remarks on this subject, 9107—9110.

11. *Earths among the Stars*.—In addition to the passages cited above (2), in reference to a plurality of worlds, see the Author's remarks introductory to his account of certain earths in the starry heavens, their inhabitants, spirits, and angels, 9438—9441. For particulars of the earth first described, 9578—9583, 9693—9699, 9790—9794. The second, 9967—9972, 10,159—10,165. The third, 10,311—10,316, 10,377—10,384, 10,513—10,517. The fourth, 10,585—10,589, 10,708—10,712. The fifth, 10,734—10,738, 10,751—10,758, 10,768—10,771. The sixth, 10,808—10,814, 10,833—10,837.

12. *The Speech of Men in other Earths.* See LANGUAGE (5).

UNLEAVENED. See LEAVEN (2177, 2342).

UPRIGHT or WHOLE [*integer*]. To be just is predicated of the good of charity; to be whole or perfect, or upright [*integer*] of truth from charity, 610; *ill.* and *sh.* 612, cited 712, 3311; compare 9568, cited in INTEGRITY.

UPWARDS [*sursum*]. Man is enabled to look upwards, or heavenwards, when his interiors are elevated by the Lord, and this actually takes place when he is in the good of faith and charity, 6952—6954. Man is so created that he can look upwards or above himself, and downwards, or below himself; to look above himself is to be elevated by the Lord, thus to regard charity as an end; to look below himself is to regard the world as an end, 7814—7821; further *ill.* 8604, 9730. See ELEVATION, CHARITY.

UR. Ur of the Chaldeans denotes exterior worship in which are falses; the death of Haran there, denotes that interior worship had become obliterated, 1365, 1366, 1368. The family of Abram going from Ur, into the land of Canaan, denotes instruction in good and truth given to those who were in idolatrous worship; and hence the first state of the external man when becoming regenerate; in respect to the Lord, his hereditary state as derived from the mother, 1373, 1815. See HARAN, CHALDEA, BABEL, NAHOR.

URIAH. See HETH.

URIM. By Urim is meant light from divine truth, proceeding from the Lord, 5922. The word Urim denotes lucent fire, and Thummim brightness thence, 9905. Note:—in the Hebrew language Thummim denotes integrity; in the angelic language, brightness, 9905. See BREASTPLATE, PRIEST (7), NUMBERS (16).

URINE. See EXCREMENT.

USA. See UZZA.

USAL. See UZAL.

USE. Angelic life consists in uses from the good of charity, 454. The Lord's kingdom is a kingdom of ends and uses, 696, 997. All in the other life are bound to perform uses, even the infernals, 696, 1097; see below, 1103. All happiness is derived from use; all that is pleasurable in charity derives its light from use, 997. Uses in the other life are compared to uses in the body, some of which (as the uses of the intestines) are comparatively vile, 1103. Knowledges are for the sake of use, and the internal man regards nothing but use; such as do not serve to use are destroyed, 1472, 1487. The rational mind can only exist from scientifics and knowledges, but scientifics and knowledges have no use for their end, thus no life, for real life is the life of use, 1964. Every one in the other life is gifted with intelligence and wisdom by the Lord, according to the use which he performs from affection of the will, 3887. See further particulars, 4224, 4372, 4406, 4926, 4973, 5293, 5947, 5949, 6073, 7038.

USURY [*fenus*]. An usurer denotes one who does good for the sake of gain; a non-usurer, one who does good from charity, *ill.* and *sh.* 9210.

UZ. By Uz, Hul, Gether, and Mash, sons of Aram, the son of Shem, are denoted various knowledges concerning good; or natural verities and things done according to them, 1233, 1234. See SHEM,

HARAM. Uz, or Huz, and the other sons of *Nahor*, denote religious principles and worship therefrom, 2860, 2864. See NAHOR.

UZAL, one of the sons of Joktan, denotes a ritual of the Hebrew church, 1245—1247. See EBER.

UZZA, who died because he touched the ark (2 Sam. vi. 8), denotes truth, the apparent separation of which from good is here treated of, for which reason the place was called Perez-Uzzah, 4926 end, 4927.

V.

VACUITY. See VOID.

VAGABOND. See FUGITIVE.

VAIL.—1. *Punishment by the Vail*. The super-injection of a vail is among the punishments suffered by infernal spirits, and it causes them much anxiety and terror, 963. Another form of punishment by the vail is described like wrapping in a sheet, 964. The antediluvians are thus wrapped in sheets; further particulars, 1270.

2. *Signification of Vailing*.—Coverings or vails, generally, denote rational and scientific truths which are clothed over spiritual truths, *ill.* and *sh.* 2576, further *ill.* 3084. A covering denotes, generally, the natural or exterior, which clothes the interior, 6377. A vailing or covering also denotes the intellectual principle, a garment the natural, 6377—6378. A covering denotes what is external when it encompasses about, 9630, 9632. See GARMENT.

3. *The Bridal Vail* [*peplum*].—The vail with which brides covered the face when they first saw the bridegroom denotes appearances of truth, 3207, 4859. To remove the vail is to dissipate the obscurity of such appearances, 4883. See MARRIAGE.

4. *The Vail of Moses*.—To cover oneself with a vail denotes to obscure truth, 4859. The Jews cover themselves with vails in their synagogues, and Moses veiled his face on account of the shining of his skin because that people cannot bear the light of internal truth, 4859, particularly 10,701, 10,706. The removal of the vail when Moses went in before Jehovah, denotes illustration in the internal, 10,703; also, see above (3), 4883.

5. *The Vails of the Tabernacle and Temple*.—The three vails or hangings denote appearances of good and truth in three degrees corresponding to the several heavens, each of which is *br.* described, 2576. The vail between the holy place and the holy of holies, denotes the medium uniting the middle or second heaven, and the inmost or third, *ill.* 9670. The covering of the door of the tent denotes the uniting medium of the middle and ultimate heaven, 9686. According to the general law which refers all good and truth, and all appearances of good and truth, to their living subjects, the vails denote angelic societies; and those denoted by the vail between the holy place and the holy of holies, are the same as represented by Joseph and Benjamin, 9670, 9671. The vail of the temple being rent when the Lord was crucified, represented the glorification of the human so far accomplished, for the Lord then shook off appearances and entered into the divine itself, as Aaron also representatively entered within the vail (Lev. xvi.), 9670;

see also 2576. For further particulars concerning the vails, see TEXT (13), NUMBERS (15), EPHOD (10,005).

VAIN, VANITY. To take the name of God in vain denotes to profane divine truths by blasphemies, and to apply divine statutes to idolatrous worship, as the Jews did when they adored the calf, 8882. In its stricter sense [*proprie*], to take the name of God in vain is to turn truth into evil, that is, to believe what is true and yet do what is evil, 8882. Vanities and lies are thus distinguished; vanity denotes falsity of doctrine, or of religion, and a lie, false living, *sh.* 9248. See FALSE.

VALLEY. A mountain denotes love and charity, which are most high, or, what is the same, inmost in worship; a valley what is relatively low or outermost; in the opposite sense, what is unclean and profane; here the valley of Siddim in the land of Shinar is treated of, 1292, 1666, 1688. A valley denotes what is beneath or exterior, and accordingly the external man; hence the valley of Shaveh (Gen. xiv. 17), denotes the external man as to his goods; the same called the King's Valley, denotes the external man as to truths, 1723. The valley of vision (Isa. xxii. 1) denotes phantasy (402); further described as phantasies and reasonings whereby worship is falsified, and at length profaned, 1292, 4715. The valley of Hinnom (Jer. vii. 31, 32) denotes hell and also the profanation of good and truth, 1292. The valley of Gerar, where Isaac encamped, denotes inferior rational truths, or exterior appearances of truth, 3417. Valleys denote generally the exteriors of the church, and of worship, exterior states, exterior truths, viz., such as are natural, sensual, or scientific; this from lowness, *sh.* 4715. The selection of valleys or choicest valleys (Isa. xxii. 7), denote goods and truths in the natural or external man, 4715. A barren valley denotes the natural mind in its state without goods and truths, 9262; as to the rough valley of Deut. xxi. 4, see RIVER (6), end. Note: there are mountains, hills, rocks, and valleys in the other life, all these appearances being representative, and in the valleys are those not yet elevated to heaven, 10,438, 10,608. See HEAVEN (10).

VARIEGATED. See SPECKLED.

VARIETY. In heaven all the societies and angels are distinguished from one another by differences of love and faith, yet are so harmonized that it is one heaven, 684, 690. There are innumerable varieties of good and truth in heaven, yet they all make one, like the organs, members, and viscera of the body, 3241, 3744, *ill.* 3745. All the varieties comprehended in this correspondence refer, in general, to the head, the breast, the abdomen, and the members of generation, 3746. The church of the Lord resembles heaven in this respect, that it is everywhere various as to truths, and still is preserved in one whole by charity, 3267. Good with every one is various, and it derives its variety from the truths that are conjoined with it; nevertheless, all these various goods are formed into one by the Lord, viz., by the good of love from him, 3986, 7236. In one good also there are goods and truths innumerable, which proceed with indefinite variety, viz., truths from goods, and goods from truths, even to myriads of myriads, 4005. As stated above (3986), good considered in itself is one, but it is made various by truths, so that in no case is the good of one altogether like

the good of another, 4149, 7236. In heaven there are perpetual varieties, the arrangement of which, in order to make one heaven, is here *ill.* by family relations and the affinities which make up society, 5598, 7833, 7836, 8003. No one good ever can be like another, even to eternity, and the perpetual varieties into which it separates is *ill.* by the ever-varying quality of the truths conjoined to it, 7236. Goods in the heavens are again described as all various, distinguished into genera, species, and particulars; nevertheless, the universal heaven is governed by the Lord as one man, 7833, 7836. Every one thing in like manner exists from various things, which make one by harmony, 8003. Whatever is in man, exists in infinite variety; and this is especially the case with the affections of his love, 9002. The conjunction of the angelic societies so as to form one heaven is the result of a few general laws, such as the general law by which one thing is always formed out of many, and from the law of the influx of love including and containing the whole, 9613. The varieties of state as to good and truth in the other life are as the varieties of heat and light in the world, and hence comes perfection, 10,200. The changes of the state of the church are also compared to the times of the year and the day; the same variety is denoted by the ages of gold, of silver, of iron, etc., 1837. See Good (21), HARMONY.

VASTATION.—1. *The Vastation of the Church in General.* A description is given of the quality of those who are kept in ignorance of the truths of faith until they are vastated, lest holy things should be profaned; the Jews are of this class, 301—303. Churches generally tend to their own vastation, and they are said to be vastated when the truths of faith have become utterly lost; examples given, *br.* 407. When any church is vastated, a new church commences, not sooner, 408, 411. It is very rarely, if ever, that the church remains with those who have been vastated, 409. There are two kinds of vastation, the one of those who are within the church, the other of those who are without, viz., the Gentiles, 410. Truth is said to be vastated when there is no longer any good in it, *sh.* 2455. The vastation of the church is described in four successive stages, *br.* 4058. The infestation by the false before the coming of the Lord was direful in the extreme by reason of the Nephilim and Anakim, 7686.

2. *Seriatim Passages concerning Vastations in the Other Life,* 1106—1113.—The Author had previously mentioned that he was let down to those who were undergoing vastations, 699. Vastations which take place in the other life are of many kinds, and their effect is the dissipation of evils and falses, 698. Those are vastated who have been in falses, and yet not without a sort of conscience, 1106. Some are willing to be vastated, 1107. Some are vastated by a middle state between waking and sleep, 1108. Those who have confirmed themselves in falses are reduced to utter ignorance, 1109. Those who have placed merit in works, appear to saw or cut wood, 1110. Those who have led a moral life, and have supposed thereby to merit heaven, acknowledging only the Creator of the universe, are mowers of grass, 1111. Some without vastation are immediately conveyed into heaven, 1112. Young girls who have been made harlots undergo severe discipline and instruction in order to their amendment, but adult bad women of this class are in hell, 1113. Some are vastated by fears, *br.* shewn from ex-

perience, 4942. Where the planet Mercury is treated of, the Author especially remarks that the spirits of our earth are vastated before they can be elevated into heaven, 6928. In the lower earth the vastation of what is false takes place at this day, 6928, 7090. Temptations, or infestations of the well-disposed, take place in the other life, that evils and falses may be removed, and it is only by enduring them that they can be elevated into the heavens, 7122. The spiritual here treated of are kept in a place of vastation, that the gross and impure things of the loves of self and of the world may be put off, 7186. From the evil is successively taken away the science of truth, 7465. The evil are vastated as to truths, and the good as to falses, 7474. The evil are successively and by degrees cast down into hell, and the good are successively and by degrees elevated into heaven, because the vastation of truth and good must precede with the evil, and the vastation of what is false and evil with the good, 7541, 7542. When truths and goods are taken away from the evil, the evil fall down like weights, and as birds when their wings are cut off, 7545. It is worse with those who have been of the church, and have lived a life of evil, than with those who are out of the church, the reason of which, 7554. The evil are vastated as to goods and truths in the exterior natural, which look downwards, and not as to truths and goods of the interior natural, which verge inwards, 7601, 7604, 7607. The evil devastate themselves by turning the good which flows in from the Lord into evil, and this is done successively more and more, as the Lord arranges heaven, that it may flow in nearer, 7679, 7710. From those who are vastated are taken away the truths and goods which they have known, and they are transferred to the good, 7770. The evil are vastated by degrees, before they are damned and sent into hell; this, in order that the evil may be confirmed, and that the good may be illustrated concerning the state of such, 7795. The devastation of the evil in the other life is not immediately from the spirit who is in evil, but from the hells, 7879. In general terms it is said that the evil vastate themselves, but this expression is inclusive of all the hells as opposed to the Lord, *ill.* 7926. In further illustration of this subject, it is shewn how the evil by the presence of the Lord are filled with evils, and the good with goods, 7989. Infestations have place when the Lord flows in with good and truth, and the hells with what is evil and false, the opposition between which is the cause of spiritual combat and captivity, 7990. Those who come into the other life are vastated as to earthly and worldly things before they are elevated into heaven, otherwise they could not remain, 9763. Desolation and vastation, however, in a stricter sense, are applied to the deprivation of truth and good, and the deprivation of truth and good is also the closing up of the internal man, as the case is with the Israelitish nation, 10,510.

3. *Distinction between Vastation and Desolation.*—Vastation has respect to the celestial things of faith, desolation to the spiritual, 411. The desolation of truth, as distinct from vastation, treated of; it is a state through which all the spiritual who are regenerate must pass, and it is much treated of in the internal sense of the Word, 2682, 5360. The desolation of truth proceeds even to despair, and yet those who suffer it are all the while sustained and elevated solely by truth, 2694, 2698. The state after desolation is described as one of illustration and

joy, being in fact an elevation into heaven, and such a reception there as the Author briefly describes, 2699. The next succeeding state with those who come out of vastation or desolation is one of instruction, *ill.* and *sh.* 2701, 2704. Those who come into desolation by reason of the privation of truth are infested by evil spirits and genii, and by desolation they are regenerated, 5376. In desolation there is the resemblance of spiritual death, because spiritual life consists in uses done according to truths, *ill.* 6119. The ultimate of desolation is despair, and it proceeds to despair for the sake of the use; for it is by desolations and temptations even to despair, that states contrary to those of heavenly life are perceived, 6144. See TEMPTATION (38).

4. *Temptations and Infestations distinct from Vastation.*—Vastation is predicated of those who are in falses; temptations, of those who, in the course of regeneration, suffer from the assault of falses, 5037, 5038; cited 5039, 5043, 5044. There is a difference also between temptations and infestations, which is here *br.* explained, 7474. Those who are of the external spiritual church, when they come into the other life, are in a place of vastation, and are infested, 7474. Those who are infested in the other life, are those in the church who have confessed faith alone, and have lived a life of evil, *ill.* 7317, 7502, 7545. Those who infest afterwards turn away from and shun those whom they have infested; the reason, 7768. See FAITH.

5. *Passages cited from the Word in which Vastation is represented,* 2455, 2682, 2694—2704, 7090.

VEGETARIANS. See PULSE.

VEGETATION. Where the influx of life is illustrated, it is shewn that a general influx from the Lord passes into all the subjects of the vegetable kingdom, and continually acts into the forms of their primitives, 3648; further particulars in INFLUX (13). The correspondence of trees, their leaves and fruits, is briefly described with reference to the production and derivation of truth and good in the spiritual man, 7966, 9552—9553; for particulars, see TREE. The reference of all things in nature to the human form, and to representatives in the other life being treated of, it is here especially *ill.* by leaves, flowers, fruits, etc., 10,185. See REPRESENTATION.

VEIL OF A BRIDE [*peplum*]. See VAIL (3207).

VENISON [*venatio*]. See to HUNT.

VENTRICLE. See BRAIN (4049).

VENUS. See UNIVERSE (7).

VESSELS, SEMINAL. See SEED.

VESSELS [*vasa*].—1. In general, vessels denote things that serve as receptacles, for example, scientifics and knowledges in respect to truths, and truths in respect to good, 3079, 1469, 1496, 3068, *ill.* 9394. Truths are recipient vessels which form the limit of the influx of good, and good is in them as their active or living principle, 4205. Where the crime of Achan is explained, it is shewn that vessels denote holy truths, 5135. Domestic vessels, and moveables of all kinds, denote instrumentals considered with relation to essentials; here it is explained that the essential of one degree is the instrumental of another, until we arrive at the supreme or only truly essential, which is God; thus all things in the created universe are to be regarded simply as instruments and vessels, 5948; compare 2454, 4166. Scientifics are especially

called vessels, because they are the common principles capable of containing innumerable truths and goods, which truths and goods flow into them, 6917, 7770; and the definition of scientifics, 9394, 9996. Vessels of silver are to be understood in a specific sense, as scientifics, because recipient of truth; but vessels of gold are specifically truths, because recipient of good, 3164; see also 2466, 6917. Scientifics are called vessels because they are recipients, viz., of inflowing truth and good; but the natural principle itself is a vessel, because the common receptacle of scientifics, 7920. Scientifics and knowledges without truth are empty vessels; also truths without good, 2429, 3068, 3079, 10,578. Scientifics denoted by vessels are all that the external memory contains, 9274; compare 9394, 9996;—when predicated of things sacred they are the knowledges of good and truth, 9724;—when predicated of the Lord's divine human, divine goods and truths, 10,274. Vessels of different kinds and material have specific significations; vessels of silver and gold (as briefly explained above, 3164), denote the reciprocity of internal truth and good; here, vessels of wood and brass are mentioned, which denote natural good, 7920. A vessel of earth denotes the false, which has no coherence with good; a vessel of brass the doctrinal in which is good, 10,105; or the exterior truth of faith derived from good, 9050. Vessels in the house are truths derived from good, 2454; and, according to the subject, own truths, 4166. The vessels (of silver and gold, etc.) taken from the Egyptians denote knowledges which had been applied to evil uses, given to those who apply them to good uses, 7770. All the articles that furnished the interior of the tabernacle are called vessels, and are to be understood as goods and truths ministering, 10,340. The vessels of the table, on which was the shew-bread, for example, denote knowledges of celestial good and truth, 9544. The vessels of the altar and the candlestick, together with the tongs and snuff-dishes, denote such scientifics of truth and good as minister in the natural, specifically as purificatory and evaculatory media, 9572, 9723, 9724, 10,271, 10,274, 10,342, 10,344. Vessels of basons denote holy celestial truths, or scientifics from a celestial stock; vessels of flagons,* holy spiritual truths, or scientifics from a spiritual stock, 3704, 9394. See *BASON*, *BOWL*, *CUP*, *WATERPOT*, but particularly *SCIENCE* (9, 10, 14, 24, 39, 40, 41).

2. The organical vessels, or receptacles of the external man, are opened by means of the senses; that is, by scientifics and knowledges, which are the sensuous of the understanding, and by pleasures and delights, which are the sensuous of the will, and it is only as these vessels are opened that the internal man can flow in, 1503, 1832. The Author shews how the invisible and inmost of all the organical vessels are really closed by evil, 5726,—how influx proceeds and carries on the circle of life through them before and after regeneration, 4247,—how they vary according to the various mutations of state, 3318,—and how exquisitely subtle they are, 2487. Also, how the vessels both of the natural and rational man are really softened by temptations, and so reduced to the order in which they can receive the life of heaven, 3318.

VETCHES [*zea*]. See *FITCHES*.

* *Vasa nabliorum*; the Hebrew word being thus translated into the Latin adopted by the Author, because it not only means a wineskin or flagon, but also a psaltery (*nablium*), probably on account of the similar shape of that instrument.

VEX, or **GALL ANOTHER**, to [*exacerbare*], signifies resistance by falses, 6420. When predicated of the Lord, it denotes aversion from him by reason of the falses of evil, 9308. See **ANGER**. As to the vexations experienced in the other life as a means of purification, and the spirits who delight in inflicting them, 5171—5189.

VLATICUM [*provision for a journey*], denotes support from truth and good, 5490, 5953, 7981.

VICISSITUDES OF STATE [*vices*]. Changes of state occur both with those about to be regenerated and with those who are regenerated, 933, 935. With those about to be regenerated, changes of state are as cold and heat, 933; with the regenerate, they are as summer and winter with respect to the will, 935; and as day and night with respect to the understanding, 935, 936, 6110.

VILLAGES [*villæ*]. By villages (of the Ishmaelites) are denoted the externals of the church, which are rituals, 3270. See **CASTLE**.

VINDICATION, meaning punishment or vengeance, in both senses, *br.* 1711, 1714. See **REVENGE**, **PUNISHMENT** (2, 3).

VINE, **VINEYARD** [*vitis vinea*]. A vine denotes spiritual good; a fig-tree natural good, 217, 5113. A vineyard and a vine denote the spiritual church; the fruit of the vine, works of charity, or the good of that church in which the Lord is present, *sh.* 1069. A vine especially denotes the ancient church, because it was truly spiritual, 1069. Specifically, a vineyard denotes the spiritual church; a vine, the man of the church, 1069. A vineyard or a vine is the spiritual church, or the man of that church; its grapes or clusters, charity, or the good works of charity: wine from the grapes, faith which is the derivative of charity, 1071; as to grapes especially, 5117. Where a vineyard and a noble vine are named together, a vineyard denotes the spiritual church, and a noble vine spiritual good, 4599. A vine denotes intellectual good, which is another name for spiritual good, because that good is the good of charity implanted in the intellectual part; and it takes this signification because wine is derived from it, 5113. A noble vine, a luxuriant vine, a vine of magnificence, are all applied to signify spiritual good, or good of the intellectual part, 5113. In explanation of one passage here cited (*Gen.* xlix. 11), it is stated that a vine denotes the intellectual principle of the spiritual church; a noble (or choice) vine, the intellectual principle of the celestial church, 5113; see below, 6375—6376. In the supreme sense, a vine denotes the Lord himself, and derivatively the spiritual church, because from him, 5113. The growth of the vine, till it produces grapes, represents the regeneration of the spiritual man, till he produces the goods of charity, *ill.* 5113—5116. A vine and an excellent (or choice) vine being named together, a vine denotes the external spiritual church, a choice vine the internal, 6375—6376. The vine and olive-tree being named together, vine denotes good of the spiritual church: olive, good of the celestial church, *sh.* 9277. A vineyard and a field being named together, a vineyard denotes the church as to truth; a field as to good, 9139. A vine in a field being named, denotes the truths and goods of faith in order, for a field denotes the church, and a vine the truth and good of the church, 9325. A vine denotes the truth of the church; grapes, its good; a wild vine, falses, 10,105. When the angels discourse together concerning such things as relate to intelligence and wisdom, thus to truth derived from good, there are represented

paradises, gardens, vineyards, and forests (3220), the vineyards abounding with grapes, and wine-presses being therein, 9139. See WINE.

VIEW, *to* [*prospicere*]. To view or look denotes to think, 2684. When viewing or looking is predicated of the natural mind, or external man, it must be understood of the internal in the external, *br. ill.* 5286. When predicated of the divine, viewing or looking denotes his presence, and the extension of influx, 8212. See SIGHT.

VIOLENCE. The earth filled with violence (Gen. vi. 11), denotes the state of the will replete with filthy lusts, as distinguished from the state of the understanding, *ill.* and *sh.* 621—623. Violence, in general, denotes the destruction of charity; instruments of violence (Gen. xlix. 5), doctrines destructive of the works of charity, 6352.

VIPER. See SERPENT.

VIRGIN. A virgin denotes the affection of good, and hence the celestial church, 2362; or the good of the celestial church, 6742. A virgin denotes the Lord's kingdom; in its proper sense the celestial church, but also the spiritual church, 3081. Those who belong to the Lord's church are called virgins, from conjugal love and innocence as essential principles of the church, 3081. Throughout the Word, virgins denote those who are of the church (4638), in which sense the parable of the ten virgins (Matt. xxv. 1—13) is explained, *seriatim*, 4635—4638. Where the Author treats of correspondence with the Grand Man, he shews that the province of the renal capsules is occupied by chaste virgins, 5391.

VIRTUE [*virtus*]. Virtue denotes force and power; in the supreme sense omnipotence, 8266, 10,436. Virtues or powers of the heavens denote knowledges of good and truth, 1839, 1984; *ill.* 4060. See POWER.

VISCERA. Where the voluntary and involuntary sense is treated of, it is briefly remarked that the viscera are ruled by fibres from the cerebellum, and therefore are not under the voluntary control of man, 4325. Where the organization of man is treated of as a heaven and a world in the least form, it is remarked that the interior viscera are contained in their connection and form, not by the grosser air, but by the æther, 6057. In series with the correspondence of the organs and members of the body with the Grand Man, the correspondence of the interior viscera is explained in successive passages, 5171—5189, 5377—5396; in a general summary, 10,030. To go out from the viscera (understand, to be born) denotes to be born anew or regenerated, 1803.

VISCOUS. See BRAIN (5717, 5718); DISEASE (5717—5719).

VISION. See SIGHT (9).

VISIONARIES. See SIGHT (9), 1967, 1968.

VISITATION.—1. *To Visit in order to Judge.* Visitation of the church (prior to judgment) does not take place before evil is consummated, that is, when there is no longer any good of charity and truth of faith, 1857. Visitation is an exploration of the state, either of the church in general or of the man of the church in particular, 2242; *ill.* and *sh.* 6588; *ill.* 7273. Visitation is followed by judgment, that is, either by vastation or by deliverance; here signified by Jehovah descending to see the iniquity of Sodom; other passages cited 2242, 2318; *ill.* and *sh.* 6588. The time of visitation is called evening, 2323. Visitation denotes the advent of the Lord preceding the last

time of the church, cited 6895. In the spiritual sense, visitation denotes deliverance from falses, and at the same time initiation into the truths and goods of the church; thus it is the coming of the Lord in love and faith with those who will be of his new church, 6895 end. Visitation, where Jehovah is said to visit the sons of Israel, denotes his advent into the world, and the deliverance and salvation of the spiritual, 7066. The above passages are cited (2242, 6588), which shew that the day of visitation denotes the last time of the church in general, and the state after death of every man in particular; here the words are *br.* explained, "In the day of my visitation I will visit upon them their iniquity," 10,509. Visitation takes place when the church altogether averts itself from the Lord, so that it is no longer in any good, but in evil; this is its consummation, and the time of its visitation, when the evil are rejected and damned, and the good received, 10,622, 10,623. Visitation is an event in the other life, where all are gathered together who belonged to the church from its beginning to its end, 10,622. An instance of visitation and judgment is recorded from experience, 10,810. It is briefly remarked that the Hebrew word to *number* means also to visit, to order or arrange, to lustrate, etc., 10,217.

2. *To Visit, in a general Sense.*—Jehovah said to visit Sarah, denotes the presence of the divine celestial in the divine spiritual, 2616.

VOICE.—1. The voice of Jehovah, when mentioned in the Word, denotes the Word itself, the doctrine of faith, the conscience, or internal animadvertence, *sh.* 219, 220, 6971, 9307. The voice of Jehovah is divine truth, 6832, 8766, 10,182. A voice in the Word, is also put for whatever accuses, as the voice of bloods, etc., 374; cited below (2). A voice crying and the voice of a cry, are customary forms of expression in the Word, applied to every kind of tumult or noise, to whatever disturbs or infests, and also to rejoicing; citations given, 375. A voice is predicated of truth, 3563; cited 6971 end, 8764. A voice heard at any distance, when influx is predicated, denotes its fulness, 5933. A voice in its proper sense denotes what is announced from the Word, but also annunciation in general, *sh.* 6971, 6972, 8360. A voice denotes exhortation, 7095. The voice or speech has reference to the intellectual part especially, and hence denotes confession from the understanding, 9384. Sound and voice are attributed to divine truth, hence the signification of the voice of many waters, the voice of wings, the voice of wheels, the voice of Schaddai, etc., 8764. Voices or sounds which are discrete denote divine spiritual truths; but those which are continuous divine celestial truths; here the voices of wheels, of bells, etc., are cited, 9926. A voice denotes divine truth; and a voice heard, its influx, *ill.* and *sh.* 9926. A voice denotes the interior quality, because it really indicates quality, *ill.* 10,454.

2. The voice of Jehovah God whispering [*sibi euntem*] in the garden (Gen. iii. 8) denotes an internal dictate from the residue of perception that still existed, 218—221. The voice of bloods (chap. iv. 10) denotes accusation of guilt, on account of violence done to charity, 374—376. The voice is the voice of Jacob, but the hand is the hand of Esau (chap. xxvii. 27), denotes truth apparently interior, but its power really from good, 3563. The voice heard by the house of Pharaoh, when Joseph discovered himself to his brethren (Gen. xiv. 16), denotes influx by which the natural mind is wholly

filled, 5933. Voices of thunders from Jehovah (Exod. ix. 23), denote divine truths which illustrate those who are in heaven, but terrify and devastate those who are in hell, 7573, 7592, 7597. Voices (meaning thunders) and lightnings, prior to the delivery of the law from Sinai (Exod. xix. 16), denote divine truths now revealed, and the splendor of that revelation to the internal sight, *sh.* 8813; the same (Exod. xx. 15), 8914. The voice of a trumpet at the same time (ver. 16, 19), denotes the truth of celestial good and its revelation by the angelic heaven, *sh.* 8815, 8823. The people said to respond with one voice to the words of Moses (Exod. xxiv. 3), denotes reception in understanding by those who are truly of the church, 9384. The voice of war in the camp (Exod. xxxii. 17) denotes the combat waged against truth and good, by evils and falses from hell, 10,455; and the illustration in sequence, 10,456, 10,457. The voice of Jehovah upon the waters, the voice of the Son of Man, like the sound of many waters, and similar passages (many of which are here cited), denote divine truth, and consequently the Word of the Lord, 9926. The voice of one crying in the desert (Isa. xl. 3, 6) denotes the announcement of the coming of the Lord, when there is no longer any faith in the church; in general, every announcement of his advent, as with the regenerate, to whom that voice is an internal dictate, 220. The voice of the cherub's wings (Ezek. x. 5) denotes the truth of faith from good, 9741; more particularly 8764. The voice of the bridegroom and bride (several passages cited) denotes heaven and its felicity from the conjunction of good and truth, 9182 end. The angels of the Lord with a trumpet and a great voice (Matt. xxiv. 31) denotes evangelization, 4060. The spirit breathes where he wills, and ye hear his voice (John iii. 8) denotes the influx of divine truth which imparts new life, and which comes to perception only in the natural or external man, 10,240. The voice of a mill no longer heard in Babylon (Rev. xviii. 22), denotes no longer any truth, 4335.

VOID AND EMPTY [*vacuum et inane*]. Vacuity, inanity, and darkness (Gen. i. 2) denote the state of man before regeneration, *br.* 7. A void [*vacuum*] denotes where there is nothing of good; emptiness or inanity [*inane*], where there is nothing of truth, *br.* *sh.* 17. The earth void and inane, and the heavens without light (Jer. iv. 23), denotes the state of man when nothing of the church remains in him, 1066. The pit into which they put Joseph, called empty, without water, denotes the state of truth divine rejected among falses, there being no truth (on the part of man) to receive it, because no good; here it is *sh.* by other passages that vacuity denotes emptiness of truth, 4744. When the state is empty of truth, fallacies of the senses prevail, which are to be understood as occupying the place of truth when a void is predicated, 5084. When the state is void, the defect of good and truth make spiritual want or indigence, of which vastation and desolation are predicated as denoted by a famine, or by going empty, 5360, 6915. The Lord does not dwell with an empty man, that is to say, with a man who does not know his truths and do them, 10,645. See LIVE.

* VOLUNTARY AND INVOLUNTARY. The Author abundantly shews that man consists of two parts, which he calls the voluntary and involuntary, or will and understanding; see 641, 644, 4325, 10,283. The latent good or evil from which man acts until he deliberately chooses the one or the other, is as an involuntary conatus in his

will, and has two origins, 3603. The true involuntary sense has perished and a corresponding change been effected in the distribution of the nervous fibres, 4326. The angels of the celestial heaven correspond to what is involuntary and spontaneous, as the function of the heart and cerebellum, 9670. The voluntary action of man continually tends to disorder, and the involuntary to order, 9683. For additional particulars, see MAN (17, 18), UNDERSTANDING (7, 8, 13).

VOTIVE SACRIFICES. See SACRIFICE (49).

VOW [*votum*]. To vow a vow, in the internal sense, is to will that the Lord may provide; here the vow of Jacob is *ill.*, 3732, 4091. A thing vowed or promised [*votivum*] denotes a sacred desire; in the passage explained it is a desire to conjunction and fructification, 6091, 6099.

W.

WAFER [*laganum*]. See MEAT-OFFERING, PRIEST (7).

WAILING [*planctus*]. All the tribes of the earth, said to wail at the time when the Son of Man should come, denotes the grief of those who are in the good of love and truth of faith, 4060. Wailing and gnashing of teeth denotes state in the other life; wailing, the state as to evils, gnashing of teeth, the state as to falses, from the collision of falses with truths, 4424. Wailing and grief for the lost (as when Joseph was sold by his brethren) or for the dead (as when Jacob died) denotes interior grief [*luctus*], 4786; further *ill.* 6537, 6539. See to WEEP, MOURNING, GRIEF.

WAISTCOAT or COAT [*tunica*].*—1. A coat, generally, denotes the truth of the natural by which the spiritual is invested, 3301, *sh.* 4677. The coat of the high priest denotes the divine spiritual, 4677; see below, 9826. The coat worn by prophets denotes natural truth, 4677. The coat of various colors made for Joseph denotes appearances of truth derived from good, 4677, 4741, 4742, 4768. The coat of the high priest denotes divine truth in the inmost of the spiritual kingdom, proceeding immediately from the celestial, 9826, *sh.* 9942, 10,004. The coat of the sons of Aaron denotes divine truth proceeding from the divine spiritual, thus the truths of faith, 9947, 10,013. The ephod and the robe together represented the spiritual kingdom; the coat, the spiritual derived from the celestial, or the medium, uniting the spiritual with the celestial; its signification is similar to that of the neck in the human form, and that of the veil in the tent, *ill.* 10,005. For further particulars concerning the garments of the priesthood, see PRIEST (7).

2. The coat or vesture of the Lord preserved whole, while his other garments were divided, denotes that internal truth cannot be violated, though external truths may, 4677, 9093, 9942. His words partly explained, "If any one will take away thy coat, let him have thy cloak also," 9048. For further particulars as to the signification of clothing, see GARMENT.

* The modern waistcoat has nothing in common with the form of the priest's coat, except that they both cover the chest.

WALK, to [*ambulare*]. To walk is a customary form of expression in the Word signifying to live; to walk with God (said of Enoch) is to teach and live according to the doctrine of faith; to walk with Jehovah, is to live the life of love, 519, 614, 1993. To walk in the law of Jehovah denotes to live the life of truth and good, *ill.* 8420. To walk and go, signifies to live, in common discourse, from the influx of the spiritual sense, because in the other life there are not spaces but states of life, 8420. The walking and translations of spirits are really changes of state (1879); yet they have walks and houses, 1629; see **PLACE**, **SPRIT**. To walk after another, and "thy seed after thee," are forms of speech denoting the life of those who are in faith, and hence who are followers of the Lord, 2019. The serpent condemned to walk or go upon his belly denotes the sensual principle no longer capable of elevation to celestial things, 247. To arise and walk through the earth, is to explore and see what quality it is, 1612, 1613. To walk without offspring, denotes the external without the internal, 1794. Isaac walking, meditating in the field, denotes the rational man thinking in good, 3196, 3205. To walk in the day, denotes to live in the truth; to walk in the night, to live in the false, 6000. To walk before God, said of Abraham and Isaac, denotes the life of internal good and truth, from the divine, 6276. The fire walking to the earth, said of the hail and fire mingled with hail which fell in Egypt, denotes the evils of cupidities occupying the natural mind even to its bottom, 7575, 7577. The law respecting an injury done to another who should recover again and walk abroad upon his staff, explained, 9025—9031. The words addressed to Peter, "When thou wast a boy thou girdedst thyself, and walkedst whither thou wouldst, but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thy loins, and lead thee whither thou wouldst not" (John xxi. 18), denotes the faith of the church in its beginning and in its end; *ill.* and passages cited 9212, 10,087. See *to Go*, *to JOURNEY*.

WALL.—1. *Wall for Defence* [*murus*]. By a wall is meant the truths of faith which defend; in the opposite sense, falses, *sh.* 6419. The wall of the New Jerusalem denotes divine truth from the Lord, and derivatively the faith of charity; its twelve foundations the fundamental truths of faith, 6419; further *ill.* 9863, 9872 end. The waters of the Red Sea are described as a wall on this side and on that of the Israelites, to represent the protection of the spiritual from falses flowing in, 8206, 8235. The walls of Jericho (being in the opposite sense) denote falses which defend evils, 8815.

2. *Wall of a House, etc.* [*paries*].—The walls, or rather *sides*, of the altar of incense (Exod. xxx. 3), denote interior or middle principles between what is inmost and ultimate, 10,185. A wall daubed unfitly (Ezek. xiii. 14), denotes what is false or fictitious appearing as true, 739.

3. *Wall of Brass* [*murus aheneus*].—The Author mentions his descent amongst infernal spirits on a particular occasion, when he was surrounded by an angelic column, which he was given to understand is the wall of brass, sometimes named in the Word, 699.

4. *Walls represented Spiritually*.—The appearance of a wall is presented when the spirits of the large intestine seek to infest those who are in the province of the peritonæum, 5379; further on this subject,

5393. When in a chamber in company with certain spirits, the Author heard spirits at the other side of the wall, and it seemed as if they would break in like robbers, etc., 4942.

WALLET. See SACK.

WANDER, to [*vagari*]. To be a wanderer and fugitive (Gen. iv. 14), to wander blind in the streets (Lam. iv. 14), and to wander among the nations (Hosea ix. 17), denote alike not to know what is true and good, *sh.* 382. To wander in search of water (Amos iv. 8), denotes to seek truth, 382. To wander from sea to sea (Amos viii. 12), denotes to seek knowledges, 3708.

WANDERER. See to WANDER.

WANDERING SPIRITS. See 4051, 4793, 5180 end, 5181—5185, 5389.

WANT. See FAMINE.

WAR [*bellum*].—1. *Signification of War.* By the wars here recorded (Gen. xiv.) were represented the temptations of the Lord, and also spiritual combats predicated of the man of the church, 1659; *sh.* 1664. Wars denote temptations; all the particular arms of war, some speciality of temptation; the shield (here treated of), defence against evils and falses, 1788; particularly 2686. Wars and rumors of wars denote strugglings concerning truth; nation fighting against nation, and kingdom against kingdom, denotes the combat of evil with evil, and of the false with the false, 3354. The hells are in the continual cupidity of destroying heaven, not by hostile invasion as on earth, but by the destruction of truth and of good, and such are the combats and wars treated of in the Word, 8295. War in the camp of Israel denotes the combat of the false with truth and of evil with good, and represents the state of the interiors of that people utterly opposed to the truths and goods of the church, 10,455. See MOSES (24).

2. *Wars of Jehovah.*—By the wars of Jehovah the ancients understood the spiritual combats of the church, 1659, 2686. The historical books of the Word possessed by the ancient church were called The Wars of Jehovah, and they treated, in the internal sense, of the Lord's temptation combats, 2686, 8273. See WORD.

3. *The Lord called a Man of War.*—The Lord is called a man of war and a hero because he fought against all the hells, when in the world, and overcame them, and still he continually fights for the human race, *sh.* 8273; see also 8624—8626, 10,019 end, 10,053; and see LORD (68).

WARMTH or HEAT [*calor*]. Certain spirits who are in falses are described as seeking warmth from others, but in vain, wherefore they acquire it to themselves by cutting grass, 1111. Other spirits are mentioned who have been delighted with the Word, and who have warmth proportionate to their delight, 1773. In this passage it is also mentioned that the evil can produce warmth by their artifices, but it is like excrementitious heat, 1773. Warmth is from love, and spiritually is love; as indicated by the common expressions, to grow warm in affection, etc.; here it is added, that such as the love is (clean or unclean), such is the warmth, 2146. Warmth was experienced by the Author in certain mansions where the lascivious are, but who had not extinguished the desire of procreating children, 2757. Like light, warmth or heat is from two fountains, or suns, the spiritual and the

natural, 3338. Warmths in the other life are loves and affections; and accordingly, like loves and affections, they are from the influx of the Lord's life, 3338. The angels enjoy light and warmth greater in the degree that they are more in intelligence and wisdom, because they are thus far nearer to the Lord, 3339. The Lord is the sun of heaven, and from him proceeds light in which is intelligence and warmth, which is love; hence the correspondence of light and heat, 3636, 3643. Heaven is in light and warmth; hell in thick darkness and cold, 3643. In the hells there is also warmth, but it is like that of an unclean bath, 3340. There are two origins of warmth, or heat, or fire, viz., the sun of the world and the sun of heaven; it is the latter that is meant by fire in the Word, and is to be understood as love in both senses, good and evil, 5215. Spiritual light and spiritual heat constitute the very life of man, *ill.* 6032. As there are degrees of light, so also there are degrees of heat; vital heat deriving nothing from the sun of the world, but all from the Lord; vital heat, therefore, is love, 6314. Warmth or heat is tempered in the planet Mercury, the degree of heat being according to the altitude and density of the aerial atmosphere, and to the right or oblique incidence of the sun's rays, and not to the sun's nearness, 7177. To grow warm denotes the ardor of affection, and also its effect, 4018, 4019. The sun growing warm or hot denotes increasing concupiscence, 8487. As to *vital heat*, see FIRE (5071, 5215, 6314, etc.); as to the heat felt by infernal spirits, see FIRE (825, 1528, 4175, 5071, 6832); and the same number cited in COLD; as to heavenly heat, see FIRE, FLAME, HEAVEN (10).

WAS, IT [*fuir*]. See CAME TO PASS.

WASH, to [*lavare*]. Washing in the church formerly denoted purification from all kinds of filth, spiritually understood, that is to say, all kinds of uncleanness derived from the loves of self and the world, *sh.* 3147. The purifications denoted by washings are effected in the natural man, and unless the natural or external man is purified the internal cannot flow in, *sh.* 3147. Washing the feet was an especial representation of the purification of the natural; the words of the Lord (John xiii.) cited and explained, 3147, 3148, 10,243. Washing the feet of another was a manifestation of charity, understood as indicating that the evils of another are not reflected upon; it was also in token of humiliation, and of a willingness to remove evil, 3147. It was customary with travellers and sojourners to wash their feet when they came into any house, because journeyings denote the successive state of instruction, and thus of the life, etc., 3148. The change of garments, the washing of garments, etc., denotes the purification of truths when defiled by falses, *br. sh.* 5954 end. Where the daughters of Pharaoh go to the river to wash, it denotes worship from the false, because here the opposite sense is treated of, *br.* 6730. Washings formerly, and baptism at the present day, denote regeneration by the truths of faith, because waters denote the truths of faith, 9088. Washing denotes purification, but the washing of the whole body, which is called baptizing, denotes regeneration, *sh.* 10,239.

WATCHING [*vigilia*]. Being asleep and being awake, are contrasted as a state in the proprium, and out of it, 147. Watching, or wakefulness, denotes a course of life according to the precepts of faith, 4638. See AWAKE.

WATCHMAN [*custos*]. Guard and custody are predicated of the Lord; also of the prophets and priests; generally, of the Word, *sh.* 7989, 8211 end. A custodian, or watchman, denotes one who observes the state of the church and its changes, 10,134.

WATER [*aqua*].—1. *Generally as to Waters and Seas.* Waters denote knowledges and scientifics; seas, their collection or gathering together in the natural man, 27, *sh.* 28, cited 2702, 2850: see below, 9755. Waters denote things spiritual, thus things intellectual, 680, 739; also falses, 739, 790, 7307. Water denotes truth, and for this reason waters and rivers are described where gardens and plantations are mentioned as significatives of the man of the church, 108, 109, 2702. To draw waters denotes to be instructed in the truths of faith and to be illustrated, 3058. Drawers of water, such as the Gibeonites were, denote those who desire to know truths for no other end than to know them, 3058. To dwell upon many waters denotes the being in knowledges concerning truth, 3384. To give waters denotes the common influx of truth, 5668. To be light as water is predicated of faith separate from charity, 6346. Falses derived from evils, with those who are in faith separate from charity and in a life of evil, actually appear as waters of the sea, being immersed in which they are in hell, 8137, 8138. Waters denote the truths of faith, *sh.* 8568, 10,238. Generally, waters, rivers, and fountains denote truths; seas, scientifics, or collected truths, 9755. See **SEA**.

2. *Water and Bread named together.*—Truth is related to good analogically the same as water to bread, or as drink to meat in nourishment, 4976. Bread and water are spoken of when all the goods of love and truths of faith are signified, 9323. See **FOOD**.

3. *A Flood or Inundation of Waters.*—Inundations of waters denote temptation and desolation, because persuasions and falses actually flow in from evil spirits, 705, 751. A flood of waters (distinguished from a flood) denotes the beginning of temptations, 739, 752. For further particulars, see **FLOOD**.

4. *Wells and Fountains of Water.*—A well and a fountain both denote the Word, and doctrine from the Word, *sh.* 2702. A fountain denotes pure truth; a well, truth less pure, 3096, 3424. The Word is called a well when the natural mind is treated of, thus relative to the literal sense; but a fountain when the rational mind is treated of, thus relative to the internal sense, 3765, 6774. A well of living waters denotes the Word as to the external sense in which the internal sense is perceived; and in like manner doctrine from the Word, 3424, 3765, 3774. To draw from a well denotes to be instructed in truths from the Word, 3058, 6776. See **FOUNTAIN**.

5. *Wells of unclean Water*, denote falsities; pits of bitumen, cupidities, 1688. See **PITCH**.

6. *Rivers and Streams of Water.* See **RIVER**.

7. *Ponds or Pools of Water.* See **LAKE**.

8. *Water-pot, or Pitcher* [*hydria, cadus*].—A vessel of this kind denotes the scientific in which is truth, 3068—3069, 3079, 9394; and truth in which is good, 3095. A little channel or trough [*canalis, aqualiculus*] denotes the good of truth in the natural mind, because it is made of wood and contains water, 3095, 4016—4017. Hence it denotes the doctrine of charity, 6777. See **VESSELS**.

WAVE, *to*. See *to SHAKE*.

WAX, AROMATIC [*cera aromatica*]. See AROMATICS.

WAY [*via*].—1. *Signification of a Way, a Street, a Passage*. A way denotes the understanding of truth, and truth itself, 627; cited 2333, 5490, 10,422, 10,565. A way denotes that which leads to truth, and that which proceeds from truth, 1928, 2234. A way denotes doctrine by which instruction is given relative to good, 2231—2234, 2531. To be in the way is an expression when one is making progress in what he intends; in the passage explained it is progress in the conjunction of truth and good, 3123. A way denotes truth in the will and in act, which is the good of truth, 4387. To be in the way with any one, predicated of the divine, denotes providence, 4549. As a way in the genuine sense denotes truth, in the opposite sense it denotes the false, 4861, 4867, 10,422. To make known the way denotes the light of intelligence, and life predicated of the spiritual man, 8707; see below (2), 9341, 10,565. Generally, a way [*via*], a path [*semita*], a street [*platea*], a highway [*vicus*], a byway [*trames*], an orbit or tract [*orbita*], denote truths, and in the opposite sense falses, *sh*. 10,422.

2. *Passages Explained*.—The way of all flesh corrupted (Gen. vi. 12), denotes the state when the corporeal man has no longer any understanding of truth, 627. A fountain in the way to Schur (Gen. xvi. 7) denotes truth that proceeds from scientifics, 1928. The way of Jehovah (Gen. xviii. 19) denotes doctrine concerning charity and faith, 2231—2234. "I being in the way, Jehovah led me to the house," etc. (Gen. xxiv. 27), denotes the progressive state of the conjunction of truth with good in the natural mind, 3123. The way to Seir (Gen. xxxiii. 16) denotes a state of the good of truth in the procedure of conjunction between good and truth, 4387. The gate of the fountains in the way to Timnath where Tamar sat (Gen. xxxviii. 14), denotes the intermediate to the truths of the church and to falses, viz., the Word in the letter, 4861. Judah said to turn aside by the way to go to Tamar (ver. 10), regarding her as a harlot, denotes a decline to the false, 4867. Provision by the way (Gen. xlii. 25), denotes sustenance from truth and good, 5490. Moses in the way to the inn, when Jehovah met him (Exod. iv. 24), denotes the Jewish nation in their merely external or sensual state opposed to the divine, 7041. Thou shalt make known to them the way in which they shall walk (Exod. xviii. 20), denotes the light of intelligence and life therefrom, 8707. Prepare ye the way of Jehovah (Isa. xl. 3), sweep the way (Mal. iii. 1), and similar passages, denote the preparation of oneself to receive truth, 3142. To be led in the way by Jehovah (Jer. ii. 17), to be shewn his way (Exod. xxxiii. 13), denotes to be taught the truth, and divine truth leading, thus instruction, 9341, 10,565. The way of Egypt, and the way of Assyria (*ibid.*, ver. 18), denotes falses induced by scientifics and falses induced by reasonings, 9341. The ways of the sons of men (Jer. xxxii. 19), denote the life when regulated by the precepts and commands of truth, 627. In the parable of the sower (Matt. xiii. 3—9; Mark iv. 3—9; Luke viii. 5—8), a hard way denotes the false; a stony way, truth without root in good, 3310. "I am the way, the truth, and the life" (John xiv. 6) is cited, together with other passages, to shew that way denotes the doctrine of truth, 2333, 2531, 10,422.

3. *Ways in the other Life*.—When the spirit is resuscitated after death there appear ways of a gentle ascent, *br.* 189. The Author mentions that there is a broad way, and a narrow way, which were seen by him; the broad way is pleasant to the sight with trees and flowers, among which vipers and serpents lurk; the narrow way is of sad aspect until the eyes are opened to see that angels walk in it, 3477. The Author also observed the common way by which spirits enter into the other life, 6699. Ways, and paths, and streets in cities, appear in the other life, and it is from their origin that ways denote truths in the Word, 10,422.

WEAK [*debilis*]. External affections are weak compared with internal; hence Leah, who represents the external affection of truth, had weak eyes, which denotes similar weakness of understanding, 3820. The spiritual man in certain states of temptation appears weak and sick in spirit to those who are merely natural, 7217.

WEALTH [*opes*]. See RICHES.

WEANED, to be [*ablactari*]. To be weaned denotes to be separated; in the passage explained it denotes the separation of the human rational predicated of the Lord, 2645, 2647, 2649. A weaned child and a suckling child denote the good of innocence in different degrees, 10,132. See SUCKLING, NURSE, INNOCENCE.

WEAPON [*telum*]. See BOW.

WEARINESS. To be weary [*lassus*] denotes a state of temptation combat, 3318, 3321. My misery and the fatigue of my hands [*fatigationem volarum mearum*, Gen. xxxi. 42] denotes temptations, 4182. Thirst and weariness for want of water (Ps. lxiii. 1) denotes the state in which the deficiency of truth is the cause of anxiety, 8568. A degree of pain by mere weariness [*tædium*] is induced by certain spirits whose quality is described, 5721. Evil spirits themselves suffer by weariness [*tædium*] when not permitted to do evil, 7392.

WEAVER [*textor*]. The work of a weaver denotes what is derived from celestial good, thus from the will, 9826, *ill.* 9915, 9942. See GARMENT.

WEED [*algæ*]. See GRASS.

WEEK [*septimana*]. See NUMBERS (*Seven*).

WEEP, to [*flere*]. The voice of weeping and the voice of a cry to be heard no more in Jerusalem denotes the cessation of what is evil and false, 2240. To lift up the voice and weep denotes the extremity of grief on account of the desolation of truths, 2689. To mourn and weep has reference to the church in its state of night; to mourn, on account of lost good; to weep on account of lost truth, 2910. Weeping is predicated of both sadness and love, and of each it denotes the highest degree; in the passage here explained, to lift up the voice and weep denotes the ardor of love, 3801; compare 4354. To weep denotes a last farewell, as in weeping for the dead; here the signification of the oak of weeping [*allon baccuth*] is explained, 4565. Weeping denotes the last extremity of grief, and hence interior mourning, 4786, cited 6507. Weeping predicated of Jehovah, or God, denotes mercy, especially *sh.* by the passage which records how the Lord wept over Jerusalem, 5480. Weeping is the effect of mercy from love (3801, 5480 cited), 5693. Weeping denotes mercy and joy, for it is the effect of mercy, of sadness, of love, and also of joy, 5873, cited 5927—5928,

6034. Weeping is the effect of affection as well as of mercy, and hence it denotes affection, 5930. Weeping in the passage which relates how Joseph wept for the death of his father, denotes sorrow, here, because spiritual good cannot be elevated above the natural, 6500; see also 6507. Joseph weeping when he received the submissive message from his brethren, and while he spoke to them, denotes reception from love, and influx from the celestial internal into the truths of the natural, 6566. See **WAILING, MOURNING, GRIEF.**

WEIGHT [*pondus*]. Weight denotes state as to good; measure, as to truth, *sh.* 3104, 3405, 5658. Weight and measure, or gravity and extension in the other life, are only appearances originating in states of good and truth, 5658. The sacred weights of the Hebrews are not clearly understood, but a shekel was probably the standard of weight both for gold and silver, though subsequently it gave its name to a coin; twenty gerahs, or oboli, contained in a shekel has reference to remains both of good and truth, 2959; but particularly 10,221, 10,222. See **MEASURE.**

WELL, to do [*benefacere*]. To do well, in the internal sense, is to will well, 363; further *ill.* 3816, 4776. To do well denotes to gain life, 4258.

WELL OF WATER [*puteus*]. See **WATER.**

WENT [*ivit*]. See to Go, to Go FORTH.

WEST. See **QUARTERS.**

WHALE [*cetus*]. See **FISH** (40, 42, 991, 6693, 7293).

WHEAT [*triticum*]. Wheat and barley denote the nobler species of good; beans, pulse, etc., the less noble; all these articles of food being involved in the general signification of bread, 3332. Wheat and barley denote the goods of love and charity; wheat harvest, the proceeding state of love, *sh.* 3941. Wheat denotes good of the interior natural; barley, good of the exterior natural, 7602. It is repeated that wheat denotes good of the interior natural, but here it is added that spelt [*zea*] denotes its corresponding truth, 7605. Wheat and barley denote goods; the spike or ear, truths adjoined to good; the sheaves, such truths in a series and collection, 9295; further *ill.* 10,303. Wheat denotes good; the flour of wheat, its truth, *ill.* 9781; further *ill.* 10,303. Wheat and barley in the ear denote good receiving and received, *ill.* 10,669. Fields of wheat and barley appear among spirits when the good of love and charity are discoursed of, 9139. See **HARVEST, FEASTS, FLOUR, BREAD, TENT** (*for shew-bread*, 11).

WHEEL [*rota*]. Wheels denote the doctrines of natural truth, 2686. Noise of wheels, denotes sensual things and their fallacies promoting the spread of falses, 6015. Voice of wheels, denotes doctrinal truths, 8764. Wheels denote the power of progressing, which pertains to the intellectual part, and hence the intellectual part itself as the vehicle of doctrine, 8215; also the power of perverting and destroying truths, 8215. See **CHARIOT.**

WHIRLWIND. See **STORM.**

WHISPERERS [*susurriones*]. Certain spirits described whose evil character was manifested by whispering into the left ear, 4657.

WHITE. See **COLORS.**

WHORE, WHOREDOM. See **HARLOT, ADULTERY.**

WICKED or **UNRIGHTEOUS** [*improbis*]. One that does

wrong (Exod. ii. 13) denotes, in the passage here explained, one who is not in the truth of faith, 6765. In a second passage explained (chap. ix. 27) it denotes malice, 7590. In Exod. xxiii. 1, 7, it denotes malignity, 9249, 9264.

WIDOW [*vidua*]. The fatherless, the sojourner, and the widow are frequently named in series, and their signification falls into one sense with the angels who understand thereby the subjects of the conjunction of good and truth, 3703, 9200. Widows denote those who are in a state of good but not of truth, or a state of truth but not of good, 3703. To remain a widow in the house of her father denotes alienation, viz., of the internal representative church, from the Jewish church here treated of, 4844. Widows denote those who are in truth without good, and still desire to be in good, and to be led by it to truth; orphans, those who are in good and not in truth, and by truth are led into good, *sh.* 4844. In the opposite sense, orphans denote those who are not in truth, because not in good, and who are in the false, 4844. In a good sense, widows denote those who are led by good into the truth of intelligence, 4844. Paupers, widows, and orphans denote such as know and believe in their hearts that of themselves they possess nothing good and true, but that all is the gratuitous gift of the Lord, 5008. The signification of widows in the two senses, the spiritual and the celestial, is explained; in the spiritual sense, they denote such as are in good without truth and still desire truth; in the celestial sense, those who are in truth without good and desire good; in this passage, an explanation is given of the Lord's words concerning the widow of Sarepta, 9198. When sojourners, orphans, and widows, are named, they denote variously those who are within the church, and the reciprocal conjunction of good and truth of which they are the subjects, 9200. Briefly, orphans and widows denote the desire of truth towards good and of good towards truth, 9206, 9207.

WIFE [*uxor*]. Woman and wife denote the church (from the proprium), 252, 253, 749, 770; also the perverse church, 409. When the church is described by man [*vir*] and wife, the former signifies the intellectual, the latter the voluntary principle; when by man [*homo*] and wife, the former signifies the good of love, the latter the truth of faith, 915, 2517. By man [*homo*] the essential of the church is signified, and by wife, the church itself, 915. In the opposite sense husband signifies evil, and wife the false principle, 1369. By wife in general is signified truth conjoined to good, 1468. Husband and wife have the same signification as man [*homo*] and wife, 2517. Sarai, as a wife, is spiritual truth, Abram, as a husband, celestial good, 2517, 2554. Wife is spiritual truth, and man [*vir*] celestial truth, *ill.* 2533. Hagar, the handmaid of Sarai, was given to Abram for a woman, not for a wife, because a handmaid denotes the affection of truth in the external or natural man, not in the internal, where alone truth and good are conjoined in the heavenly marriage, 1907, 8995. See **MARRIAGE** (28).

WILD ASS [*onager*]. A wild ass denotes rational truth, the quality of which, without good, is here described, 1949—1951, 2702. See **ISHMAEL**.

WILD BEAST [*fera*]. Beasts and wild beasts denote affections and lusts, evil with the evil and good with the good, 45, 46, 142, 143, 246, 719, 774, 776, 987. Wild beasts of the land denote cupidities

and pleasures, 45; see below, 1029. Wild beasts of the field denote the affections of the external man, 194. He is called a wild beast, or said to live as a wild beast, in whom the external is separated from the internal, because, in fact, the external man has a similar nature, 272, 908. Wild beasts denote living spiritual good; beasts, natural good; creeping reptiles, sensual and corporeal good; the reason of the higher signification of wild beast explained, 774, 841, 908, cited 1006. Beasts denote cupidities; wild beasts, pleasures, 803. When wild beast does not signify what is living, it denotes the more or less vile affections, such as resemble the ferine nature, but according to the subject predicated; when an individual man is treated of, it denotes his external affection; but when a whole society, it signifies those who are not of the church, 1006, particularly 1030; see below, 9335. An evil wild beast denotes the lust of evil, 3696. Wild beasts of the wood denote infernal spirits, 4171. An evil wild beast denotes the life of lusts, 4729, 4776. Wild beast of the fields denotes evil in the church, 5113. An evil wild beast denotes what is false from evil, 5536, 5828. Evil wild beasts (sent as a scourge) denote the punishment of evil from the false; a plague, in the same connection, the punishment of evil from evil; and punishment involves damnation, *sh.* 7102. Beasts of the flock denote affections of internal good and truth; beasts of the herd, affections of external good and truth; wild beasts of the field, the delights of external truth, or those who are in such delights, 9276. The wild beasts of the field being multiplied, denotes the flowing out of falses from the delights of the love of self and the world; passages cited concerning the signification of beasts and wild beasts, 9335. Wild beasts (because they denote falses) denote the well-disposed Gentiles who are in falses, but not in falses from evil, 9335 end. As to animals in general, 9391. See BEAST.

WILDERNESS [*desertum*].—1. A wilderness (a fountain of waters there) denotes that truth which as yet has but little of life, 1927. The signification of a wilderness is *sh.* and *ill.*, where Ishmael is treated of; he, dwelling in a wilderness, denotes the obscure state of the spiritual compared with the celestial, 2708. In general, a desert or wilderness occurs in two senses:—1. It means a place but little cultivated and with few inhabitants, in which case it denotes the state of those who have but little of spiritual life and light. 2. It also means in the original a place altogether waste and uninhabited, in which case it denotes a state of vastation as to good, and desolation as to truth, both *sh.* 2708. When a wilderness occurs in the latter sense, it is predicated of two classes of persons, viz., of those who are vastated and afterwards reformed, and of those who cannot be reformed, *sh.* 2708. The journeyings and wanderings of the children of Israel in the wilderness denote the vastation and desolation which are suffered before reformation, and hence temptations, 2708, 6828. The church is called a desert when truth is vastated; the words of the Lord explained (Matt. xiv. 26), "If therefore they shall say unto you, Behold he is in the desert, go not forth," 3900. The desert of the sea (Isa. xxi. 1) denotes the vanity of those sciences which are of no use, 3048. A desert or wilderness is of wide signification; where Joseph put into a pit in the desert is treated of, it denotes the church destitute of good and truth, or in which there is no truth because no good, and therefore falses, 4736. The twofold

signification, of a desert explained above (2708) is repeated in a summary, and it is here added that it denotes a state of temptation, or that state in which the influx of truth and good is obscured by what is evil and false; passages cited concerning the Israelites in the desert, 6828. The desert first spoken of in reference to the departure of the Israelites from Egypt, denotes an obscure state of the life of truth, but still in the process of removal from falses, briefly, the truth of faith in obscurity, 6904, 7313. A desert denotes a state of ignorance as to good and truth; waters in the desert, knowledges of good and truth given, 6988. A desert denotes a state of which little vitality can be predicated (1927 cited), in which there is no good and truth (4736 cited); here, in which there is no conjunction of truth immediately from the Lord, with truth received mediately, 7055; further *ill.* 7058. The people being led about by God in the wilderness for a period of forty years, denotes the state of temptations undergone in order to confirm the truths and goods of faith, *sh.* 8098. Manna given in the wilderness along with the dew denotes the good of truth in its first formation in the voluntary part, and therefore the new will given by undergoing temptations, 8457. The wilderness of Sinai, particularly, denotes the state of good in which the truths of faith are not yet implanted, or the new will not yet formed by the truths of faith, 8753. A wilderness denotes generally the extreme or ultimate in the man of the church, thus the sensual part and its delight, destitute of truth and good, 9341. Cited, that a desert denotes a state without the truth and good of the church, 10,402. For particulars concerning the Israelites in the desert, see to JOURNEY (Vol. I., pp. 464, 465), MANNA (*ibid.*, p. 681), MOSES (17, 21).

2. *Description of a Wilderness in the other Life*, and of the Jewish robbers who dwell there, 940, 941.

WILL. See UNDERSTANDING.

WIND [*ventus*]. The spirit or life is likened to wind, because the respiration of man corresponds to his life of love and faith, 97. Spirits, good and evil, are not only compared to wind, but they are called winds; here the companies of evil spirits called the east wind are described, 842; also how societies ill consociated are dissipated by winds, 2128. A wind denotes phantasies; an east wind cupidities, *sh.* 5215. The four winds (Matt. xxiv. 31) denote all possible states of good and truth, 4060 end, 9642 end. The east wind which brought the locusts, denotes destruction by means of influx; the west wind which caused the plague of locusts to cease, the end of that influx, 7679, 7702. The east wind denotes destruction in both senses, here the destruction of what is false, 8201. The wind of the nostrils of Jehovah, and the wind or breath of Jehovah, denote life from the divine, the life of heaven, flowing in, *sh.* 8286. See SPIRIT, INFLUX, QUARTERS.

WINDOW [*fenestra*]. A window denotes intellectual sight, and derivatively the truth of faith, 652, 655, 863. Three ranges of windows, as in the temple of Jerusalem, denote intellectual sight in three degrees, 655, 658, 3392. To look out of a window denotes to perceive or regard by internal sight; in the opposite sense, it is by reasonings, or regard from falses, to destroy truths, *sh.* 3391; cited 5135.

WINE [*vinum*]. Milk and wine denote celestial and spiritual nourishment, 680. Bread and wine denote charity and faith, respectively, 1070, 1071, 1798. Bread and wine in the Holy Supper, signify

the love of the Lord towards the whole human race, and reciprocal love on the part of man; thus they involve in their signification all that was represented by the offerings and sacrifices of the Jewish church, 1798, 2165; *sh.* 4211, 4217, 4735. Partaking of bread and wine in the Holy Supper denotes communication, appropriation, and conjunction, viz., of celestial and spiritual good, the same as in the suppers and feasts of the ancients, 2187, 2343, 3513, 3596. An odor as of wine is sometimes perceived, in the other life, from the sphere of those who are in the good of charity, and in faith, 1517. When wine is read of in the Word (by men in the world) the angels perceive spiritual love, or love to the neighbor, which is signified by wine, 3316. Where the signification of eating and drinking is treated of, it is *br.* stated that wine denotes truth from good, 3570. Corn and new wine being named together, corn denotes natural good, and new wine natural truth, *sh.* 3580, 5117. Bread in the Holy Supper denotes celestial love; wine, spiritual love; and to eat and drink, the appropriation of these, 4211. Wine has a specific meaning distinct from the blood of grapes, but by both are denoted holy truth from the Lord, which is called wine when predicated of the spiritual church, and the blood of grapes when predicated of the celestial, 5117. By a simple conversion of the terms, wine denotes spiritual good; blood of grapes celestial good, 5117. Wine of their drink-offerings (in the Jewish ritual) being mentioned, denotes the truth of faith derived from the good of love in worship, 5943; which is the same as spiritual good, 4581. In the supreme sense, wine denotes divine truth from the divine good of the Lord; in the internal sense (relative to man), the good of neighborly love and the good of faith, 6377. In the opposite sense, wine denotes what is false, and new wine, or *must*, evil produced by the false, 2465—2466. In the same sense, wine of fornication or whoredom is mentioned to denote what is false originating in the perversion of truth, 8904. See on this subject DRUNKENNESS; and for the further signification of bread and wine, their use in the ritual, see SUPPER.

WINE, NEW [*mustum*]. See WINE (3580, 2465).

WINGS [*alæ*]. Birds, according to their species, denote spiritual truth; flying things, natural truth; winged things, sensual truth, 776, 777. Wings were attributed to the horse Pegasus, because wings denote spiritual truths, and a horse the understanding in man, 4966, 7729 end. Wings denote spiritual truths; an eagle, the rational mind as to truth; to be borne on eagle's wings, therefore, denotes to be elevated by truths to celestial light, 8764. Wings denote spiritual truths, because birds in general denote thoughts, 8764. Wings also denote powers, which are predicated of spiritual truth, and are derived from its good; they are analogically the same as the hand or arm of a man, 8764, 9514. Wings denote spiritual truths; truths of faith; truth divine, *sh.* 8764. The wings of the cherubs (in Ezekiel) especially signify divine truth; their position, one touching the other, the consociation of all in the divine; their sound, like the sound of many waters, the quality of divine truth in heaven, 8764; compare 9741. The wings of the cherubs made for the mercy-seat denote truths of faith derived from good; their being expanded upwards denotes elevation to the Lord by such truths, *ill.* 9514. The parable of two great eagles with great wings, etc. (Ezek. xvii. 3—7), denotes the spiritual church, internal and

external, described as to the truths of faith, 8764; compare 10,199, where *alæ sunt veru interiora* is probably a misprint. In the opposite sense wings denote falses; the wings of locusts (*Rev.*) falses combating with truths, 8764 end.

WINTER, denotes a life of no love, 34. See COLD.

WISDOM [*sapientia*]. Intelligence is predicated of the understanding; wisdom of the will, or the reception of the good of love, 5070. For particulars, see UNDERSTANDING (9).

WITCH [*præstigiatrix*]. See MAGIC.

WITH. Difference between *in* and *with* in the spiritual sense, 5041; see also 1009.

WITNESS, EVIDENCE, or TESTIMONY [*testimonium*]. Testimony denotes good confirmed by truth and truth derived from good, for which reason the Decalogue is called a testimony, 4197; see also 1038, and other passages cited in COVENANT. The Decalogue laid up in the ark called a testimony, denotes the divine presence in the Word, thus the Lord as to holy divine truth, *br. sh.* 8535; particularly 9503. The witness or testimony of a lie, called also the testimony of violence, denotes the confirmation of the false, 8908. Thou shalt not answer to thy neighbor with the testimony of a lie, denotes that good may not be called evil, nor evil good, neither may truth be called false, nor the false true, 8907, 8908.

WITNESS, A [*testis*]. The heap of stones raised up by Jacob and Laban called a witness (*Gen. xxxi. 47*) denotes the confirmation of good by truth, and of truth from good, *sh.* 4197. The two witnesses (*Rev. xi.*) denote good that produces truth, and truth that proceeds from good, 4197. Two or three witnesses were necessary to establish a fact in the representative church, because many truths (not one merely) are essential to the confirmation of good, 4197. The Lord himself is called a witness, because he is divine truth, 4197; see also 8535, 9503 cited in the preceding article.

WIZARD [*præstigiator*]. See MAGIC.

WOLF [*lupus*]. There are spirits called wolves, from whom some, who are admitted into heaven, appear to be snatched, 2130. A wolf and a lamb, named together in the Word, denote those who are in innocence and those who are against innocence, 3994, 10,132. A wolf denotes the avidity or lust of rapine; but in a good sense (where Benjamin is called a wolf), the avidity of snatching away and liberating the good, *br. ill.* and *sh.* 6441.

WOMAN [*mulier*]. Woman and wife denote the church as accepted by the proprium, 252, 253, 749, 770; also the perverse church, 409. The seed of the woman denotes the faith of the church, 255. The Lord is called the seed of the woman, not only because he alone is the source of faith, but because he was born of woman, 256. A woman, named in the Word, denotes the affection of truth, 5946. A woman denotes good, or the affection of charity, that is, when the spiritual church is treated of, 6014, 8337. A woman of a servant (meaning his wife) denotes delight predicated of the external man, 8979, 8980: see WIFE (1907, 8995). A handmaid and a female denote the affection of truth, with a difference as applied to those who are in truths and not in affection, and those who are in the affection of truth, 8994. A woman denotes the good of faith, 9065. The Author men-

tions old women, who, being good affections, return to their spring-tide beauty in the other life, and become angels, 553. Woman from her very nature is affection, and is so physically constituted that the will prevails over the understanding, *ill.* 568. See FEMALE.

WOMB [*uterus*]. To open the womb denotes to give the faculty of receiving and acknowledging the goods of truth and the truths of good, 3967, 4918, 8043. The womb itself denotes where good and truth lie conceived, 4918. Seed denotes the truth of faith; the conception of seed, its reception; gestation in the womb, its production, 4904. Womb denotes the inmost of conjugal love, in which is innocence, hence it corresponds to conjugal love, 4918, 6433. The womb denotes the church in which the marriage of good and truth is consummated, 4918. To come forth from the womb is to be re-born or regenerated, that is, to be made a church or internal man, 4904, 4918, 8043, 9042. To be in travail denotes the production of the good and truth of the church, 4919. On account of this signification the Lord is called the maker and former from the womb, that is, he regenerates man, *sh.* 8043. A woman said to be with child denotes the formation of good from truth; said to carry in the womb, the initiation of truth into good, 9042. By Jehovah shutting up the womb is signified sterility in regard to the doctrine of faith, 2586, 2588. By an abortive womb, the perversion of good and truth, 9325. See to CONCEIVE, NATIVITY, GENERATION, to BRING FORTH.

WONDER. See MIRACLE (5).

WOOD [*lignum*].—1. *Signification of Wood.* Gold, brass, and wood have reference to the voluntary part, or to celestial things; silver, iron, and stone to the intellectual part, or to spiritual things; each in three degrees, *sh.* 643. The several kinds of wood denote good in the lowest degree, 643. Wood denotes good, and the house of God was constructed of wood in the most ancient times; but stones denote truth, and the temple was constructed of stone, *ill.* 3720. Wood denotes good; here the passage is explained where it is said Jehovah shewed the wood (or tree) to Moses (Exod. xv. 25), 8354. Wood and stone named together denote the good of charity and truth of faith, 7328.

2. *Gopher Wood.*—Gopher woods, of which the ark was made, denote concupiscences, being of a sulphurous nature, 640—643.

3. *Shittim Wood*, or the wood of Shittah, denotes spiritual good, 9472; for further particulars see SHITTIM WOOD.

4. *To Cut or Cleave Wood, to Arrange Wood.*—To cut or cleave woods, denotes the merit of justice; different kinds of wood, varieties of good predicated of works and of justice, 2784. Woods prepared for the altar denote the merit of justice; the arrangement of the same upon the altar denotes the adjunction of merit to the divine human, 2812. To cut wood in the spiritual sense is to put merit in works, cited 9011. To cut wood in a forest denotes disputation in the church concerning the good of merit and like subjects; passages cited 9011.

5. *Spirits who appear to cut Wood.*—Those who regard their works as meritorious appear to cut wood; their quality *ill.* 1110; further particulars, 4943, 8740.

6. *Whoredom with Stone and Wood* (Jer. iii. 9), denotes the perversion of the truths and goods of external worship, 2466.

WOOL [*lana*]. Hair like white or clean wool, denotes divine

truth, which is called white or clean because from good, 3301. The wool of she-goats denotes the ultimate degree of innocence associated with ignorance, as with the Gentiles; otherwise called the good of innocence in the external or natural man, 3519, 7840; particularly 9470. A garment of mixed wool and linen was not permitted to be worn, because wool denotes truth of the good of love, which is celestial; and linen, truth of the good of faith, which is spiritual; and the celestial and spiritual are distinct, 9470 end. See LINEN, SILK, GARMENT.

WORD.—1. *The Necessity of the Word.* From the light of nature alone, without a revelation, man could know nothing whatever of the Lord, of heaven, of hell, of the life after death, and of the divine truths by which he may be led to eternal life, 8944; also in series with the doctrine of charity and faith, 10,318—10,320. This is evident from the fact that many, even among the most learned, do not believe in these truths, even though they were born and educated where the Word is extant, 10,319. For the reason here stated a revelation was necessary, as a common medium conjoining heaven and earth, because man was born for heaven, 1775; see below, 9212, 9216. Accordingly, there has been a revelation of some kind in all ages; see below (35). Note: as the Word treats in the internal sense of the Lord and his kingdom, and the necessity of the Lord's birth into the world is intimately connected with the necessity of the written Word, the reader is referred on this subject to the passages cited in LORD (21).

2. *The use of the Literal or External Sense of the Word.*—The Word as written is susceptible of various interpretations, and even heresies may be confirmed from it, nevertheless, the external sense serves for the initiation of the simple into the internal, 4783. The external sense serves for the reception of the internal, and thus for the conjunction of heaven and earth, when the Word is read with holy reverence by the good, 6789. The literal sense is necessary in order to express spiritual ideas, which could not otherwise be apprehended by human understanding; by the two senses also there is communion between angels and men, 6943. Without the Word in both senses, or without revealed truth, there could be no conjunction of heaven with earth, and without conjunction the human race would perish, 9212 end, 9216 end. The word in the letter is not annihilated, but is confirmed by the internal sense, and as to every tittle is holy and divine, *ill.* and *sh.* 9349; and references to the same passage cited below (39). The Word in the literal sense is the support or ultimate in which the interiors close, or the foundation upon which they rest; thus it is Divine truth in the ultimate of order, and is of the same necessity as a foundation to a house, 9430, 9433, 10,126.

3. *The Inspiration of the Word.*—After briefly describing the wonderful contents of the Word, and their manifestation in the other life by the opening of ideas, it is added that every iota of the Word is divinely inspired, 1870. The opinion commonly held concerning the inspiration of the Word is alluded to; how inconsistently it is affirmed that every iota of the Word is inspired, while no other sense than the historical, and the application of that sense to doctrine, is deduced from it, 1886. The inspiration of the Word involves a total difference between the sense of the letter and the internal sense, *ill.* 1887. An example is given of the wonderful fulness of meaning in the internal

sense, the arcana of which are often inexplicable except by angelic ideas, which do not fall into words but into the sense of the words, 1955 end. The internal sense is briefly described as the inspiration of the Word; it is here added, that inspiration is not dictation but influx from the Divine, and that such influx passes through the heavens into the world, 9094 end. The inspiration of the Word extends to every syllable, indeed to every tittle of its contents, 9198 end, 9280; compare 7933, cited below (25). No one at this day knows in what the inspiration of the Word consists, or wherein lies its Divine [authority], but it consists in the spiritual and celestial sense to which every tittle of the letter corresponds, *ill.* 9280. For further particulars, see *INSPIRATION*.

4. *The Internal Sense contained in the Word.*—In the Word there is an internal sense, called the spiritual sense, which is now revealed from the Lord, which is adapted to interior states of perception, and is represented to the life in the world of spirits; variously *sh.* and *ill.* 1—5, 64—66, 167, 605, 920, 937, 1143, 1403—1406, 1408, 1409, 1502 end, 1540, 1659, 1756, 1783, 1807; *seriatim*, 1767—1776, 1869—1879. The internal sense is the life and soul of the Word, 64, 1405. The internal sense is contained even in the historical books of the Old Testament, every particular of which involve arcana respecting the Lord and eternal life, and concerning the regeneration of man, 1—4, 755 end, 937, 1502. The internal sense is the Word of the Lord in the heavens, 1887 end. The existence of the internal sense is affirmed, and its quality shewn, 1965, 1984, etc., cited below (18). The Jews and some Christians have entertained a vague idea of a sense in the Word which they call mystical; but the mystical sense is really the spiritual and celestial sense which treats of the Lord, of his kingdom, and of the church, *ill.* 4923. The historical sense is not divine, as such, but from the fact that what is spiritual and divine is contained in the historical narrative, and this spiritual and divine sense treats not of persons and circumstances, but of good and truth, thus of the Lord's kingdom, 4989. That there is an internal sense in the Word, may appear from the prophecies of Israel concerning his sons, considering that nothing happened literally as he predicted; but first it is remarked (6306 end) that he spake from the prophetic spirit on account of the internal sense, 6333, 6361, 6415, 6438, 6444. There are some passages in the Word to which no sense can be assigned, unless it be the internal, *sh.* 8398 end. The Word is written by mere correspondences, and all the miracles were done by correspondences, which have force in heaven; such correspondence is the cause of conjunction between heaven and earth by means of the Word, 8615. All things in the Word have an internal sense, because the Word as truth divine descended from the divine through the heavens, and in this internal fullness its inspiration consists, 8920, 9094 end. In the sense of the letter there is a spiritual sense; in this again, a celestial sense; and inmost, the divine itself, *ill.* 9407.

5. *That the arcana of wisdom revealed by the Internal Sense are innumerable*, 167, 937, 1502. The wonderful contents of the Word are perceived with ineffable variety and beauty by the angels, 167, 1767, 1768. The Word throughout is replete with celestial and spiritual ideas, 639, 680. Even every expression of the Word opens to interior ideas, the representation of which before spirits and angels is

attended with ineffable delight, 1869, 1870. The infinity of truths contained in the interior senses of the Word is shewn from experience, and more especially *ill.* by the Lord's Prayer, 6617, 6719, 6720. See IDEA, INSPIRATION, PERCEPTION (25), THOUGHT, MEMORY, to OPEN (4).

6. *That the Internal Sense is especially for Angels, but it is also for men.*—This results from the whole tenor of the passages cited, see especially those under numbers 2, 3, 7, 16—18, 26, 28—30, 39, 40.

7. *The style of the Word and its External Sense.*—The Word as to the sense of the letter is written by mere correspondences, thus by such things as represent and signify spiritual and celestial things; briefly, all things in the letter of the Word are representative and significative, 1403, 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. Even all the historicals of the Word are representative and significative, that is to say, the historical circumstances are representative, and the words themselves significative, 1540, 1659, 1709, 1783, 2310, 2333 end, 2607. The representatives of the Jewish church and of the Word derived their origin from the significatives of the ancient church, and these again from the most ancient, 920, 1756, 2897, 2898, 3432. There are four styles in the Word:—1. The most ancient style in which things are described under types in the form of history. 2. The ancient style, really historical, but still representative. 3. The prophetic, derived from the style of the most ancient church, but externally unconnected in series. 4. The style of the Psalms, which is intermediate between the prophetic style and common discourse, 66, 1139; further, as to the most ancient style, 605, 1756. The literal sense of the Word, especially of its historical parts, serves as a field of objects in which angelic ideas may be contemplated, *br.* exemplified, 2143. The arcana of the spiritual sense, though contained under the historical expressions, hardly appear in the letter; they are also less evident in the historical parts than in the prophetic, 2161, 2176. The style of the Word is such, that the subject treated of in the internal sense can be known from the expressions predicated, which differ according as the sense is celestial or spiritual, 2712, particularly at the end; see below, 4502. The twofold manner of expression in the style of the Word, has reference to the distinct series of the celestial and spiritual, or to the marriage of good and truth, as shewn in the passages cited below (19, 20); but observe, that two expressions sometimes occur with another object, viz., to distinguish between the common or general state treated of, and somewhat more determinate involved in the common state, 2212. There is sometimes a kind of reciprocation of good and truth expressed in the Word, viz., where the double expressions are used, and placed in opposition, examples, 2240 end. Sometimes two or three persons are named in the letter, or two divine names are used, when only one is meant in the internal sense, wherein the Lord is treated of, 2663, 3035. In general, words and things have a signification according to the subject predicated, thus the meaning in the internal sense changes within certain limits, of which an example is here given, 4502. For the most part the Word, in form, is exceedingly natural, and, were it otherwise, it would not be received; the learned much deceive themselves who fancy they could accept spiritual truths if they were exposed nakedly, 8783.

8. *Appearances and Fallacies in the Word.*—In the Word many

things are expressed according to appearances, 589, 626, 735, 926, 1838, 1874, 2242, 2520, 6839. Fallacies and appearances of truth derived from the Word, are miraculously adapted by the Lord to the reception of celestial truths from himself, thus they are accepted as truths, 1832, further *ill.* 2715. Unless the Word were written according to appearances it would not be received and acknowledged, 2242, 2520. Unless the doctrines of the Word were expounded rationally, and indeed sensually, they would not be understood, thus unless appearances were allowed, 2553. Appearances of truth in the Word are not from the divine, but from a human origin; hence is doctrine, 2719, 2720. Even the Lord, when he was in the world, taught according to the apprehension of the people, though he thought from a celestial and spiritual ground; hence it is there is an internal sense in his words, and yet they often express but apparent truths, 2520, 2533. A difference is shewn between those who simply believe what they find in the Word, and those who use its apparent truths to confirm false principles; hence it is shewn, that it is not hurtful to be in fallacies, or even in fables, if there be innocence in them, 589, 735. Further particulars in TRUTH (13), DOCTRINE (6).

9. *The opposite sense of expressions in the Word.*—Most of the expressions of the Word have an opposite sense, because, prior to the possession of the land of Canaan, by the posterity of Jacob, it was inhabited by nations who represented falses and evils, 4816; compare 4502, cited above (7); and see OPPOSITES.

10. *Apparent Repetitions in the Word.*—As to expressions and clauses being repeated, see below (19). Sometimes the narration of circumstances is repeated, in which case another state is treated of, 734.

11. *Names in the Word.*—The Author speaks of the ineffable variety and beauty with which the Word opens, exhibiting celestial and spiritual ideas in series, even when nothing is mentioned in the letter but names, 1224, 1767, 1768. Mere catalogues of names denote things in series in the internal sense, 1224, 1767, 1888, 2592, 8398. Other writers besides those who wrote the Word acquired the art of representing things by names, of which some examples are here given; but there is this great difference between any writings of the ancients and the books of the Word; that the latter represent the celestial and spiritual things of the Lord's kingdom in continual series, even by names, 4442. See GENEALOGY, and concerning the generations of the Edomites, ESAU (3), (Vol. I., p. 172).

12. *The Prophetical Parts of the Word;* first, see above, where the four styles of the Word are indicated (7), 66. The internal sense is more apparent in the prophetical, than in the historical parts of the Word, 2161, 2176. The prophetical parts of the Word would in very many passages be of no use, unless they contained the internal sense, examples, 2608. In the prophetical parts of the Word there are generally two expressions in the letter, one relative to good, the other to truth, 2712, and other passages, cited below (19). For further particulars see *prophets and prophecy*, in the article on INSPIRATION (3).

13. *The Historical Parts of the Word.*—The internal sense is seen with greater difficulty from the historical parts of the Word, because the difference between the two senses is so great, 6597. Angels under-

stand the historical relations of the Word spiritually, 6884. The historical form in which the creation is related in the first chapters of Genesis, is a made history, assumed for the expression of heavenly and divine things, *ill.* by some particulars, 8891, 9942. This style of writing is continued from the first chapter of Genesis to the account of Eber, where actual history commences, that history being in like manner representative, 1403, 1409. There is a sense in the Word which the Author calls the *Internal Historical*, for an exemplification of which see an important collection of passages under the head of JEW (6).

14. *The Word described as the Law and the Prophets.*—By the law and the prophets, or Moses and the prophets, are meant the historical and prophetic books in the complex, which are enumerated, 2606. See LAW, MOSES.

15. *The Representatives of the Word.*—The origin of the representatives in the Word and in rituals is explained; briefly, they were first derived from the representative visions and dreams of the men of the most ancient church, 2179. The representatives and significatives of the Word are derived from similar things seen in the other life, and also from correspondences, *ill.* 2763. The Word is written throughout by correspondences, and by representatives of celestial and spiritual things, the difference *ill.* 2763. Because the letter of the Word consists of the representatives of spiritual and celestial things, it is called heaven in ultimates, 10,126. Further particulars in REPRESENTATION (14).

16. *The difference between the External sense and the Internal.*—The Word is so different in the internal sense, because it comes from the Lord through heaven, and is designed in the internal sense for angels, and in the external for men, thus it is the uniting medium between angels and men, 2310. The internal sense is designed for spirits and angels, because their ideas are also spiritual, *ill.* by examples, 2333. Many things in the internal sense of the Word are understood only by angels, because they can only be manifested in the light of heaven, not in the light of the world, 2618, 2619, 2629 end. The sense of the letter does not come to the apprehension of angels, for whom the internal sense is given; thus they know nothing of persons and places, etc., 1929, 2015; see 1887, cited above (3). In its internal sense the Word is a glory, in the external sense a cloud, Preface before 2135; 6343 end. The internal sense is for angels, and they find ineffable wisdom where man, reading the letter, sees only what is of trivial import, 2540, 2541, 2545, 2551, 2574; see 2157, 2275, cited below (29). Many things in the literal sense appear not divine, for example, the civil laws, yet from the internal sense it manifestly appears that even these passages are divine, 8971. Things in the external sense appear unconnected, but in the internal sense they appear in connected order, and in beautiful series, 9022. Things in the external sense are often inconsistent and contradictory, the true consistent doctrine of the Church being in the internal sense, 9025; see below (40), where the same passage is again cited. The great difference between the external and the internal sense is further illustrated by the difference between external and internal thought, and the conjunction of the two senses by their correspondence in every particular, 9396. See EXTERNAL, INTERNAL.

17. *The Internal Sense of the Word seen from the External; Illus-*

tration from the Word.—An explanation is given of Gen. xv. 5 ("look towards heaven," etc.), as signifying from external things to see internal, and from the literal sense of the Word those celestial goods and truths which are in the internal sense, 1807. Where the different perception of the Word, by men of diverse genius, is treated of, it is remarked, by way of illustration, that if the man of the most ancient church had read the Word (as we have it), he would have seen the internal and celestial sense in clearness without previous instruction; whereas the man of the ancient church would have perceived it from previous knowledge, and the man of the Jewish Church would be incapable of seeing it at all, 4493. Where the reception of truths is treated of, it is explained that the man who is in good, thinks spiritually, thus according to the internal sense of the Word, even though ignorant of the fact, 5478. When those who are in good read the Word with holy reverence, internal truth flows in, and is conjoined with external, man being ignorant of it, 6789. The influx of the Word with those who are in good, or the affection of truth, is further described as the influx of light from the Lord, neither manifest to the perception, nor altogether occult; its effect is serenity of mind, and what is called Acknowledgment of Faith, 8694. Light from the Lord continually shines in the external sense of the Word from the internal, but it can only be perceived by those who are in the internal; those who are in externals alone cannot sustain it; *ill.* by the case of Moses when his face shone, and the fear of the people, 10,691, 10,694.

18. *Specifically concerning the quality of the Internal Sense*, 1965, 1984, 2135, 2395. The internal sense, in the external, is comparatively like the soul in the body, 1984, particularly 4857, 8943. In the internal sense nothing is treated of but the Lord and his kingdom, in general and in particular; thus it treats of nothing but the goods of love and truths of faith, 1965, 2135. The internal sense contains the particulars which elucidate the common or general idea expressed in the letter, 2395. In allusion to the immensity of such particulars, the fulness or copiousness of the internal sense is spoken of, 1965. The internal sense cannot always be explained in particulars, but consists of universal ideas, which are removed from human apprehension, 2004. The exceeding purity of the Word in the internal sense, is shewn from expressions in the letter, when understood according to their spiritual signification, 2362, 2395. The internal sense describes the whole life of the Lord when he was in the world, even as to thoughts and perceptions; this having been foreseen and provided by the divine, in order that such things might be present to the angels who perceive only the internal sense, 2523; see below (24). The internal sense is called truth divine, and truth divine is also the Lord himself as the Word, 2813. In the internal sense are contained things which exceed human comprehension, that sense being especially for the angels, for the sake of conjunction between heaven and earth, 3085, 3086. The arcana of the internal sense are such as appear manifestly in the light of heaven, not so in the light of the world, 3086 end. In the internal sense there is no respect to person, place, or time, which are proper to nature, not to the spiritual world and the speech of angels, 5253; see PLACE. The specific quality of the Word in the internal sense, or as it is received in heaven, is shewn from the precepts of the Decalogue, 7089.

19. *The distinction of Celestial and Spiritual in the Internal Sense of the Word.*—The same thing, apparently, is often denoted by two expressions, especially in the prophetic Word; in such cases one expression relates to good and to the will, the other to truth and to the understanding; thus the celestial and spiritual are most distinctly expressed, 683, 707, 793, 801, 2712, 8314; and passages cited 8339 end. See below (20), and see SPIRITUAL (11, 13, 14).

20. *That there is a heavenly marriage in every particular of the Word.*—The marriage of celestial and spiritual things, or of good and truth in the internal sense of the Word, is indicated by the occurrence of two expressions for what appears the same thing, irrespective of which it extends to all the minutiae of the Word, or to its most particular and singular expressions, 683, 793, 801, 2173, 2516, 2712, 8339 end. The expressions used in the Word answer with such exactness to their respective goods and truths, that merely from a knowledge of the predication of such expressions, it may be known what subject is in general treated of in the internal sense, 2712 end. Full particulars in MARRIAGE (13), GOOD (21), TRUTH (17).

21. *The beauty and order of the Internal Sense.*—Where only names occur in the literal sense, real things are denoted in the internal sense, and they follow one another in beautiful series, 1224, 1767, *sqq.* 1888. The exposition of truths in the internal sense appears scattered or disconnected [*sparsa*], and can hardly be represented otherwise to human understanding; nevertheless the internal sense consists of essential truths in beautiful coherence, which are manifest to the angels in heaven,* 7153, 9022. See ORDER, CONNECTION, SERIES.

22. *Abstract Ideas of the Internal Sense.*—Abstract ideas are signified in the internal sense, because they are universal, and present the idea in its fulness from one limit to another; thus, by people truths are signified abstractly, though we are to understand those who are principled in truths, 6653. See PERCEPTION, MEMORY.

23. *Causes originating the Internal Sense.*—In allusion to apparent truths spoken by the Lord, it is observed that he did not think from apparent truths, but from a celestial spiritual ground, the essential of which was love for the whole human race; hence, therefore, is the internal sense, 2520, 2533. Whatever the Lord spake was spoken from the divine, and being from the divine it must necessarily have an internal sense, 9049, 9057 end, cited 9086. See HEAVEN (9), REPRESENTATION (14, 17).

24. *Specifically concerning the Lord as the Word.*—So much is said in the internal sense of the Word concerning the union of the divine essence of the Lord with his human essence, and concerning his thought and perception in the process of union, because these things appear before the angels in representatives, etc., 2249. The whole life of the Lord (when he was in the world) is contained in the internal sense of the Word of the Old Testament, and this was foreseen and provided that it might be present to angels in the internal sense, 2523. The Lord is the Word, thus also doctrine itself, because the Word is from him, and he is in it, 2533, 2859, 3533. The Word said to be

* That the Word is accommodated both to angels and to men, see 7381, cited below (28).

with God, and called God, in the first chapter of John, denotes the Lord as to the divine human, and the marriage of divine good and divine truth in him, *ill.* and *sh.* 2803, 2894. The Lord as the Word, or as truth divine which is expressed in the internal sense, is treated of; here it is explained that the resurrection of the Lord on the third day, denotes the resuscitation of the internal sense in the consummation of the age, 2813. All the states of the Lord's life in the world are described throughout the Word in its internal sense; thus the successive states by which he glorified his human, or made it divine, 7014. The words of the Lord, that the Scripture is fulfilled in him, are briefly explained, as involving what is contained in the internal sense relative to the salvation of the spiritual, and, in the supreme sense, to the Lord himself, by whose assumption and glorification of the human they were saved, 7933; see below (25). It is briefly shewn in a series of passages why the Lord was willing to be born in this earth and not in another; the principal reason being on account of the Word, 9350—9362, *ill.* 9352. It is said on account of the Word, because the Word here could be written and afterwards published through the whole earth; the art of writing and printing having really been provided by the Lord for the sake of the Word; in like manner communication with all nations by commerce, 9351, 9353, 9354. Another reason is, that being once written, the Word could be preserved to the remotest posterity, and thus it could be made manifest to all in the other life, from whatever earth in the universe they might come, that God was made man, 9355, 9356, 9359. In further illustration of this, it is shewn that the Word is the means of conjunction between heaven and the world, and in its supreme sense treats of the Lord, 9357. In other earths divine truth is manifested by spirits and angels in communication with the inhabitants, and needs continual renewal, 9358. A final reason is assigned why the Lord was born in our earth, and this for the sake of the Word, in the fact that the inhabitants, spirits, and angels of our earth correspond with the external and corporeal sense in the Grand Man, and this is the ultimate in which the interiors of life come to their rest, 9360. For further particulars concerning the Lord and the Word, see LORD (58, 59, 67).

25. *The Fulfilment of the Law or Word.*—The explanation of this text is referred to above (24); in the same passage it is added, that not the least jot or tittle can fail in the series of the internal sense, because in that sense the Lord and his kingdom are treated of, and that the literal sense is not meant, 7933; compare 9198 end, 9280. For example, the statutes and laws concerning the passover are a mere ritual without a celestial or divine meaning unless the internal sense be known; but from that sense it may be known why every particular was ordained, 8020. A similar remark is applied to the institution of the Holy Supper, the true reason for which, the signification of bread and wine, and the reason for calling these the flesh and the blood of the Lord, can only be known from the internal sense, 8682 end.

26. *Conjunction with Heaven and the Lord by the Word.*—Conjunction with the Lord is by means of the interior truths of the Word connected with the exterior, and not with the external alone, *ill.* 9380. Conjunction by the Word in both senses is signified where the Word in the literal sense is called the Book of the Covenant, *sh.* 9396. Con-

junction with heaven and the Lord is effected by the Word, and without it no conjunction could exist; on this account the Word has an internal sense adapted to angelic apprehension as well as a natural sense adapted to men in the world; passages cited 9396. Conjunction with heaven by means of the Word would have ceased, and then the human race must have perished, unless the Lord had come into the world and opened the interiors of the Word, 10,276. Conjunction with the Lord is by the Word only; passages cited 10,375 end. The conjunction of heaven with man is by means of the Word, because it is written by mere correspondences, the internal sense being perceived by angels and the external by men, 10,687. See HEAVEN (9).

27. *That the Lord speaks with the man of the church by the Word only, br. ill.* with references on the subject of illustration and perception, 10,290, 10,375 end.

28. *That the Word is accommodated both to angels and men, ill.* 7381.—All things in the Word are accommodated to angels and men, and this is the case with the precepts of the Decalogue as part of the Word, *ill.* 8862, 8899. The Word as truth divine descended through the heavens to man, and was accommodated in its descent first to angelic and afterwards to human perception; hence the form of the Word in the heavens altogether differs from its form in the earth, and also in the heavens themselves its form is various, 8920, 9094 end.

29. *The Word as received by good spirits and angels.*—The angels do not comprehend even one expression (of the letter), much less proper names, but the internal sense, 64, 65, 1434. Names do not penetrate into heaven; indeed, spirits by their speech cannot pronounce a single word of human language, 1876. The sense of the letter is exhibited in the world of spirits by beautiful representatives; in the second heaven, the interiors or more minute forms of these representatives are opened; in the third heaven they are perceived with inexpressible fulness and variety, 167. After numerous passages which shew that the angels receive only the internal sense of the Word (1929, 2015, 2333, 2618, 2619, 2540, 2541, 2545, 2551, 2574, 2620), it is explained that the celestial angels form to themselves not ideas strictly speaking, but lights of affection and perception from the affections which they find in series; but the spiritual angels form their ideas from the things treated of, 2157, 2275. The Word was read (in the world of spirits) to certain wise ancients known to the learned; how delighted they were to perceive its representatives, 2592, 2593. When the Word is read by man in the sense of the letter, it is perceived spiritually by spirits and angels, thus the natural sense is instantly transmuted into the spiritual sense by correspondence, 4480, 5648. Such is the consociation of angelic and human minds that the internal sense is understood in heaven instantaneously, without a knowledge of what is understood in the natural sense by men, 10,215.

30. *Generally, concerning the Divine Interiors of the Word as manifested in the other life, br.* 167; *seriatim*, 1767—1776, 1869—1879. When the Word is read on earth by those who love it, and who live in charity, it appears with ineffable beauty before good spirits and angels, 1767; this from experience, 1768. The glory of the Word in its internal sense was shewn to spirits recently deceased, of whose amazement the Author was a witness, 65, 1769, 1770, 1771. The

Author himself was permitted to see its glory, not as when explained word by word, but in series, and in beauty like a heavenly paradise, 1772. He mentions those who had loved the Word in the life of the body, whose sphere of blessedness was perceived by him as a vernal warmth; this warmth, he says, corresponds to the degree of their delight in the Word, 1773. He observes, that those who love the interior truths of the Word are represented by a virgin in the first flower of her youth, and beautifully clothed; they who reject its interior truths, by an ugly old woman, 1774 end; see below, 1871, 1872, 1877, 1878. He records briefly, a discourse with certain spirits concerning the necessity of the Word as a means of conjunction between heaven and the human race, 1775. Angels, he says, perceive the internal sense in more fulness when the Word is read by infant boys and girls than when read by adults who are not principled in the faith of charity, 1776, 1871. The angels say that the (external) Word is a dead letter, but that when read it is vivified by the Lord according to the faculty and life of every one, 1771 end; compare 1776 end. To illustrate the wonderful nature of the interior and divine contents of the Word, certain phenomena are mentioned which attend the opening of ideas in the other life, 1869, 1870. Another illustration is derived from the optical cylinders known in the Author's time; the sense of the letter being compared to the rude shapes without, the internal sense to the beautiful images projected from these shapes within the cylinder, 1871. Continuing this illustration, it is shewn that the external rudeness of the Word is put off as it ascends, and that it gradually becomes more beautiful and delightful, and at length is presented before the Lord in the image of a man, which represents heaven in its complex, 1871. Further, to represent the quality of the Word, there appeared to the Author a beautiful virgin clothed in black, who passed quickly upwards and towards the right, hastening with joy from light to light; her black clothing represented the Word in the letter, 1872. The discourse of certain spirits concerning the internal sense of the Word is mentioned; to illustrate which, an ascending sense was taken from the fruit of faith or good works, which next became charity, then love to the Lord, and at length the Lord himself, as the inmost of that expression, and the real source of love and charity and good works, 1873. A discourse with spirits concerning apparent truths in the letter of the Word is also recorded; the conclusion being that apparent truths serve as the vessels of genuine truth, and that the appearance is put off, and the genuine truth remains as the sense ascends, 1874. The Author describes his perception of angelic ideas in the sense of the Lord's Prayer, especially in the petition, "Lead us not into temptation," 1875. The ascent of ideas thus illustrated, he says, is effected by rejections, which are accomplished with inexpressible swiftness, until only angelic ideas concerning the divine good of the Lord remains, 1875 end. The names of men, of kingdoms, of cities, and in general all words of human speech, are thus rejected and changed for spiritual and heavenly ideas corresponding to them, 1876. The quality of those who have cared nothing for the interior truths of the Word but have received the literal expressions, and placed merit in their works, is briefly shewn (1774, cited above), 1877; also the quality of those who have despised and blasphemed the Word, 1878; see below (46).

31. *The Word called the Book of the Covenant*, *ill.* and *sh.* 9396, cited above (26). See COVENANT.

32. *The Books of the Word which have the Internal Sense*; see below (48).

33. *The Holiness of the Word*.—The external sense of the Word is holy from the internal, not without it, *ill.* 10,276. See HOLY.

34. *The holy proceeding of the Word, mediating*, as represented by Moses, and *ministering*, as represented by Joshua, *ill.* 9419.

35. *The Ancient Word; historical facts concerning the Word*.—The ancient church had an inspired Word consisting both of historical and prophetic books, cited from Moses, 2686. The Word has been in every period of time, but not such as we have it at this day; in the period of the most ancient church it was not the same as in the ancient church, nor was this the same as the Word written by Moses and the prophets in the Jewish church; finally, it was written in a new form by the Evangelists, 2895. In the period of the most ancient church the Word was not written, but it was revealed to each individual of the church, who were men of a celestial genius, and in consort with angels; thus the Word was inscribed in their hearts, 2896. In the period of the ancient church (which was spiritual in its genius) the Word assumed a written form, derived from the representatives and significatives with which the men of this church were acquainted, 2896, 2897. The representatives and significatives which formed the ancient Word were collected by those called Enoch when communication with angels began to cease, 2896 end. The Word written according to these representatives and significatives consisted of two parts, the historical and prophetic; the historical were called the *Wars of Jehovah*, the prophetic *Enunciations*, cited from Moses, 2897; and from the prophecy of Balaam, 2898. The Word thus written was divine, having an internal sense similar to the Word of the Jewish church, written subsequently by the prophets, *sh.* 2897. The Word afterwards given by Moses and the prophets was also written by representatives and significatives, for it could not be written in any other style so as to have an internal sense by which there might be communication of heaven with earth, 2899. The Word of the New Testament is also composed of representatives and significatives of divine things, because the Lord spoke from the divine itself, *br.* 2900, more particularly 4637, 4807. The things which the Lord spake in parables are not mere similitudes, but they are such as to fill the universal heaven, 4637. All that the Lord has spoken in the Word, both of the Old and New Testament, is representative and significative; and to speak by representatives and significatives is to speak at the same time before the world and before heaven, 4807. The church was in the land of Canaan from the most ancient times, and it was continued there because all that land became representative, and thus the Word could be written with representatives and significatives in every particular, 6516. A brief description is given of the various kinds of revelation that have existed in four successive churches, and it is added that revelation in the fourth or Christian is given by the Word, which is the medium of influx from heaven, 10,355; compare 3432.

36. *The Jews and the Word*.—Interior truths of faith were not openly discovered to the Jews because they would only have profaned

them, 301—303, 308, 3398, 4289, 9259. Had the interior doctrines of the Word been revealed to the Jews, they would have failed to understand and even have derided them; for this reason the Lord himself spake in parables, or if he discovered the interior truths of the Word, it was to the wise only, 2520. The Word is comparatively thick darkness to men of the spiritual church, but especially to the Jews, 8928. The Jews were in the external of the Word separate from the internal, 9414 and following passages. For further particulars, see JEW (4).

37. *The Author's knowledge of the Persons and Things named in the Word.*—Where the most ancient church is described, he mentions having spoken with the spirits of distinguished persons named in the Word, 1114. He spoke with those who formed the most ancient church called Man or Adam, and testifies from the knowledge of them that churches are meant, not individual men, by the names in the first chapters of Genesis, 1114. See SWEDENBORG.

38. *The Author's knowledge of the Internal Sense.*—He briefly mentions that the internal sense was communicated to him by dictate from heaven [*Ille e caelo mihi dictatus fuerit*], 6597. See ILLUMINATION (6608), PERCEPTION (2, 16).

39. *Precepts of the Word.*—The precepts of life in the Word are of use in each sense, internal and external, 2609; understand they are binding in each sense, 9211 end, cited below. The precepts of the Decalogue are perceived by angels otherwise than by men, for which reason their promulgation was attended with a miracle, 2609. It is shewn that the precepts of the Decalogue contain an internal sense, from the fact that they are the words of the Lord, and that they apply to the inhabitants of both worlds, 8862, 8899. It is expressly affirmed that the words of the Decalogue were spoken by the living voice of the Lord from Mount Sinai, because this event was the beginning of that revelation of the Word which was to serve the human race for doctrine and for life, 8931. Jewish laws and rituals prescribed in the Old Testament are not binding on Christians, yet are holy from the internal sense contained in them; here a caution is added that the laws of life in the Decalogue are not abrogated like the former, because in those precepts the internal and external cannot be separated, 9211. Laws were enacted for the Jews concerning things which were of rare occurrence, which nevertheless are of high importance on account of the internal sense, 9259. Where the laws, judgments, and statutes are specifically treated of, it is shewn that the letter of the Word is not invalidated, but confirmed, by the internal sense; as to such precepts, it is here explained that some are binding in each sense, and are to be absolutely observed; some are of use, if it be thought expedient [*si libet*], and some are abrogated; nevertheless all these precepts are equally holy as a part of the divine Word, 9349.

40. *Doctrine from the Word.*—There are two ways of acquiring the truths of faith, viz., from doctrinals and from the Word; when acquired from doctrinals, a man believes in what others have concluded, when from the Word he knows they are from the divine, and believes in them from that source, 5402. Every one who is within the church should first receive the truths of faith from doctrinals (5402), but afterwards those who are in the affection of truth do not remain in doctrinals, but examine the Word to see whether they be true, *ill.* 5432; repeated and

further *ill.* 6047. Truths from which the Lord is to be worshiped must be taken from the Word, otherwise they have no life in them; it is here affirmed generally, that truths from man's own intelligence have no life in them, but truths from the Word are living, 8941; further *ill.* 8943. In its literal sense the Word is contradictory, but not so in its internal sense; here it is shewn also that those who teach from the literal sense of the Word only, address themselves to the natural man, but those who teach from the internal sense to the spiritual man, 9025. Further, to illustrate this subject, it is shewn that truths of faith (or appearances of truth) derived from the literal sense of the Word ought not to be extinguished, unless after full intuition, if otherwise the life of faith is endangered, 9039. It is shewn again that the true doctrinal is the internal sense of the Word, and that doctrinals from the external without the internal effect no conjunction with the Lord, 9380. The Word is called the doctrine of good, and hence to know what the Word is, it must be known what good is; understand the good of love to the Lord, and love to the neighbor, *ill.* 9780. For further particulars see DOCTRINE.

41. *Illustration and Information from the Word.*—Every one enjoys illustration and information from the Word proportionate to his affection and desire, and his faculty of reception, *ill.* 9382. The internal man is actually in the internal sense of the Word, but he can only receive illustration in the external according to knowledges, 10,400, 10,402 end. They receive influx and illustration in reading the Word, who love truth for the sake of life, thus for the sake of truth, not for themselves and the world, 10,548, 10,549, 10,554. They see truths in the Word who are led by the Lord, not those who are led by themselves, 10,638. Those who desire to be illustrated from the Word, must take especial care not to appropriate any doctrinal tenet that favors evil, *ill.* 10,640. To those who are illustrated from the Word, the Lord gives to understand truth, and not believe contradictory things, exemplified by the passion of the cross, 10,659. Passages are cited on the subject of illustration and perception, 10,290; but see full particulars in each article, particularly ILLUSTRATION (1), PERCEPTION (3, 4, 16).

42. *The Life of the Word.*—Every expression of the Word in the internal sense appears as possessed by life, and the Word is really vivified with every one according to his life of charity and faith, 1776 end. Particulars in LIFE (16).

43. *The State of those in the other life who have seen and perceived the interior truths of the Word;* see above (30), 65, 1769, 1770, 1771—1772, particularly 1773; and see HEAVEN.

44. *Those who despise the Word, who blaspheme the Word, etc.*—The quality of those who reject the interior truths of the Word, and put merit in their works, is represented by an old woman of ugly aspect, 1774. The same class are further described (where their acceptance of the mere expressions of the Word, and their expectation of heaven, is mentioned) as noxious humors that flow in the blood, 1877; see below, 5719. Some are mentioned who have regarded the Word altogether with contempt, and some, again, who have blasphemed and profaned it; the miserable lot of these is briefly alluded to, 1878. The danger of profaning the Word is illustrated, where an explanation is given of

the passage which treats of the sons of God and the daughters of men, 571, 582. The Author mentions a conspiracy to destroy him while he slept, formed by evil spirits, who were haters of the Word; the action of these spirits upon him is briefly described, and how they were deprived of rationality, and their association broken up, 1879. Some resident in hell are briefly described, who had despised the Word; such refer to impure humors in the blood [*vitiosa sanguinis*], 5719. Those who deny the Word in heart blaspheme it, such blasphemy being latent in the negation of divine truth, as appears manifestly in the other life where hearts speak, *ill.* 9222.

45. *Those who are averse to the Truths of the Word.*—Those who have no affection for truth, as such, nauseate the interior truths of the Word; from experience, 5702.

46. *Those who receive only the literal sense of the Word.*—Many heresies or fallacious dogmas of faith are derived from the literal sense of the Word, by those who are unacquainted with the law of interpretation by the internal sense; hence the wrong explications given of the Lord's words to Peter concerning the keys, Preface before 2760. Heresies may be confirmed from the sense of the letter, the quality of which is like a vessel, which may be filled either with truths or fables; for example, the dogma of faith alone is confirmed from the letter of the Word, 4783; other passages cited below (49). Those who are in the externals of the Word separate from the internal, cannot endure the light of internal truth, *ill.* 10,694.

47. *Those who belong to the Church founded on the Word.*—The church is said to exist where the Word is extant, by which the Lord is known and divine truths are revealed, 3857, 10,761. Nevertheless it does not follow that all belong to the church who are born where the Word is received and the Lord known, but the church is composed of those who are regenerated by truths from the Word, that is to say, who live the life of love and faith which those truths dictate, 6637, 10,143; further *ill.* 10,153, 10,578, 10,645, 10,829. See CHURCH (3).

48. *A Summary of Doctrine concerning the Word, in seriatim passages, 10,318—10,325.*—1. Man knows nothing concerning God, concerning eternal life, concerning love and faith, except by revelation, 10,318. 2. The evils of the love of self and of the world induce ignorance, and such ignorance prevails with men, although they have revelation, 10,319. 3. On this account God provided for the human race by giving them the Word, 10,320. 4. The Word, being a revelation from the divine, is divine in all and singular its contents, 10,321. 5. Being divine, it is accommodated to angels and men, and on this account has a spiritual or internal sense, and a natural or external one, 10,322. 6. Such being its character, none comprehend the Word but those who are illustrated, or who accept the doctrine of the Word from one who is illustrated, 10,324. 7. The books of the Word, thus demonstrated, are those which have an internal sense, viz., the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, the four Evangelists, Matthew, Mark, Luke and John, and the book of Revelations, 10,325.

49. *A Summary of Doctrine concerning the Word in selected passages.*—1. To worship the externals of the Word and of the church separate from internal truth and good is idolatrous, *ill.* 10,399. 2. The cause of heresies is stated, viz., that the heart of man is in things external without internal, and that he thinks of himself and of the world whilst he is reading the Word, *ill.* 10,400. 3. The external sense is believed to be divine truth, whereas doctrine from the Word is necessary, such doctrine being as a lamp, 10,400. 4. The internal sense teaches that doctrine; indeed, it is that very doctrine itself, 10,400. 5. The internal man is actually in the internal sense of the Word, but he cannot be illustrated except according to the knowledges that he possesses, and when his internal is open, 10,400, 10,402 end. 6. From the Word in the external sense, if it be not understood also as to the internal sense, such arguments may be drawn as favor the external loves, 10,402. 7. From the external sense without doctrine as a guide, errors of belief may be derived, because the Word is written according to appearances; *ill.* 10,431. 8. The sense of the letter of the Word is described as a plane in which interior things close, and on which they rest, 10,436. 9. By the Word as it exists there is conjunction of the Lord with man, and of heaven with the world, and but for this the human race would perish, *ill.* 10,452. 10. For the sake of such conjunction the external sense of the Word was changed, and especially on account of the Israelitish nation, which is treated of throughout, and on this account the law is everywhere called Moses, *ill.* and *sh.* 10,453, 10,461, *ill.* by examples 10,603. 11. Though the external of the Word was changed, the internal sense still remained the same, 10,453, 10,461, 10,604. 12. The internal of the Word is also the internal of the church and the internal of worship, 10,460. 13. All instruction concerning the truths and goods of the church and of worship, is given by the external of the Word, but by those who are illustrated, 10,548. 14. They receive influx and illustration in reading the Word who love truth for the sake of life, thus for the sake of truth, and not those who love it for the sake of themselves and the world, 10,548, 10,549, 10,550. 15. In the Word truths and goods are ineffably conjoined, and this in both senses; the external and internal sense are also conjoined by correspondence, 10,554. 16. In all and every particular of the Word there is conjunction of the Lord with man by correspondences, and in virtue of this the Word is wonderful beyond every other writing, 10,632—10,634, 10,687. 17. Every good communicated to man from the Lord is by truth, thus by the Word, *br. ill.* 10,661.

50. *Signification of a word, and of words.*—Words denote the particulars (or truths) of doctrine, and “the Word” divine truth, 1288, 5075. Words called one (in the sense of one language, Gen. xi.), denotes one doctrine in every particular, because united with charity, 1288. Words in the Hebrew tongue denote things, because all things really exist from the Word, 1785, *ill.* 5075. Words signify things in the Hebrew tongue, because words denote truths, and the Word divine truth itself; further, because there is nothing in the universe but what exists and becomes a thing in virtue of truth from good as its essential substance, 5075, 5272: see TRUTH (2). A word (in the passage here briefly explained), denotes a thing that happens [*res quæ obvenit*], 8693. A word too weighty (in the same connection as the preceding)

denotes a thing not possible, 8700. Where judgments and words are named together, after the promulgation of the law from Sinai, judgments denote truths of the natural state; words, truths of the spiritual state (9383); and from the conjunction of such truths, the Word itself is called a covenant, also the tables on which the law was written, and the ark, 9396. By a word in its ordinary sense is meant discourse, and as discourse is from the action of the mind, word denotes thought, and the thing itself thought of, whence it finally signifies whatever really exists; in accordance with this, the Hebrew for a word denotes a thing, 9987. In an eminent sense, a word denotes divine truth, because divine truth is the substantial entity by which all things really exist, 9987. Ten words denote all divine truths, hence the number of precepts in the Decalogue, 10,688.

51. *The Word represented.*—Passages shewing that the Word itself is represented in its historical imagery, and significative expressions would properly come under this head; but to cite them would amount to a recapitulation of the whole Index in another order; see, for example, the passages cited concerning the representation of the Lord, who is the Word, in LORD (77, 78).

WORK [*opus*]. The work of the finger of God, and the work of Jehovah, denotes one who is regenerated, 63, 8329. The spiritual man made celestial is called the work of God, *sh.* 88. Work, in the series of the spiritual sense, denotes use, 5148. Work, in the opposite sense, denotes labor and study having for their end self and the world, 7893. Work predicated of Jehovah, and that work called a sanctuary prepared by his hands (Exod. xv. 17), denotes good established by the power of truth; thus the heaven of those who are in the truth of faith, 8329—8330. No work to be done on the seventh day, denotes the state of peace when man is made celestial after temptation combats, 8888, 8890. Work is to be understood as the combined production of wisdom, intelligence, and science, in which they all close together, 10,331.

WORKS [*opera*].—1. *The quality and state of those who consider their Works meritorious; full particulars in MERIT.*

2. *The quality of Good Works, which are really such; the sense in which deeds and works are mentioned in the Word.*—Man of himself alone can do no good, but in the beginning of regeneration it is permitted to appear otherwise, 874—876, 2946, 2960, 2974, 3310. Good works are called the fruit of faith, but they have no life unless they proceed from charity, 1873, 3923. Works that appear good are really evil so long as there is anything in them of the love of self and the world; but when those loves are removed, thus so far as works respect the neighbor, they are good, 3147. Works, in order to be good, must correspond to the good of faith, and without this correspondence they are neither works of charity nor of faith; in illustration of this the good of faith is compared to the will and thought, and works to the face which ought to be the representative image of what is willed and thought, 3934. It is shewn that works are often mentioned in the Word, because, in fact, the very will or life of man, thus the man himself, is present in his works, 3934. He who is about to be regenerated begins from works which appear good, but he who is regenerated closes in works which are really good, 3934. *Good works* are distinguished from the *good of works*; the former may be done without

charity, but the latter has charity in it, 4189. It is briefly shewn that there is no truth without good, and no faith without works; truth, therefore, is not the truth of intelligence unless it be conjoined to good, and this can only be when it passes into the will and into act, 4884. Works are goods because they are from the will (6048); they are the offices and uses in which charity shews itself, and the all of charity and faith is involved in them, *ill.* and *sh.* 6073. Good done from the natural disposition alone is not good (8002); but good works or exercises of charity consist in acting conscientiously and prudently in all the relations of life for the sake of good as an end, 8120—8122. Wisdom, intelligence, science, and work, follow in order with the good, one being contained within the other, and all in works as the ultimate, 10,331, cited below (3). For further particulars see Good (2), Love (1), CHARITY (1), FAITH (3, 4).

3. *How Judgment according to Works is to be understood.*—By deeds and works in the Word, according to which man will be recompensed, are not meant deeds and works in the external form, but in the internal, since the evil do works in the external form, but only the good in the internal, 3934, 6073. Works, like all other acts, proceed from the interior principles of man, which are of the thought and will, and thence derive their esse and quality, wherefore, such as the interior principles are such are the works, 3994, 8911, 10,331; thus such as the interior principles are with respect to faith and love, 3934, 6073, 10,331, 10,333. Works absolutely include the principles of the real or internal man, and are those principles in effect; thus the whole man is in them, 10,331. It is in this sense that men are said to be recompensed and judged according to their works, 3147, 3944, 6073, 8911, 10,331, 10,333. It is so frequently said in the Word that men shall be recompensed, and judged according to their works, because, without works, they are not really in charity and faith, *sh.* 3934. To be judged according to the deeds or works, denotes according to the intentions that are in them, 8911. See REWARD.

4. *The Representation of Works or of the good of Charity.*—Peter, James and John, when named in the Word, denote faith, charity, and the good of charity or works, Preface before 2135, Preface before 2760. John lay on the Lord's breast, because he represented works of charity, 3934 end, 10,087 end. See JAMES, JOHN, PETER.

WORKER OF STONE, WOOD, ETC. See STONE, ENGRAVING.

WORLD OF SPIRITS. See SPIRIT (10).

WORLD or UNIVERSE [*mundus*].—1. *The Correspondence with Man.* The internal man is formed to the image of heaven, and the external to the image of the world, thus man is a microcosm of the whole universe, 3628, 4523, 4524, 6013, 6057, 9279, 9706, 10,156. The internals of man are receptive of the things of heaven, and his externals of the things of the world; and by these, all things, intellectual and voluntary, are successively opened in him, 9279, further *ill.* 10,156. With a sincere person the internal man is formed to the image of heaven, and the external to the image of the world subordinate to heaven; but with the insincere and unjust the internal is formed to the image of hell, and the external to the image of heaven subordinate to hell, 9283, cited in MAN (7). Before regeneration the world reigns in man, and he is in inverted order; after regeneration heaven reigns

in him, and he is in genuine or direct order; these distinct states variously *ill.* 977, 8167, 8743, particularly 9278. See REGENERATION (1, 2, 19, 27), ORDER (5—7, 23).

WORLDS or EARTHS. See UNIVERSE.

WORLDLY CARES. When the distinction between the internal and external man is treated of, and the influx of the one into the other, it is illustrated how worldly and corporeal cares disperse heavenly ideas, 6309. See INTERNAL (7).

WORLDLY LOVES. See LOVE (6—9).

WORM [*vermis*]. A worm denotes the false of evil that is in good derived from the proprium; where we read of the worm that dieth not, it denotes infernal torment predicated of the false, 8481. A worm denotes the infernal putrescence, corrosion, or filth of evil, 8500. Further, concerning the various falses signified by worms or grubs which produce flying things, 9331. See ANIMALS, CATERPILLAR, CREEPING THING, INSECT, LOCUST.

WORMS, TRANSFORMATION OF. The transformation of worms into chrysalises and flying things is representative of conjugal love, 2758; and of the Lord's kingdom, 3000. See BUTTERFLY.

WORSHIP [*cultus*].—1. *Internal Worship*. In the ancient church internal worship consisted of all that could be referred to charity and faith, and external worship consisted of sacrifices and similar rituals; in the Christian church, internal worship is the same as in the ancient church, but the externals of worship are changed, 1083. Internal or essential worship consists in profound adoration and humiliation of heart before the Lord, and in charity to the neighbor, 1153, 1175. It is internal worship that vivifies and renders holy the external, internal worship being the essential thing itself, 1102, 1175. Internal or genuine worship is described as a kind of activity [*activum quoddam*] existing from celestial love within, 1561. The very essential of worship is humiliation of heart, because so far as man is humbled his evil can be removed, and then good and truth flow in from the Lord, 2327; see below (16), 7391. True worship is from good, not from truth without good, 7724; see below (8). True worship, which is according to the order of heaven, consists in the exercise of good according to the precepts of faith, 7884, *ill.* and *sh.* 10,143, 10,153. Acceptable worship is from the Lord in man, not from man, because he of himself cannot elevate his affections to heaven, 10,203, further *ill.* 10,283, 10,284, 10,298, 10,299. The Lord wills worship and glory from man for the sake of man's salvation, and this is his glory, *ill.* 10,646. Those who are in the internal of the Word of the Church and of worship, love to do truth for the sake of truth; also those who are in a corresponding external, but with a difference; those who are in the external without the internal do it for the sake of themselves and of gain, 10,683. See INTERNAL (5), CHURCH (3).

2. *External Worship*.—External worshipers are of two classes, viz., such as have charity and conscience, whose external worship is conjoined with internal, and such as make worship consist wholly in externals; the latter are signified by Ham and Canaan, 1083, 1098, 1200. All external or ritual worship corresponds with internal if the worshipers have charity, 1100, 1151, 1153. External worship without internal is no worship, for it is inanimate, and may even be conjoined

with all that is diabolical, 1094, 1102, 1175. They are in external worship, in its genuine sense, who live in charity, but are unacquainted with truths concerning the internal man, and, generally, with the truths of charity and faith, 1100. External worship is described as an effect only, resulting from love and charity or internal worship, 1618. External worship without internal, consists of observances religiously kept by those who have no faith in eternal life, and even live in the indulgence of their cupidities, 1200. Worship is supposed to consist in the morning and evening services of the temple, but really it consists in a life of use; the former is worship indeed, but not without the latter, which is the worship of the heart, 7884 end. With every one who is of the church, there will be both the internal and external; but those who are of the external church, will be obscurely in internals, and those who are of the internal church obscurely in externals, 8762. External rites are holy when they are holily received, but not otherwise, because unless they are holily received, the divine cannot flow into them, *ill.* 10,208. To be in externals only, is to worship them as holy without the acknowledgment and love of God, 10,602. The external of the Word, of the church and of worship separate from the internal, was represented by the apostasy of Aaron and the sons of Israel when Moses was absent, 10,397, 10,422, 10,683. See EXTERNAL (3).

3. *The necessity of External Worship.*—There ought to be external worship, because by it internal love and faith are excited, also because the externals are thus held in a holy state, receptive of influx from the internal, 1618. In further illustration of this subject, observe that the interiors of the church, of the Word, and of worship, flow into exteriors, and rest in them, as on a plane or foundation, 10,567. See INTERNAL, EXTERNAL.

4. *Conjunction of the External and Internal in Worship.*—Every real church consists of the internal united to the external, for without the internal it is not a church but an idolatry, 1242, 4899. The least discrepancy between external and internal worship is perceived in heaven, and the quality of the ends regarded is known from the worship, 1571; see also 2190 end.

5. *Freedom in Worship.*—All divine worship ought to be in freedom, and man is free in the degree that he fights, as from himself, against evils and falses, 1947. See LIBERTY.

6. *Worship in the Internal Sense.*—By worship in the internal sense is meant all conjunction by love and charity, because man is continually in worship when he is in love and charity, 1618.

7. *The Holy Internal predicated of Worship.*—After explaining that all holiness is predicated of good, it is added that the holy principle of worship in man is according to the measure in which the truths of faith are implanted in good or in charity, 2190, 6789. The holy state of love and worship therefrom was represented in ancient times by dwelling in tents, hence originated the feast of tabernacles held by the Israelites, and the signification of tents in the Word, *sh.* 414, 1102, 2145, 2152, 2190; and in the opposite sense, 1566. See HOLY.

8. *Worship from Truth; Worship from Good.*—Genuine worship is from good by truth, the Lord being present in good, 7724. Worship from good is truly worship; from truth without good it is external worship, 7724. Worship and doctrine from scientifics are without life,

but from the interiors of scientifics (that is, from truth and good contained in scientifics, as their vessels) they have life from the Lord, 9922. All genuine worship is from truths applied to heavenly loves, 10,308.

9. *Worship called Celestial and Spiritual.*—The same difference of quality and degree is predicated of worship as of the worshiper, thus it is celestial, spiritual, or natural, according to the degree of good, *ill.* 10,184, 10,242. Spiritual worship is formed by confessions, adorations, and prayers, or by truths from the intellect; celestial worship, by truths from the heart, which make one with the love in which the worshiper is principled, 10,295.

10. *Differences in Worship.*—The church would be one if all had charity, although they should differ as to worship and doctrinals, because it is charity that really constitutes the church, 809, 916, 1285, 1316, 1798, 1799, 1834, 1844. See CHURCH, CHARITY.

11. *Internal Worship made External.*—Internal worship is made external, when the latter is regarded as essential in preference to the former, which consists in love and charity, 1175.

12. *Artificial Worship (cultus fictus),* is predicated of those who explore spiritual and celestial things by reasonings, and thence fashion for themselves rituals, 1195. See INCENSE, 10,309—10,310; OIL (5), 10,284—10,288.

13. *Jewish Worship.*—The Jews never were in internal worship, and they would have profaned internal truths if they had known them, yet they were of such a character that they could be held in the holy externals of worship without interior holiness in themselves, 3147, 3398, 3479, 4281, 4288, *sh.* 4290, *ill.* 4293, 4311, 4429, 4459, 4825, 4831, 4844, 4865, 4874, 4899, 4903, 4904, 5998, 6589, 6592, 6595, 7401, 8301, 8882, 9373, 9380, 10,396 and citations of seriatim passages, 10,460, 10,490, 10,492, 10,567, 10,575, 10,692, 10,694, 10,698, 10,701. See JEW (5), REPRESENTATION (8).

14. *Profane Worship.*—Worship, the exteriors of which are holy, and the interiors profane, because of self-love, is signified by Babel, 1182. External worship is more profane in the degree that the interiors are profane, 1182, 1326. External worship was instituted lest the holy internal should be profaned, 1327, 1328. Particulars in PROFANATION.

15. *Infernal Worship.*—Worship applied to man's own loves is infernal, *ill.* 10,307—10,309. To imitate affections, as if they were celestial, in worship, is infernal, *ill.* 10,309. The external worship of the church without internal is infernal, in fact the same thing as hell, 10,546. If man be worshiped instead of God infernal spirits are worshiped, *ill.* 10,642.

16. *Prayer or Supplication.*—Praying, considered in itself, is speaking with God, accompanied with intuition, to which corresponds something like influx into the perception or thought, 2535. Praying is a kind of opening of the internal man towards God, with a difference according to state, and according to the essence of the thing which is the subject of prayer, 2535. For these reasons, to pray, in the internal sense, denotes to be revealed; and the Lord's Prayer was discourse with the divine and thereupon revelation, 2535. To pray, when predicated of the Lord, denotes to be revealed, and then instead of two,

one is understood in the internal sense, cited 2580. Prayer, and also interrogation, denotes communication, here predicated of the divine in the Lord, signified by the Father, with the divine rational, signified by the Son, Isaac, 3285, 3291. Various particulars are related, from experience, concerning the Lord's Prayer, especially that the quality of those praying could be discovered from it, and that all things in it follow in series, 2290, 2291, 4047, 6619, 8864. Angels do not attend to the subject of supplication (in prayer), but to the state of humiliation in which the man is; hence to supplicate denotes humiliation, and when on behalf of another, intercession, 7391, 7396, cited 7462. In temptation there is no need of prayer or intercession, and indeed prayers are not heard, because they are opposed to the end for which temptations are permitted, and every one ought to fight against evils and falses as from his own power, 8179. See TEMPTATION (27).

WOUND [*vulnus*]. See BRUISE.

WRATH. See ANGER.

WRESTLE, to [*luctari*]. Wrestling denotes temptation as to truth preceding conjunction with good, 4274. See JACOB (8).

WRITE, to [*scribere*].—1. *Signification of Writing.* To write in a book, denotes perpetual remembrance, specifically, of what is to be done, 8620, 9418, 10,682. To write the words of Jehovah, denotes to impress divine truths on the life, 9386. The words of Jehovah being written upon tables of stone, denotes internal truths impressed in externals, and thereby conjunction, 10,604, 10,687. To write, when predicated of the Lord, denotes that such truths are from him, 10,505. Tables of stone written by the finger of God, denote divine truth from the Lord himself, 10,376. To be inscribed or written in the book of life, denotes in the very nature or genius which remains after death, such as it had essentially become in the life of the body, 2256. As to divine truth inscribed or implanted in the life, 9818.

2. *Writings of the Ancients.*—The manner of writing in ancient times was by mere representatives, or significatives of spiritual and celestial things, 1664 end, 2179, 2593, 3179, 4442, 5224, 8891; called most ancient, 9407, 9942; compare 605, 1756, 6516. Especially as to the art of writing, *ab antiquissimo tempore*, 9353.

3. *Writings in the Spiritual World.*—The Author describes writings seen by him in the spiritual world, which he could read though he could not understand them, 6516.

X.

XIPHOID CARTILAGE. The spirits of the moon correspond in the Grand Man to the xiphoid or ensiform cartilage, from which the fascia alba descends, which is the fulcrum of the abdominal muscles, 9236. See UNIVERSE (5).

Y.

YEA. Let your discourse be, Yea, yea; and Nay, nay; denotes the clear perception of truth, without reasoning, by those who are in good, 10,124.

YEAR. Years, like days, denote states, *br. ill.* and *sh.* 482. Days denote times and states in general; years, the quality of the state in particular, 487, *sh.* 488. Days and years denote times and states, without reference to the limit fixed by the number of days or years, 493, 2213. A day, a month, and a year, denote a whole period considered abstractly, 1335, cited 2213, 6129, 6130, 7828. A year denotes a whole period predicated of the church, namely, a period during which truth endures, from its beginning to its end; in the sense applicable to the Lord's kingdom in the heavens, it denotes what is eternal, *sh.* 2906, cited 6129, 6130, 7828, cited below. Years denote states, cited 3281. A year, month, or day, without a number adjoined, denotes an entire state, that is, the end of a former state and the beginning of another; any number being adjoined denotes the particular quality of the state signified, 3814. Years denote times as well as states, because those who live in time cannot otherwise apprehend states, 5292. A year (where the first month of the Jewish year is fixed, *Exod. xii. 2*), denotes succession to eternity, 7828. In the same sense, from year to year denotes continually (8070), and once in a year, perpetually, 10,209, 10,211. The son of a year (cattle being so designated) denotes a full state predicated of good, to which truths are conjoined, *sh.* 7839. Three years and six months, or twelve hundred and sixty days, denotes to the full, even to the end of vastation, 9198. In the spiritual world there are not times but states; in general states succeed each other like the times of the year, etc., 9213. See **DAY**, **PLACE**, **TIME**.

YELLOW [*flavum*]. See **COLORS**.

YESTERDAY [*heri*]. See **DAY**.

YOUNGER, THE [*minor*]. See **ELDER**, **LESSER**.

YOUTH, or YOUNG MAN [*juvenis*]. Young men denote truths of faith, 5037, 7102, 7505; or truths of the church, 10,458. Young men and virgins named together denote affections of truth and affections of good, 3183, 8568. Young men denote the intelligent, and abstractly intelligence; consequently those who are in confirmed truths, and abstractly confirmed truth, *sh.* 7668. See **MAN** (41).

Z.

ZAPHNATH-PAANEAH, the name conferred on Joseph by Pharaoh (*Gen. xli. 45*), which means, in the original tongue, *the revealer of the occult, and the opener of the future*, denotes the quality of the celestial spiritual, as having the divine within it, 5330, 5331. See **TRIBES** (14), **PHARAOH** (3), **EGYPT** (5).

ZEAL. See **FITCHES**.

ZEAL. The affection of indignation is from zeal, *br. ill.*, 3839, 3909. Zeal and wrath are distinguished, the former as interior, the latter as exterior and corporeal, *ill.* 3909. Zeal and wrath differ in this, that in wrath is evil, but in zeal is good, yet externally they appear similar, 4164, cited 4444. Those who are in zeal fight from charity, those who are in wrath from hatred, *ill.* 8598. The Lord's zeal is essential love and mercy, and it is from these attributes that he is called a zealous God; hence zeal is predicated of good, and strength or virtue

of truth, 8875. Zeal is described as fire, but, understand, a fire that breaks forth from the affection of good, 9143. See INDIGNATION.

ZEBOLM. See ADMAH.

ZEBULON. See TRIBES (12).

ZEMARITES [*Zemari*]. See AMORITE, HIVITE, JEBUSITE.

ZIDON. See PHILISTINES (3).

ZIIM AND IIM. The Ziim and Iim, and daughters of the owl (translated wild beasts of the desert, etc., Jer. l. 38, 39), denote evils and falses, 8869. The people Ziim (translated people of the wilderness, Ps. lxxiv. 14), denote those who are in falses, and falses themselves, 9755.

ZILLAH. See LAMECH.

ZILPAH. See LEAH.

ZIMRAM [*Simram*]. See KETURAH.

ZION. The spiritual church was represented by Jerusalem, the celestial by Zion, 2909, 6435, 9055, 10,037. The places round about Jerusalem denote the exteriors of the Church; Jerusalem the interiors; Zion the inmost, 3084, 4539. Mount Zion denotes the Lord's celestial kingdom, or the internal man as to celestial love; Jerusalem, the spiritual kingdom and spiritual love, 1585. Mount Zion and the hill of Zion denote the good of love to the Lord, and the good of mutual love; Jehovah fighting on Mount Zion, denotes for those who are in good, 6435. Daughter of Zion denotes the celestial church, from the affection of good; daughter of Jerusalem, the spiritual church, from the affection of truth, *sh.* 2362, cited 7729, 8313, 9055, 10,037. When Zion and Jerusalem are conjoined in sense, they denote the celestial church, Zion its internal and Jerusalem its external: but when Jerusalem is named separately, it denotes the spiritual church, 6745. Zion called the throne of Jehovah's glory, denotes the Lord's celestial kingdom; Jerusalem his spiritual kingdom, *sh.* 5313. Zion denotes the church with those who are in the good of love; Jerusalem, the church with those who are in truths from that good, 10,037.

ZIPPORAH. See MOSES (7, 10).

ZOAN. The princes of Zoan and the wise councillors of Pharaoh (Isa. xix. 11—13), denote primary scientifics, 1482. The princes of Zoan and the princes of Noph (*ibid.*), denote scientifics which pervert the truths of the church, thus truths in the ultimate of order falsified, 5044. See EGYPT, PHARAOH.

ZOAR, anciently called BELA, was a city in the neighborhood of Sodom; it signifies the affection of good, in the opposite sense the affection of evil, 1589, 1663. The affection of good, when it flows into the rational part, becomes the affection of truth (1589); hence Zoar denotes also the affection of truth, 2439, 2442, 2459, 2462. See LOT, SODOM.

ZONE. See SPHERE.

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TO

PASSAGES OF SCRIPTURE.

Note.—Where a single asterisk is annexed to the number of a section, it is intended to denote, that the passage or passages referred to in the Word are partially explained; but where a double asterisk occurs, it denotes that they are fully explained; and where there are none, that they are explained as to single expressions.

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In the Library of the Royal Academy of Sciences, at Stockholm, there are several important Manuscripts of Swedenborg not yet published.

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